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### CONTENTS.

FIRST PAGE.-Our Agents. The Spiritual Rostrum: The Religion of Spiritualism, and the Spiritualism of Religion. Psychometric Authorship.

BECOND PAGE. - Poetry: God's Thoughts. Mr. Eglinton and His Defense. J. Clegg Wright at Northampton, Mass. Spiritual Phenomena: Independent Slate-Wilting; A New Medium in New York. Verifications of Spirit Messages. Recollections of Queen Oity Park.

THIRD PAGE .- Postry : Liberty Enlightening the World. Banner Correspondence: Letters from New York, Ohio, Connecticut, Illinois, and New Jersey. Novem-Magazines. The Perine Mountain Home Meetings. New Publications, etc.

FOURTH PAGE. -Sunday Legislation, Alfred Russel Wal-, LL. D., How to Investigate, Dr. Talmage's Circle, etc.

FIFTH PAGE.-All Sorts of Paragraphs. Movements of Medlums and Lecturers. New Advertisements, etc.

BIXTH PAGE. - Message Department : Invocation ; Questions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Sheihamer from Eva May Clark, Charles A. Hurd, Mrs. Malinda Curtis, Mary A Hayes, Charles Tucker, J. R. Pacetti, Ell Wilson, Harriet Kent, Mary Goddard, John Babuitt, Augustus Jones, T. T. White, Horace Winters. Obituary Notices, etc. 

BEVENTH PAGE, -- "Mediums in Boston, " Book and Miscellaneous Advertisements.

EIGHTH PAGE.-A Notable Sitting with Dr. Rogers. The Bartholdi Statue, Prof. Wallaca's Opening Lecture Spiritualistic Meetings in Boston. Spiritualist Meet ings in New York: Grand Opera House, New York City; People's Meeting, New York City. J. Frank Bax ter in Philadelphia and New Jersey. Troy, N. Y., etc.

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The Religion of Spiritualism and the Spiritualism of Religion.

The Spiritual Rostrum.

A Lecture Delivered in Music Hall, Boston, Mass., by

EDWARD S. WHEELER.

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

[On the ground of a New Testament writer, when speak-ing of "the householder which bringeth forth out of his treasure things new and old," we here present to our pa-trons a report, prepared for our columns some years sgo, of a discourse by Edward S. Wheeler, who has she passed to spirit-life to receive the reward to which his self-sacri-ficing efforts for the promitation of truth as it appealed to his mind sorichly entitled him. For the benefit of new readers of the BANNEB it may be well to note that this lecture was delivered in the famous MUSIC HALL COURSE OF SPINITUALIST MEETINGS, held in the then largest pub-lic hall in Boston, and conducted from 1868 to 1874 by a committee of prominent citizens of this city and vicinity-Lewis B. Wilson being its efficient Ohairman from first to last. Some of the Bangetically fitted for the work ; and re-sults which have not yet lost their impetus were achieved for the take had magnetically fitted for the work ; and re-sults which have not yet lost their impetus were achieved for the cause.-ED.].

My text I find in the best book that I know anything about-the Dictionary-Webster's Un abridged : a book that never made a war; a book that teaches unity, harmony and agreement, and leads us all to concur in our definitions. My subject is "The Religion of Spiritualism and the Spiritualism of Religion." My text you can find in the dictionary, under the word Religion. Webster states that the common form may be regarded as coming from the Latin words relegere, to gather or collect again, religens, revering the gods, or religare, to bind anew or back. Originally this had reference to an oath re-taken, or a vow to the gods, as in ancient Rome. The three definitions of the word, as given in Webster, are : First, "The recognition of God as an object of worship, love and obedience; right feelings toward God as rightly apprehended; piety." Religion in this sense includes a belief in the existence and perfection of God, and in the revelation of his will to men, and implies an obligation to obey his commands and to practice the details of moral duty. But to fulfill the demands of moral duty alone, without regard to his will, is not "relig-In this connection Webster gives the ion." words of Washington as illustrative of 'the position: "Let us with caution indulge the supposition that morality can be maintained without religion." "Religion will attend yon ... as a pleasant and useful companion in every proper place, and every temperate occupation of life."-Buckminster.

Second, Webster defines religion as "Any system of faith and worship; as the religion of the Turks, of Hindus, of Christians; true and false religion." In this sense religion signifies a belief in a superior power-or powers-as much shown in the fetish of Africa or the rude ideas of the untutored Indian as in the most ured Pagan or Chri

will be proud to say: "I am a man !" [Ap-] his nature is capable, by reason of prejudice, plause.] In time to come, it needs no prophetic to receive. I like better the God that my eye to see that the strong, free workings of the | friend, the Jewish Rabbi Meyer, of Cleveland, human mind and the interior inspirations of teaches in his catchumens. He asks the chilthe human heart will develop a new order of dren about to be admitted to the synagogue if things, wherein our civilization of to-day (even ) they love God. They answer, "no." "Why?" the civilization of Boston-the most cultivated is the inquiry. "Because God is incomprehenplace upon the continent of America) will be, sible ; and it is an absolute falsehood to say we as compared to the enlightenment of the future, love a being whom we cannot comprehend." as that of Timbuctoo is at present to that of Give me that Jewish teaching rather than the Paris.

In that coming civilization, as one of the greatest benefits to be derived, language, which Talleyrand said was given to conceal men's thoughts and ideas, will appear in the form of a new system of universal nomenclature, precise and definitely appropriate as the figures of mathematical calculation. Then we shall be able to express our thought, and to comprehend that of another. But till that hour we shall do well to oling to established forms of expression, and not attempt to scale the heavens for an additional articulation to add to the present confusion of tongues, unless some new idea comes to us incapable of being clothed in the present form.

I regard "religion " as the most abused word in our language, and in the majority of cases absurd in the connection in which it occurs. To every mind it conveys a different idea. Let us consider as to whether our Spiritualism is not the essential fact within the form of all religion.

Man, as has often been stated, is a trinity physical, mental and spiritual. Of the physical we know something; we can manipulate and dissect it, but are lacking yet a complete physiology, a true basis for all philosophy concerning it. Then the mental comes in for examination, and behind this exists the spirit in its pure essential principle. The physical organization manifests itself in action-it is parallel with phenomena. The intellectual manifests itself in thought-it is parallel with ideas. The spirit has but one thing that can be affirmed of it; it is, and in its being, having life, has consciousness. The spirit cognizes and recognizes; the intellect reflects; the body acts: this is the cause and course of life from spirit to matter.

Those who hold that the spirit is the intellect or intelligence itself, may be well answered by saying that there must be some cause for thought. There is: Impression-upon the outer, and the consolous sensibility within. The spirit is the domain of the will. The will

relates to the body, as consciousness relates to the mind. It is the mind or intellect that thinks; it is the spirit that is the cause of thought. It is the spirit of the thing that causes the thing. To cause a thing is not to be the thing. Ergo : The spirit is one, and the intellect is another ; but they are the demonstration of the same thing in life.

body, that which thought and reason are to the mind, religion is to the spirit. The spirit is the domain of intuition-it is the region of clairvoyance-it is the sphere of the intuitive perceptions; it cognizes, it sees, it feels, it recognizes, it is conscious. It is the life of the affections; men do not love with their intellect. they do not hate with their intellect-they love

pretentious cant of Christianity. [Applause.] Every one is at liberty by his own deduction and his own induction, and by reasoning from facts discovered, and from clairvoyant vision. to bring home to himself just as high an idea of that universal mind as it is possible for him to receive. God is the sum-total of that which I know nothing about. The moment I know a thing it is dethroned from the Godhead, and I worship that thing no longer. I worship my own ignorance ; that which 1 know, is to that which I cannot comprehend as the idea of a unit to the mighty background of infinity The less must adore the greater ; the ignorant worship the wise. And so I settle for myself the great question of religion as a theology, and I find nothing in the whole line of Spiritualism that does not throw light to the better development of my thought.

The Hindus have a saying : "If you put your foot upon a worm it matters not to you whether it turn to the right or left. If you do well God is pleased. If you do ill he is pleased just the same, for God is not pleased or displeased by anything of human performance." The Great Soul and sum of all things, the Great Cause that can be traced by the line of effects, is a mathematician. Plato said God geometrizes! God is a Methodist. The universe, everywhere governed by law, reflects the character of "Isis." The duty we owe to God is full obedience to natural law. He who violates the conditions of his own body or mind, "sins against the Holy Ghost." I have said in an audience less critical than this that the fundamental principles of true religion involve the liberal use of soap and water-cleanliness of the body, air to breathe, food to eat, clothes to wear : These are the birthright of every human being, and without them religion is an impossibility. Do not go to the poor, distressed beggar and talk religion till you have clothed him, and do not clothe him till you have fed him. Let him also be taught, in this connection, that religion carries with it the duty of washing. He who constructs a sewer under the city street does more for God and man than he who builds a steeple above it. [Applause.] The true service of God is the discharge of

duty to mankind. Religion is the God within me reaching out to the God outside of me: the cognition, the recognition of myself in everything, and everything in myself, much in little. The God, or divine within me, will bow down That which phenomena and action are to the | to the God without. They tell us of the incarnation of Infinity, of his miraculous birth, of

Another striking exemplification of religion in daily life, took place at New Hamburgh, where the engineer "Doo" Simmons stood at his post with a courage greater than that of the "noblé six hundred," as he had once, twice and three times before, and gave up his life in this last effort to save the passengers upon the illfated night express. If you want to find true religion, do not look for it always behind velvet cushioned and richly carved pulpits, but go among the sons of toil; stand by the engineer as he risks his life hour by hour on the locomotive; go wherever arms are made stronger by the service of man-where the busy hammer of the shops beats out the "anvil chorus" of civilization. The creeds of these men I do not know; possibly they could not define them if asked, but their religion is writ in noble deeds that put to shame those who say they have lost their faith in human kind. [Applause.]

Religion is any system of faith or worship. Spiritualism I have said is such a system. We are told, upon good authority, that the holding of circles, and the communion with spirits, are not religious practices. I would ask what is a religious practice? Is it psalm-singing, the making of long prayers, or the offering up of fulsome adulation? That is a truly religious act which benefits the race; he who "makes two blades of grass grow where only one grew before" performs a religious act; he who dares death to save his fellows either from fire or flood, performs a religious act; the French physician who sacrificed his life to dissect a subject who had died of plague, that the residue of his townsmen might be saved by the discovery he made of the secret of the disease, carried out in his example the inculcations of that grander religion which is above all. He who benefits mankind worships God, no matter what the service may be. Is it not a grand religious practice, and a noble worship of God, to bind up broken hearts as Spiritualism is doing? and give peace to the mourner by the assurance that the so-called dead are only withdrawn from mortal eyes? The act that can bring rest to the bereaved soul is in the highest degree a religious act.

[After briefly reverting to his views set forth in a previous discourse, also to certain extracts with which he had prefaced the present one, all having reference particularly to the last clause of his text, the speaker said he found all contained in it to be also contained in Spiritualism, and therefore to him True Religion is Spiritualism, and Spiritualism is a Religion.]

### **Psychometric Authorship.**

### To the Editor of the Banner of Light:

Every Spiritualist and Liberal must have been delighted with the instructive and eloquent lecture of Mr. A. B. French upon the Spiritualist, scientist and philosopher, William Denton. The writer would be pleased to endorse every word of the eulogium upon the great departed, but he begs leave to correct a slight inaccuracy as to the history of Psychometry. Mr. French says: "In 1863 Mr. Denton gave to the world the first volume of 'The Soul of Things.' Prof. Buchanan and perhaps others had anticipated the realm they were exploring, but it was reserved for Wm. Denton to reduce the facts to scientific analysis. This work was indue time followed by two others, making the most complete treatise upon the subject of Psychometry now in print."

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(1993) Harris

ious thought.

Third, Webster defines religion as "the rites or services of religion." This is in the plural. I can find no definition of religion so complete and perfect in any of the bibles that I have been acquainted with as I find in this book. fpointing to the dictionary before him,] therefore 1 have brought it here this afternoon and have selected my text from it. .

Our dictionaries are our best books, because they lead us to agree; they define for us our terms and phraseology, and it would be well indeed if we paid more attention to the established nomenclature. All men, in the last analysis, think much alike, but the world has been drenched in blood, and cumbered with the dead on many a battlefield, because there was no common vernacular-because the idea in me was beyond my capacity to put into words in such a form as to become a thought

with you. I could not express myself: "Thought is greater than all speech ; Feeling greater than all thought. Man to man can never teach That which he, himself, is taught. Only when the sun of love Melts the glowing gems of thought-Only when we live above All this dim-eyed world has taught-We, like drops of summer rain, Sparkling in the course we run. Bhall all then unite again, Meet and mingle into one !"

Meantime, awaiting that baptism, it is well to study the dictionary, and learn to fix and platform, we rise to the level of ideas, and only fasten our terminology, and then we shall quarrel less. Whatever antagonisms may exist in the convictions of human souls, no matter what the differences existing in systems of religion, we shall find at the last analysis that all are based upon the same proposition. This may be thought impossible, but it is strictly true. The | sary. ethics, the moral system of duty, which modern religions give utterance to can be found in the inculcations of the Sanscrit, two thousand nine hundred years old. If all the world had understood this divine brotherhood of religion, persecutions for belief would never have been instituted on earth-the tortures of the Inquisition, the fires of Smithfield, the witch-murders of Salem, would have been unknown. All tuese enormities have transpired because men failed to understand each other." All the language of to-day-in the dictionary or otherwise. And Acoust for the Beamer of Light. W. H. TERRY. No. 54 Russell strot. Melbourne, Australia, has for sale the Coller, & Hick, Bertransferry Werks, published by Coller, & Hick, Bestransferry Werks, published by Coller, & Hick, Bestransferry Werks, published by Coller, & Hick, Boston, Mass. -is but a mere jargon, a patois, whose eccensurdity whitch men now call "patriotism" will be put on a level with the exultant crow of chanticleer, as he flaps his wings exultingly in

and hate with the spirit. They reason with the intellect, but love and reason are separate entities; and religion has but very little to doin its essential elements, with reason, but everything to do with intuition.

Those say well who affirm that religion has nothing to do with science. It is a bird of the skies-it soars into the domain of spirit; it is feeling-it is purely emotional. You may go through the world, if you will, to trace the ly when I was beholding the face of the nosource of religion ; you may explore the abysses and travel the plains of life for it, but when it | are mistaken; it is in man, not in woman, that is found-when the hour arrives that you begin to be religious, the mind ceases to act. Religion is purely of the feelings. They have religion in Tremont Temple-religion, but very little thought, [Laughter.] It is religion and no thought.

There are various kinds of religion. All races, all tribes of men have been religious, instinctively. Man, it has often been said, is a religious animal. There are true and false religions; that is to say, the emotions or religious false. As I think I have before said on this comprehend that which is below or before us. We only understand that which we have grown or developed up to. And so this divine longing of humanity for higher conditions manifests itself in a variety of forms and expressions. This is all natural, and inevitable and neces-

1 would, if I had time, consider religion as a theology. A man need not disclaim the idea of a religious life because he disclaims a popular theology. His idea of God may be as shadowy as imagination itself, and yet he may have all the light which his nature will let him receive. Religion rests upon the pillars of deous sroh shove. As religion is unfolded by the observation and intuition, man has his own conception in regard to that called God which we would regard as the Infinite Whole. For we can make no reasonable conception of deity other than this. The other day in conversation with one of my Orthodox friends, I drove Bureau (logprice street), where advertising contracts may be assure to is in W with the set of the most is of the religion of love and courage in life prac-to say. "I'am an American?" I am an American?" I am an English to say. "I'am an American?" I am an English to say. "I'am an American?" I am an English to say. "I'am an American?" I am an English to say. "I'am an American?" I am an English to say. "I'am an English to say." I'am an English to say. "I'am an English to say. "I'am an English to say." I'am an English to say. "I'am an English to say." I'am an English to say. "I'am an English to say." I'am an English to say." I'am an English to say." I'am an English to say. "I'am an English to say." I'am an English

his Virgin Mother-but redeemers are born of holy mothers every day! And if every mother were holy and every father pure and true, every child would be a Christ! [Applause.] So the divine becomes incarnated in humanity, and I find it in its highest expression only there.

Beautiful and grand are the revelations and signs of divine existence in the changing world around us-in the flowers, redolent of perfume and aflame with color, in the magnificent mountains, the towering trees, the babbling brooks and the roaring sea! But humanity's self swells the noblest burden of the song of testimony. I once found myself in controversy with a lady friend on this topic: I told her that. to my mind, I worshiped God most intelligentblest woman I knew. But she replied : "You we find the highest manifestation of the presence of God." We "agreed to disagree." Good sense told us that we should never agree. The divinest revelation of God to woman is man: to the man it is woman.

Religion, to be of any practical benefit, must be carried out in daily life. All things are of use. Even in so far as a system of religion may be merely asthetical, but is yet reforming its adherents, and leading the way to a greater good, it is a good to the race, and I would not oppose sentiments of humanity find their expression | it-but I rather prefer to go further than its in a variety of manners-some true and some passive action in this direction. Religion, wrought out in men's lives for good, is not suffl ciently obvious with us. It cannot be found where artificial creed and dogma are elevated as primary ends above the good of man; it cannot be found in those systems of faith which affirm that self should be abrogated, and humanity forgotten for the entire benefit of the church. Religion is hard to find where man is taught that he is unworthy the smile of a beneficent Father, and led to cry, "Unclean I unclean !" "God have mercy on me, a sinner," "If I had my deserts this day, oh! Lord, I should be raising my voice among the groans of hell."

One of the finest examples of religion carried out into common life, occurred not long since duction and induction ; both sustain the glori- in New Jersey: A child went out to play upon the railroad track, all unknown to its natural guardians, and when the express train at lightning speed came dashing along, it ran back to meet the engine, clapping its hands with glee. The engine was reversed; the brakes were put down; but all could see that it would be impossible to stop the train, and so the conductor, him to a confession that his conception of God as a last resort, crept forward, and stepped was that of a person about fifteen feet high, in | down off the "cow catcher," and caught the the form of a man, sitting upon a throne about | little one, then leaped aside, off the track, out twenty feet square. This idea, but little re-moved in my mind from that of the most ig-of the religion of love and courage in life prac-

A reader not acquainted with the subject would be somewhat misled by this incomplete statement.

The science of Psychometry was discovered and promulgated and its name coined by Prof. Joseph Rodes Buchanan above twenty-one years before 1863, the date of Prof. Denton's publication.

It had been extensively taught by him in colleges, and in popular lectures, and its entire philosophy and scientific analysis published in The Journal of Man. of which Prof. Denton made honorable acknowledgment, for no American scientists had a higher mutual respect and esteem than Prof. Denton and Prof. Buchanan.

"The Soul of Things" has often been mentioned by Prof. Buchanan as a work of genius, and the most splendid illustration possible of the power of psychometry in scientific exploration, in geology and astronomy. It cannot. however, and did not aim to be, a complete exposition of psychometry and its scientific anatomical basis, as well as its numerous applications to other sciences and to human life, including the destiny of individuals and nations. These can only be found in that systematic work, the "Manual of Psychometry." The student should first read that, and then "The Soul of Things"-one is the complement of the other-and then he will agree that they are, beyond comparison, the greatest works ever produced by American scientists. Н. М. Boston, Mass.

How THEY DO IT-HOW THE PHYSICIAN GAINS WEALTH-Dr. PULISEY-" Let me see your torgue. Humi Appetite good?" Patient -- "First class." Dr.-- "Digestion all right?" P.-- "Ohl yes." Dr.--"Are you troubled with sleeplessness?" P.-- "Never," Dr.-- "Do you ever have severe pains in the head or back?" P.-- "None." Dr.-- "Don't you often feel a disincilination to work?" P.-- "Well, yes." Dr.--"And a desire to lie abed late mornings?" P.--"Frequently." Dr.-- It is as I thought. Get this prescription put up at once and take a teaspoonful every three hours in water. I'll call again to-mor-row. Good day."-Tid Bits.

"How do you do?" That's English and American. "How do you carry yourself?" That's French. "How do you sand?" That's Italian. "How do you fare?" That's Dutch. "How can you?" That's iswedish. "How do you perspire?" That's Layour tian. "How is your stormach? Have you eaten your heef?" That's Chinese. "How do you have your-self?" That's Polish. "How do you have your-self?" That's Polish.

#### LIGHT. BANNER $\mathbf{OF}$

Written for the Banner of Light. GOD'S THOUGHTS. BY EMMA TRAIN.

"Nature is God's thinking machine, God is the thinker."-Lyman C. Howe. Holy gems of the Infinite lie All about us so still and so blest, Coming down from the radiant sky-Heaven's light that on earth is expressed. Oh ! sweet rose, blooming here at our feet, Springing up from the bountiful sod, With thy fragrance so tenderly sweet, Thou'rt a thought of the dear, loving God.

Glant oak, with thy wide spreading shade, And thine outthrown arms that reach afar, Living monarch and king of the glade, Whisp'ring soft to the rock and the star, Teaching lessons of beauty and worth, Of the land where mortal ne'er has trod, Giving freely thy blessing to earth, Thou 'rt a thought of the dear, loving God.

Tender grass, so soft and so fair, Ever spreading thy carpet around, Like the hope that can cover our care Is thy greenness that covers the ground. Welcome home of the sun and the dew. Holy beauty twined over the sod, To thy mission e'er faithful and true, Thou 'rt a thought of the dear, loving God. Sombre rock, twinkling star, flowing stream,

Filtting shadow and radiant light, Gentle faces that come in a dream, Loves of day and the visions of night, Sacred laws that our spirits discern, Reaching lands where the angels have trod, Through whose workings our dear ones return, All are thoughts of the dear, loving God.

Tell us not to look upward in fear. Lest in darkness our footsteps should stray, For the love of our Father is ever near, 'Mid His thoughts we are rambling alway. Though we sink to the depths of despair, And in valleys of sorrow we roam, Still his thought, like an infinite prayer, Safe shall bring each sad wanderer home.

### Mr. Eglinton and His Defense.

The value of the testimony to the fact of Psychography, given in Mr. Eglinton's Defense, (as appearing in London Light of Oct. 16th) can scarcely be overestimated in its bearing upon what is, beyond power of peradventure, the most vital and important question brought at this time to the notice of the world, to wit: Do those whom we call dead still exist, and possess the ability to communicate with those who yet remain on earth? In itself and its probable influence on public opinion it is a very pointed and emphatic illustration of the truth of various time-honored sayings, such as "good out of evil may be wrought," whom the "gods would destroy they first make mad," etc., for had not Mrs. Sidgwick been led to make her baseless charges, Mr. Eglinton would never have been led to place before the world this draft from his vast accumulation of evidence to prove their falsity, and at the same time to indisputably establish an affirmative reply to the question we have alluded to.

In her attack upon Mr. Eglinton's medium-

nnecessary for my purpose to say why I re-fused these two of many similar offers, but my refusal, at least, should prove to Mrs. Sidgwick that I am not desirous of abandoning my poor with the title of 'king of the conjurers' thrown into the bargain! And, that I am not exactly prompted by mere motives of  $\mathcal{L}$  s, d. is also proved by the fact that the Society for Psychical Research has not failed to accept free seances when I have offered them, or have schules which i have one of them, of they sittings at half my usual fees; in addition to which I have given many of their members and associates large numbers of gratuitous appointments. Mrs. Sidgwick mainly rests her argument upon her own unsupported statement that during the slate-writing continuous observation of the process is impossible. To show that this is not in accordance with the fact. Mr. Eglinton very clearly describes his method of sittings as follows: "I generally sit in a well-lighted room. My own study, wherein I hold my scances, has a large window, which occupies more than one-half of the room; that is to say, it is six feet wide, and reaches to within a few inches of the where, and the observer or investigator is placed with his back to the window. He brings with him his own slates and pencil, or he uses mine. If he employ mine, he is wanting in ordinary observance if he fails to perceive or satisfy himself that the slates are clean. He generally writes a question upon the slate unseen by me, and places it face downwards, with a morsel of marked pencil on its upper surface. I press it close against the under side of the table, with close against the the under side of the table. I please to my right hand, keeping my thumb on the table-top, the slate projecting about one and a half inches from the flap, and in full, sight of the sitter. Now, there is hottling to distract the attention of the investigator, not even the com-monplace conversation which generally ensues between two persons. Frequently I refrain from talking altogether, unless the sitter hap-pens to be one who is satisfied of my bona fides. If, therefore, under these simple conditions, the many same and competent—not to say sol-entific—persons, who come to me are unable to judge whether, with the hand with which I am holding the slate, I write upon it in answer to the question, then I fear for the intelligence of the human race. It is not that the sitter ex-pects me to produce a conjuring trick, the con-ditions of which is hear ow knowledge. Here he sits in broad daylight, knee to knee with me, expecting writing to come upon the slate I expecting writing to come upon the slate i hold, and consequently he should be able to say at once whether I do or do not produce the writing. The issue is narrowed down to that, writing. This isque is narrowed down to that. I am not speaking of complex phenomens, or even of the writing which occurs on the table, or between two slales, but of one of the simplest conditions under which I sit. And all I have to say in regard to this point is, if the sitter allows me to write a single word, with his eyes wide open, and with his attention engrossed upon the subject, then Mrs. Sidgwick is right in assum-ing him to be incompetent. Trick-tables, trick-slates, and even trick-pencils, have failen into disrepute, for it is now generally conceded that I have the power of going into any drawing-room which I have never before entered, and producing the same results as those that occur in my own room. This, in nearly every Huro-pean country, and in India. Africe and Amer's Iod, Thave been able to obtain payabography."

"Were it not for the duty which I consider I owe to Spiritualism in my capacity as a medi-um, I should have passed over with contempt the libellous charge which Mrs. Sidgwick has made against me, leaving my character safe in the hands of my friends and in the overwhelm-ing testimony my mediumship has produced. I am one of the younger family of Spiritualists who consider that we may 'turn the other cheek' too often; and I think many will agree with me that the time has arrived when we can no longer brook the insolence and affronts of with me that the time has arrived when we can no longer brook the insolence and affronts of persons of Mrs. Sidgwick's stamp. If we can-not bestir ourselves to defend our common faith, then let us ccase, for once and for all time, to consider ourselves entitled to the re-spect of the world; for so long as we with im-punity permit these attacks, so long must we expect a repetition of them."

Though the London Society for Psychical Research disclaims the responsibility of Mrs. Sidgwick's statements and conclusions, Mr. Eglinton is of the opinion that it is the chief instigator of the attack; and yet, singular as it may appear, the first testimonials to the legitimacy of his claims to a remarkable mediumship are from the President and Vice-President of that Society, from which it would seem its members are about as diverse in their opinions as are those of a certain conclave in Philadelphia. As the impression is held by many, especially by scientists, theologians and certain others, that this Society is engaged in a wonderfully astute and learned undertaking. and are conducting it with an eye single to the public good and a desire to gain all they can of truth, we give Mr. Eglinton's remarks concerning it, he, as it must be admitted, having better facilities than others outside the Society for learning of its methods and of what it has thus far accomplished. He says:

"It has now been in existence some years, the primary object of its foundation being to investigate the facts and phenomena of Spir-itualism. What has it investigated? A few of the henchmen of the one who is the real head of the Society for Psychical Research — Mrs. Sidgwick—have up to date occupied many years of valuable time in hobnobbing (an inelegant but expressive word) over their pet (and in many instances, incomprehensible) theories in explanation of 'thought transference'; and the amount of learned verbosity to which the public have been treated has so surficied them, that the mention of 'thought transference' is received with derision if not with contempt. "It has now been in existence some years that the mention of 'thought transference' is received with derision if not with contempt. In addition to this 'work' the Society has sent an inexperienced commissioner to India to investigate 'Theosophical wonders. But what has it done in regard to Spiritualism? By permitting insolent persons of the 'broom-stick' type to investigate on its behalf, has it so inspired the confidence of the many private mediums as to cause them to place their gifts at its disposal? Has the Society publicly ap-pointed a commission of experienced and com-petent psychiolists to investigate the pretenpointed a commission of experienced and com-petent psychicists to investigate the preten-sions of the many professional mediums whose services have always been available? And why not? since the unanimous verdict of such a body, either pro or con., would have deter-mined the question as regards the genuineness of the powers of professional mediums. Now the doors are closed to them in every channel, and the opportunities for investigation are lost. Is such a Society, then, competent to deal with the question? And has it undertaken the du-ties for which it was expressly founded?" Of the testimonials adduced we give a few of Of the testimonials adduced we give a few of

now no hesitation in attributing the performance to clever conjuring." In reply to this,  $R_{\rm n}$ . "I chose a book that I was pretty surplus the test so is option, it may not the party had read, viz., Peter is option, it may not the party had read, viz., Peter is option in the absurdity of the reasoning which inclines her to this option, it may not desires and half, to receive the writing. Explined in the transmission of the party had read, viz., Peter is option, it may not approximately in the constraint of the presence of the transmission of the party had read, viz., Peter is option, it may not accepted the many of foling slates of my own, eleven inches by seven and a half, to receive the writing. Explined is the states were thoroughly cleaned and the presence of the transmission and preduced in the title of the states, and hadring requested like writing intellities than in private houses) and give a performance of half an-hour nightly; and Mr. Explined were to deceive is bould have greatered in the optimate and, the signal of completion being given, the states were through the test as those he had witnessed. It is unnecessary for my purpose to say why it refused and file achour nightly is and Mr. Meugenes, the sum of £100 per night for states that I am not destrome of fungs, but my refuses, at the states of in full daylight, two had obtained writing in the title of the states in the line." With a state the state in ludia, offered me, in the presence of the state the state of and withere state the state state the state of the states that in a private house. The state to the state the state to the state the state to the bould produce upon his states that in a mot destribution of £100 per night for state the state that in a mot destribution the state the state and the hands of all were in full destribution the state and the hands of all were in full destributions the state and the hands of all were in full destributions the state and the states are those here and withe state that the state are in this proved 24, line 8, and fifth place in the line." Viscount Folkestone, M. P.—On the 6th June last year, in full daylight, we had obtained writing in the locked slate, in answer to a ques-tion, which you could by no possibility have seen, which I wrote myself, and which no one in the room had any knowledge of but myself. 1 locked the slate myself, and it never left my sight from the time I wrote the question in it until the answer was written and read by the company after I had unlocked the same. The answer, 1 may say, contained a most unusual word, which 1 had used in the question. The clearest evidence, however, of genuineness oc-curred afterwards, when Lady Folkestone pro-duced a plain card out of her bag, marked for identification, which se herself put between two slates, with a small piece of lead, which identification, which she herself put between two slates, with a small piece of lead, which card I am prepared to swear was never touched by you, before or after being placed between the slates, nor were the slates or your hands for one instant out of my sight. On this same card a message was written in lead. This card my wife has now in her possession." Major General J. W. H. Maclean.—"At the close of the scance I wrote the following ones. Angor General J. W. H. Maddedn.—"At the close of the scance I wrote the following ques-tion on a clean slate: 'Can my old servant, Bawa Mena, communicate with me in Hindu-stani?' I then, at Mr. Eglinton's desire, turned the slate with the writing downwards on the table, having placed a small plece of slate pen-cil under it and Mr. Eglinton put bis hards on cil under it, and Mr. Egilaton put his hands on it. After a short time we distinctly heard the noise of writing on the slate, and on its termi-nation I raised it up, and found some hiero-glyphics written close under my question, with the following sentence written in Hindustani:

given off by us all. I heard no sound of writ-ing, but I had, at a given time, no doubt that the message had been written. It was so. I withdrew the slate and found on it: 'The word is "faster.'' I took the book, which turned ont to be Darwin's Movements and Habits of Climbing Plants. I referred to the 33d page, 7th line, 5th word, those being the numbers written by Messrs. Aksakof, Sinnett and Mas-sey on the card, and found that the required word had been correctly given. What opening is there for conjuring here?" Gerald Massey.-' Various other questions.

is there for conjuring here "" Geraid Massey.—" Various other questions, written and thought of, were answered. Then three pieces of slate pencil were laid on the slate, and held under the table, and I was re-quested to choose which color should be used. I selected blue; and the message was written with the blue pencil... I consider that nothing except the agency of invisible intelligence will account for the phenomena which occur in pres-ence of Mr. Eglinton." Alerander Alexakof.—"On the 28th of June, at

account: for the phenomena which occur in pres-ence of Mr. Eglinton." Alexander Aksakof.—"On the 28th of June, at an evening sitting at Prof. Boutlerof's rooms, in St. Petersburg, we were engaged in a lively conversation, when between the curtains there distinctly appeared a hand, whose arm was pro-fusely wrapped in white drapery, and we saw it take the pencil, and heard it writing. It then disappeared, but soon afterward a hand ap-peared again, not between, but at one of the sides of the curtains. It was naked to the shoulder, and darted toward the table, but dis-appeared, refippearing, however, between the curtains, and commenced writing again on the table. At another sitting, an ordinary dark sé-ance, on another card of mine, which I placed on the table just before the beginning of the sitting, we found the following words written in Russian with a lead pencil. We distinctly heard the writing being done: 'Dear Sir: We fully sympathize with your desire to prove that the theories of Yon Hartmann are ridiculous. He could with the same right speak of the or-ganization of the inhabitants of the moon as of this subject, in... 'Here the Russian writing stopped, and the sentence finlahed in English." The Countess of Caithness.—"I took some of my own letter-paper with me, stamped with

The Countess of Caithness..."I took some of my own letter-paper with me, stamped with my monogram and address, and placed it my-self between the slates, asking if there was any spirit present who knew me. On opening the slates we found the one word 'Yes' writ-ten in large characters on the paper. I then placed another sheet of paper between the slates, and inquired whether a particular spirit was present and would write. The reply was islates, and inquired whether a particular spirit was present and would write. The reply was again written on the paper as follows: 'Your Mary will write to you later.' I then tried the paper for the third time, asking if they could write a communication on it. The reply was, 'Yes, but the slate is very much better.' I am able to give you all these exact details, having most carefully preserved these papers. We then determined to try the slates without the paper, and Lotteined a long and most estis. We then determined to try the slates without the paper, and I obtained a long and most satis-factory message from one I knew, which I copied on some of my own paper before clean-ing the slate for another trial, when a long and very beautiful communication was writ-ten in a small, delicate handwriting which en-tirely covered the slate, which took us quite tan minutes to read and which terminated tirely covered the slate, which took us quite ten minutes to read, and which terminated abruptly in the midst of a 'sentence for want of room. I then took another slate from the pile, which we held between us as before, without placing it on or under the table, and then the sentence was completed from the very word at which it had been left unfinished, notwithstand-ing the long interruption, and all the conver-sation in which we had indulged; the second slate was again filled to the very last line, and was signed by the real name of the person for whom I had asked, and which you (Mr. Eglin-ton) could not possibly have known, besides also containing two very positive tests of identity."

# Spiritual Phenomena.

### Independent Slate-Witing.

Mr. H. Richards, of New Britain, Ct., called at our office not long since, and informed us that it was once his good fortune while in New York City and some time previous to Dr. Henry Slade's embarkation for Europe, to have a sitting with this famous medium, whereat he received the communication here appended which was written inside a double slate-under the most convincing circumstances. The slate was placed on the top of the table in plain sight, and at about sixteen inches distant from the hands of any person at the table, whereat were seated our informant, a friend of his, and the medium. A sound as of writing was plainly heard; and when it ceased Dr. Slade himself lifted the slate from the table, opened it and passed it to them. He was closely watched at this, as in all other portions of the process, by his visitors, in a bright light, all things being in plain sight, and deception or mistake (through changing the slates, etc., according to the various hackneyed methods of "explanation" on the part of skeptics) being to our informant's mind an utter impossibility. The interior of the slates proved to be closely covered with writing, the theme of which was the all-important character of charity, and the necessity of its exercise between man and man; the letter bore, as will be seen below, the signature of the Doctor's spirit-wife, Alcinda W. Slade:

Dear Friend: You seem to be talking about charity. I love to see a person have charity, for it is one of the fruits of eternal life, and he or she who has it not in their hearts will fail of happiness either here or in the world to come. He or she who loves to do good, will not walk in thorny places; for those that try to do good the divine light from heaven will shine upon them. Oh I charity, that mighty angel, how few there be that understand its meanings. Religious dogmas are without this angel of charlty, for bigotry and fanatic pride are repulsive to her. We would not say we find no charity on earth, for it is not so, a bright star often shoots across the path of humanity in the form of some one who loves to seek out the lonely of earth. And if all could understand how much happiness could be gained by giving out more charity, and be governed by its holy law, more light, more peace would dawn upon the earth's children. Always remembering these rules, do unto others as you would they should do unto you; walk in this path, and you will always find peace.

#### I am truly your friend, A. W. SLADE.

The writing was done with a rapidity surpassing anything that our informant ever saw. Once during the process, the company-whose members had been arranged after the usual manner at Dr. Slade's seances-raised their hands from the table at the medium's invitation to see if the writing would stop, which it did immediately, commencing again when the hands were replaced.

Our informant's friend was Orthodox in belief, and new in all matters of spiritualistic investigation, therefore he experienced no difficulty in at once acknowledging the utter truthfulness and reliability of what he witnessed, which he ascribed, as in duty bound, to the agency of "the Devil"; but Mr. Richards would like any person, dismissing all previous conceptions from the mind, to carefully read the above message, and see if he or she can discover and point out in what particular part his satanic majesty-or, rather, promptings from himmay be supposed to be hidden.

#### A New Medium in New York. To the Editor of the Banner of Light:

Mr. Copeland, a youth of nineteen, for years known in Philadelphia, of which city he is a native, has recently come to New York, where he has already achieved a remarkable success. He

resided in Cincinnati, but I know a man by the same name there who answers the description accurately. Respectfully, Attica, N. Y., Oct. 18th, 1886. J. B. WASHBURN.

#### WINSLOW B. GLOVER.

In the BANNER OF LIGHT of Oct. 16 is a communication purporting to come from "WINSLOW B. GLOVER, Albion street, Boston," which I fully recognize as coming from my husband, now a resident in the spiritworld, by the correct statements in it, and am satisfied that he dictated the message; and all my friends who knew him consider it very convincing evidence of his identity. I am very much pleased with this response from him, in the BANNER, which I had solicited through several other mediumistic sources 82 Albion street, Boston. MBS. W. B. GLOVER.

### SILAS UNDERWOOD.

In the BANNER OF LIGHT, Oct. 9th, is a message from Mr. SILAB UNDERWOOD, which is recognized by Mrs. P. M. Wood, of Southampton, Mass., Mr. W. L. Stiles, of Amherst, Mass., Mr. E. Stiles, of Bethel, Vt., all of whom, for a time, were neighbors of Mr. Underwood in Danville, Vt. May the Message Department continue till all learn that individuality is not lost in Respectfully, transition.

ELECTA L. GRIDLEY. Southampton, Mass., Oct. 26th, 1886.

### **Recollections of Queen City Park-A** Contrast of Lake and Ocean.

To the Editor of the Banner of Light :

After returning from that delightful retreat, where so many seekers for the truth spent a happy season in the summer just passed, I was fortunate in seeking a rest on a wild and barren island at the mouth of the Merrimac River. An ancient historian speaks of this stream as a "gallant river, the entrance into which, though a mile over in breadth, is barred with shoals of sand, having two passages that lead thereinto, at either end of a sandy island." On this island of sand I spent the fine October days that we shall long remember. As when I dwelt on the banks of Lake Champlain I recalled the sight of the ocean, so when I came to this unique and weird resort I recalled the days that I spent so far from the sea and its surroundings. As we believe that the sights and sounds that Nature brings us are the symbols of the world unseen by mortal eye, we know that the record of the beautiful scenery around us is a succession of spiritual pictures.

This barren island of which I speak is seven miles long and a narrow strip of sand-dunes, sometimes covered with marsh-grass, and only in June days blossoming with the purple wild lupine and the fragrant wild rose. A few cottages and two hotels are the only dwellings here. The light-house buildings and the life-saving station are the only public edifices. Two sides of the island are washed by the Merrimac and its tributary, Plum Island River. The northeast portion of this strange region is bounded by the bold breakers. I dwelt through two weeks on the point, which is opposite to Sallsbury Beach and three miles from the city of Newburyport. The Basin, a small bay, washes our very door, and in high tides our do-main is surrounded by water. Wild game abound at this season, and the clam-banks never fail. A wineflavored plum grows on its thorn-guarded bush, and the scarlet barberry grows near. This island is almost unfrequented now, as the summer season is gone. Steamers touch the point earlier in the season, and a railroad runs from the old hotel to the jettles; but now it is almost inaccessible, save by the skiff, the sail-boat and the vacht. When tides and winds favor us, we make daily voyages to Newburyport, over the broad tide where the Atlantic mingles its waters with the two rivers. When tides and winds are adverse, we are bound to our new Juan Fernandez sometimes for several days.

And yet from this isolated shore, where no tree waves and no beauty blooms, some of Nature's grandest sights are seen. There in the east, above an unobstructed horizon, the morning is painted in colors gay. There the fine effects of the advancing day are pictured from sky to ocean. There the sunset-splendors are unhidden, even by the city of old Newburyport, which seems like Venice, three miles' away, so near the wave-washed shore. All the shades of beauty well those streets of spires which are in harmony with the autumn tints.

I saw the first silver crescent of the hunter's moon hang over the far horizon, and I saw every evening made glorious by her waxing and waning. I saw is a test and trance medium, and his chief phase slands of sliver, and seas of steel, of purple and emseems to be that of seeing the spirits of our de- | erald, breaking when winds grew high. I floated over parted friends, describing them and giving their the basin through long afternoons, watching the network of rainbows under the clear waters, made by the sun and the rippling tide. I rowed one mile to the head of those waters when the east wind blew, to see the great breakers that lashed the open-ocean shore. I saw the three-fold arches of the Aurora Borealis over the northern coast. I saw many fine ships pass down the channel and spread their wings for an ocean voyage. I heard the mighty winds gather when the hurricane-cloud spread over the sky in its blackness. and threatened to overturn us and wait us away. While I watched the rising and setting sun my thoughts often traveled back to the summer just passed and to the green lands of Vermont over which I journeyed to reach "Queen City Park." a retreat now well known to thousands. With what interest I saw for the first time that great system of elevated peaks, called the Green Mountains, which I had seen from many a height in the more rugged and barren 'Graulte State"! With what pleasure; after a day's ride from Boston, did I first look upon the blue Lake Champlain. How picturesque seemed the entrance of the Park, which opened to those sylvan shades so grateful in the summer heats and so picturesque and delightful. I can see now, in vision, the winding walks and the flowery and fern embellished avenues that led to the cottages of peace. I can see the tall birches and maples waving once more, the steep banks that led to Shelburne Bay, and the open lake which even the forest could not hide nor the night conceal. I can see once more the pleasant companies of people who assembled there, and the vision of the speakers upon the stand, who in eloquent words gave their inspirations to the listening crowds. All the life of those three pleasant weeks came back to me at the sea-shore, where the contrast of my surroundings brought back the days. The barren island recalled the wooded grove, the placid lake shone far away in response to the waters that lay before me ; the city of Burlington, beyond the Bay, seemed like a picture of the tide-washed city of Newburyport, the sound of whose, bells came softly over the water at sunset. The beautiful October days seemed a reflection of the real summer that we spent at Queen City Park." Will the light that rises in the adjacent sphere thus recall the scenes of this? Will it appear to us as if we had hardly stepped over the borders of the unseen world, or had only dreamed of the transition ?. Will the waters of earth-land thus resemble the heavenly streams as the broad lake is like the broader ocean? Will, the borizon of that land beyond reach out like the line of the ocean, only to more 'unobstructed' regions? Will all this life seen like a picture of summer days spent in Aroadian haunts, or by blue rivers or the billowy ocean? Onse we were cold that we ought to dwell in the shadow of open graves; and that this sunshine of life was, not for us. Hometimes we hear at the present day that terrible experiences walt, us in the life beyond. But if earth contains such abounding joy, while even sorrow and pain are forgotten, shall; not the higher; state open a vista of green fields and sill waters to the souls in record with nature? Blau not the lors of friendship indicate when soul can speak to soul beyond the carti-mists of envy, selfabrics and detraction \* "Will not Loye's star shine there, rising as the morning star rose over the ocean to my sight 7. These and many more recol-lections and impressions daily in the as I versiled the plotnee of Lake Champlain, while I wandered along is the shores of the Merriman River and the Atlantic Ocean. star shine there, rising as the morning star rose over

In justifying himself in the course he has taken in thus publishing to the world the real facts in the case, Mr. E. very foroibly and truthfully says:

and the second second

#### 'Humara salam, sahib.'

I have never been able to discover what these hleroglyphics mean, or to what language they belong, if to any; but the translation of the Hindustani sentence, written in English ohar-acters, is. 'I salute you, sir.' I never took my eyes off the slate whilst this was going on, from the time I wrote the question until I took it up after the answer had been written. I may mention that 'Bawa Mena' was a Mahometan servant of mine for thirty-two years, and died as such some short time before I left India."

W. Stainton Moses, M. A.—"A number of Spiritualists met at daner at Mr. H. Wedg-wood's, and Mr. Eglinton being of the party, our host suggested that we try an experiment. I picked up from the table a card, on which I requested M. Aksakof to write a number under requested M. Aksakol to write a number under fifty, Mr. A. P. Sinnett one under twenty-five, and Mr. O. O. Massey one under eight. I then asked Mr. Wedgwood to go to his library and take any small book and bring it to me, with-out looking at its title. He did so, and I placed the card within it. From this time this book was never out of my sight. A slate was then initialled, and examined by myself and two others, and found to be perfectly clean. On this I placed the book, containing the card. J. had previously written opposite to the first number, page; opposite to the second, dine; opposite to the third, word; but without my-self reading the figures. It will be seen, there; fore, that only each respective writer knew his own figure, that no one in the room knew more of them, and that the title of the book was un-known to all. The book, placed on the ini-

of them, and that the title of the book was un-known to all. The book, placed on the ini-tialled surface of the slate, was pressed by Mr. Eglinton against the under surface of the fable. Mr. C. C. Massey sat on his right, next to him Mr. F. W. Peroval, then Mr. Morell Theobaid, and finally myself...I was so placed as to keep the slate under 'continuous observation.' Once the weight caused Mr. Eglinton to drop it. I ploked it up and replaced it. The slate was withdrawn on two or three oddailons, and on each of these I and others reëxamined it be-fore resuming the experiment. Finally cames, time when all at the table were powerfully in-fluenced, as though nerve-force were being

nounced that the experiment was finished. We still carefully watched the slates as they were taken from her shoulder and separated, when the communication alluded to was found, and which I still have as legible as ever.'

Morell Theobald, F. C. A.—"At the sitting my wife and I were the only persons present with you, and we have for many years observed critically this and other phases of mediumship. It was in full daylight on the afternoon of Jan. 27th, 1885. We took with us six slates of our own, on each of which we obtained writing in own, on each of which we obtained writing in reply to questions, placed upon the slates be-fore we entored your rooms, and which were not seen by you before the answers were writ-ten. These writings, however, absolutely con-vincing as they were of an outside communi-cant, are not what I wish to refer to now-which is this: You took one of your own slates, washed it on each side, after which my wife and I both carefully examined it. The slate was then immediately placed upon the top of the table, with a crumb of slate pencil underneath. We then all placed our hands upon the top of the slate. While all six hands were thus in full view, we felt and heard writing rapidly going on. During the process I was affected physically in the manner all such phenomena affect me at home, viz., a drawing sensation in my In the manner all such phenomena allect me at home, viz., a drawing sensation in my back and head, and you yourself experienced apparently (and of which I have no doubt) much physical exhaustion. The sound of writing continued for about a minute, when, on taking up the slate myself, in the presence of all, I found it covered with writing consisting of found it covered with writing, consisting of

214 words written down the slate in the ordinary

way from top to bottom, 11 words written along the side (lengthways), 7 on the top (upside down from the first writin ling);

in all 232 words; and one word written and erased as

### J. Clegg Wright at Northampton, Mass.

The beautiful city of Northampton cannot yet boast the honor of having a society of Bpiritualists. It is an Orthodox city of the true old order. The magnetism of Jonathan Edwards hovers over the place. It has the quiet air of a country town, and that conservative softness that shrinks from sudden changes ; the people here, in the mass, have no changes to make in their creed; theological convulsions pass by Northampton, though they may occasionally invade the sacred sanctuary at other places.

Northampton has a theological atmosphere of salu

Northampton has a theological atmosphere of salu-brious repose. The intellect, however, is wide awake in all material affairs, and the people demonstrates that the hoarding of wealth is not inconsistent with those higher duties involved in effecting a successful passage to beaven. During the month of October J. Clogg Wright, the radical Bpiritualist, has been delivering Bunday ice-tures here very successfully. The mosting Bunday ice-well attended, and his hearers, have given hearty ap-plause to some of the hard blows he has made at cx-isting errors. Bpiritualism, in its varied phases of thought and usefulness, has been carnestly, set forth, the malu purpose of the spacer being to show that it is a selence, and that spirits return to us according to the laws of nature; also that the qualities of medium-ship are the result of physical organization. "It with's subjects, Sunday, October 24th, were 1 "The Bpiritualism of Emerson" and "The Spirit of the Age."

"The Spiritualism of Emerson" and "The Spirit of the Age." During the month he has lectured for the Enights of Labor on "Cooperation." The secular press of Northampton has printed ex-tracts of Mr. Wright's lectures, and its comments have been commendatory. No doubt after this month's work our city may be able to organize a society of Spiritualists, for it has been proved that there is enough interfail to make a mood one of the story of Spiritualists for it has

names, together with identifying particulars and circumstances.

On Sunday afternoon, the 17th inst., he appeared on the platform of the Spiritual Conference at the Grand Opera House, and made a highly favorable impression by his manifest honesty and innocence, as well as by his success in every one of the cases in which he named and described the spirit-friends of the members of the audience. You may judge of the whole from my own personal experience : Mr. Copeland said there was a spirit-friend of mine near me and looking into my face, who said (as heard by the medium) that he died across the water, very suddenly, and that he died in my arms. His name was Martin. At the close I stated to the audience that during my residence at Lisbon, Mr. Martin, though English by birth, was the acting American Consul. He had been the evening before at my house, and before I was up the next morning I received a message, asking me to come round to his. I found him blue in the "collapse" state of cholera, and he died within a couple of hours. He died literally "in my arms," as I held him up in his bed to receive the communion from the English clergyman, whom I had brought to him at his request.

In private, also, I have since received from him a number of similar tests not less conclusive in identification of spirit-friends present. J. L. O'SULLIVAN.

### New York, 229 West 23d street.

### Verifications of Spirit-Messages.

OAPT. WM. BARNSHAW. In the Message Department of the BANNER OF LIGHT of Oct. 8th I notice a communication from CAPT. WM. RABNSHAW, I knew him as Chaplain Wm. Earnshaw, when he was at the head of the Christian Commission at Murfreesboro, Tenn., during the war. For eleven months I was the executive officer of Division Hospital No. 4, and during this time saw Chaplain Barnshaw daily, and ever found him one of the most genial of men. Many a "boy in bine" has had cause to gratefully remember him, for services rendered and his constant and uniform kindness. The message was, in my judgment, characteristic of he man. Truly yours, Albany, Wis., Oct. 18th, 1886. the man. WILL O. HODGE.

### ELIZABETH HULBERT-NATHAN GUILFORD.

Belleving you have expressed a desire to have spiritmessages verified, I write to state that I saw in the BANNER OF LIGHT two messages from persons known to me, who formerly lived in Oinginnati; O., and have not observed that any one has written to you respecting them.

In your issue of March 7th, 1885, Lotela speaks for a spirit named ELIZABETH HULBERT, and says she has not been gone two years yet, and that she was ninetytwo years old when she went over. I went to Unelnnati to live in 1833, and knew her well at that time." I' also knew her son, W. P. Hulbert, up to the time I left, there, in , 1861-having known , them; for , about twenty eight years. I think the message perfectly

Correct. In the BANNER OF LIGHT. April 24th, 1880, is another message, which, I have never seen, rerified—that of NATHAN GUILZOHD. T knew him all the time't lived in Chabinati, and think the committibation charies torizes him completely. This spirit does not any he being the second of the

### BANNER OF LIGHT.

## LIBERTY ENLIGHTENING THE WORLD.

Majestio warder by the Nation's gate, were spike-crowned, fiame-armed, like Agony or Giory, Holding the tablets of some unknown law, With gesture eloquent and mute as Fate-We stand about thy feet in solemn awe, Like desert tribes who seek their sphinx's story, And question thee in spirit and in speech i What art thou? Whence? What comest thou to teach?

. . Lo 1 as the waves make murmur at thy base. We watch the sombre grandeur of thy face, And ask thes- what thou art.

I am (JBERTY-God's daughter i My symbols-a law and a torch ; Not a sword to threaten slaughter, Nor a flame to dazzle or sooreb ; But a light that the world may see, And a truth that shall make men free.

I am the sister of duty, And I am the sister of faith; To-day, adored for my beauty; To-morrow, led forth to death. I am she whom ages prayed for; Heroes suffered undismayed for; Whom the martyrs were betrayed for 1

When the martyrs were bondy carbon a land grown free under feet of kings;
My radiance, lighting a century's span, a sister's love to Columbia brings.
I am a beacon to ships at sea, and a warning to watchers ashore;
In palace and prairie and street, through me, shall be beard the ownounce of a search.

In parace and prairie and street, through me, shall be heard the ominous ocean roar. I am a threat to oppression's sin and a pharos light to the weak endeavor; Mine is the love that men may win, but lost—it is lost forever!

forever ! Mine are the lovers who deepest pain, with weapon and word still wounding sore ; With sanguined hands they caress and chain, and crown and trample-and still adore !

Peace 1 Be still 1 See my torch uplifted, Heedless of Passion or Mammon's cause 1 Round my feet are the ages drifted; Under mine eyes are the rulers sifted— Ever, forever, my changeless laws !

I am Liberty i Fame of nation or praise of statue is naught to me; Freedom is growth, and not creation : one man suffers, one man is free. One brain forges a constitution; but how shall the million souls be won? Freedom is more than a resolution—he is not free who is free alone.

is free alone.

Justice is mine, and it grows by loying, changing the world like the circling sun;
Evil recedes from the spirit's proving as mist from the hollows when night is done.
I am the test, oh i silent tollers, holding the scales of error and truth.
Proving the heritage held by spollers from hard hands empty and wasted youth.
Hither, ye blind, from your futile banding; know the rights and the rights are won;
Wrong shall die with the understanding—one truth clear, and the work is done.
Nature is higher than progress or knowledge, whose need is niety ensisted for ten;
My word shall stand against mart and college ; The planet belongs to its living men?
And hither, ye niet, deathless—set by Love at the Nation's door i \_\_\_John Boyle O'Retily.

Banner Correspondence.

New York.

TROY .- A. Bate, Secretary, writes: "It is very pleasing to note that the Spiritualists of Troy realize the great necessity of keeping the interest of their cause fully alive by presenting to the public sound philosophy and unquestionable phenomena. With this object in view 'the old society,' of which Mr. Elisha Waters is President, has, as in former years, secured the services of Mrs. Nellie J. T. Brigham, who will lecture for us once a month.

We have also arranged for Mr. John Slater, who is to appear in Troy one week a month. Mr. Slater has already appeared here twice for the old society, giv-ing public tests four evenings in succession during his first visit, and three during his second, which were among the most wonderful and convincing that have ever been given from the public platform in Troy.

Mrs. Brigham lectured here for the first time during the season on Thursday evening, Oct. 21st. The hall was filled with a respectable and intelligent audience. whose members listened with almost breathless silence for over an hour to a beautiful, instructive and soul-stirring lecture on the following subjects, which were taken from the people, viz: 'What Important Change would Occur to Human Society and Government should Spiritualism Become Universally Accepted ?' and 'The Evidence that our Friends in the Spirit-Land Communicate Intelligently with the Liv-A few subjects for poetry were given at the ing.' close, which were handled by Mrs. Brigham in her usual gifted manner.

We also expect to engage other prominent medi-

are rapidly entering the homes of our Orthodox friends. May the good work go on until every home in the land is made happy by its beautiful teachings."

Illinois.

SPRINGFIELD. — A correspondent writes : ",We have organized an association in this place and named it the Springfield Harmonial Society of Spiritualists. We dedicated our hall under the auspices of Mrs. Maud E. Lord, and on the night of Oct. 22d had a s6 ance with her at the same place; which was of great interest and satisfaction to us all. We start out under favorable conditions, although not manyin numbers; we have truth on ourside, which always must and will win. The officers of our society are : Frank Godley, President; Mrs. Barah Godley, Vice President; Mrs. Helen Smith, Treasurer; John McGavin, Secretary,

(who may be addressed as above.)" OHICAGO. — Evan J. Morton, Secretary, writes : "The South Bide Lyceum of Obicago meets every Sun-day at Martice's Hall, corner 22d street and Indiana Avenue, at 1:30 sharp."

### New Jersey.

NEWARK .- The People's Spiritual Fraternity, so writes a correspondent, holds its meetings Sunday evenings at 7:45, at Liberal League Hall, No. 177 Halsey street : "Its officers are, G. Dorn, President; Mr. S. J. England, Vice-President ; Mrs. R. N. Crane, General Secretary; Mr. H. G. Avery, Treasurer. We hope in time to establish our society on a good substantial basis."

### November Magazines.

THE MAGAZINE OF ART .- "The American Salon " is the subject of the opening article, in illustration of which are four fine engravings of paintings by 'J. Smith Lewis, Herbert Denman, D. R. Knight, and Ed. L. Weeks. Following is an account of "Historic Gloves," with four illustrations, and some account of St. James Palace, with an exterior view, and interiors of the Guard Room, Tapestry Room, Queen Anne's Room and the Throne Room. In the series of "The Romance of Art," this month's subject is "The Forgeries of Bastianini, two engravings of his work in marble being given. Two pictures illustrate a paper on "Art in Canada," both being excellent in subject and execution, that entitled, "Meeting of the Trustees of a Back Settlement School : The Teacher Talking Them Over," especially so. The Poem and Picture Page, "On the River," is a gem of poesy and art. This being the closing number of the volume, a title page and index accompany it. New York : Cassell & Co.

ST. NICHOLAS.-A charming, characteristic story, "The Blind Lark," is told by Louisa M. Alcott, and stories told by Victor Hugo to his grandchildren make their first appearance, in English, the wonderful nature of which, if at all indicated by the expression of their narrator shown in a picture, must be beyond all precedent in literature for juveniles. An attractive serial treating upon an unusual phase of boy and girl life is begun by F. C. Baylor. A spirited story of a Yale-Princeton football match bears the odd title of "Richard Carr's Baby." In "A City of Old Homesteads," Alice W. Rollins gives a pleasant description of Portsmouth, N. H., which Harry Fenn illustrates in six spirited engravings. "Boring for Oil" will be read with much interest, not only by the young but by their elders. More "Dog Stories" are given. Palmer Cox. gets his "Brownies in a Gymnasium," and many other features render this month's St. Nicholas, which is the opening number of a new volume, one of the best. The Century Co., New York; Cupples, Upham

& Co., Boston. WIDE AWAKE .- Portraits of Pocahontas and her son, Thomas Rolfe, from a painting in England never before engraved, form the frontisplece; in connection with which is a fine historical article settling many disputed points respecting the Indian Princess, by Mrs. Blathwayt, an old friend of the Rolfes, and residing at the birthplace of the husband of Pocahontas. Beveral short stories are given, including a mermaid fancy by Susan Coolidge, "Joel Jackson's Smack," and "The Christmas Bail at Eliotsville." In her charming Nantucket papers Mrs. Macy describes the wax "Dauphin" brought by Capt. Coffin from France in 1785, and now among the household treasures of the island. The remaining contents consist of several short stories, a continuation in four portraits and poems of "Youth in Twelve Centuries," closing chapters of all the serials preparatory to the opening of others in a new volume, and many other sketches and poems, all finely illustrated. D. Lothrop & Co., Boston.

THE ATLANTIC MONTHLY has, the present month. a table of contents in which with an evidently keen sense of what is going on in the world, solid matterof-fact, touching recital, able review and stirring romance are appropriately blended ; and it may here be noted, also, that the poetry of the number is of unusual excellence. Those who have been following Mr Hamerton in his comparison of the French and English will be attracted to what he has to say in this number; Mr. John Fiske's paper on "Germs of National Sovereignty in the United States " is a credit to this eminent histologist; "A Korean Coup d'Etat," by Percival Lowell, is a trenchant showing-up of a tragic incident in the great struggle between the Koreans and the Japanese. Other papers not mentioned, with critiques on current literature, "The Contributor's Club." etc., complete the number. Houghton,

sel and aid in this way. Freely they have received and freely they have given of these gracious teach-ings, and great should be and must be their reward when they reach the other side. We close this short record of our past work and our future hopes with a summary of one of the recent dis-courses by Prof. Henry Kiddle, which we think will interest your readers, as he is one of those thoughtful speakers whose words will bear reading over and over again t

speakers whose words will bear reading over and over again : The subject of Mr. Kiddle's discourse was "Spirit-ualism as Related to Kellgion." He said : Spiritualism may be considered under three aspects: scientific, philosophical and religious. The facts which form its scientific basis, though as yet, not sufficient for complete and, reliable generalizations, are never-theless adequate to prove the existence of what we call spirits-that is, excarnated human beings-and an unseen, spiritual world in which they dwell; and to show, also, the various modes in which they are able to communicate with those still in the earth-life. They also serve to illustrate some of the paychologi-cal laws by which this communication is effected, and by means of which spirits exert an influence one upon another.

another. The philosophy of Spiritualism, although incom-plete, comprehends a wast amount of spiritual truth, deduced from the facts obtained by spirit intercourse, or built up from the facts of observation by reason and intuition.

or built up from the facts obtained by spirit intercontes, or built up from the facts of observation by reason and intuition. When we pass to the religion of Spiritualiam, we enter an entirely different realm of thought, and bring linto exercise faculities very different from those em-ployed in the study of the science or philosophy of Spiritualism. We leave the domain of mere infeliect and pass into that of spirituality and ethics, for both these are interrelated. Religion is the fruitage of practical Spiritualism, because it is the religious ele-ment that controls the moral and spiritual character of the human being, and fits him for the higher life of the spirit. Mr. Kiddle quoted the saying of Epes Sar-gent: "To ignore the religious significance of Spirit-ualism, is to be content with the husk and reject the life siting grain." He explained the etymological significance of the word religion, and its meaning as used by Cleero and others. Religion, he said, is es-sentially an emotion arising from the activity of the spiritual faculties ; and they alone can understand it who cultivate their spiritual nature, bearing constantly in mind that—though in the earth-life—they are spiri-tual life. Therefore, religion is directly opposed to sential leements of the spiritual beings. Hence, they must make their thoughes, desires, acts and itse som-sonant with the principles and conditions of the spi-itual life. Therefore, religion is directly opposed to selishness, pride and egotism, because among the es-sential elements of the spirit life are reverence and humility. Religion varies in its character with the objects that are reverenced or adored. Thus the same in their moral at-

sential elements of the spirit life are reverence and humility. Beligion varies in its character with the objects that are reverenced or adored. Thus the savage is content to worship beings not above himself in their moral at-tributes, but conceived, to be vasity superior in power; and his adoration is stimulated by fear alone. As man advances in the scale of civilization, the objects of his worship become more exalted in their moral charac-ter, until they rise to the conception of, and conscious communion with a being of boundless love, wisdom and power, the first of these attributes being recog-nized as the chief characteristic of the divine individ-uality or personality. Coleridge was quoted as saying that the existence of the deity cannot be demonstrated from data supplied by materialistic observation; but that, when subjec-tively assumed, it is confirmed by such observation, because it serves to harmonize what are otherwise irreconcilable, and to make rational those things that otherwise are inexplicable. The same mode of dis-covery and proof is used even in mathematical and physical science. The discovery of Kepler's laws was referred to as an exemplification. Intellectualists become agnostic, pantheistic, or athelatio, because they undertake to prove the being of God as they would demonstrate a theorem in geom-etry. The elements involved in this great problem-the solution of which lies at the foundation of all pure and ennobiling religion-the Spiritualist alone pos-sesses as *demonstrated truths*. These are the exist-ence of spirits, and two great law of infolte spirit pro-gression. What can be the objective point of an im-mortal soul's aspiration, but to come into nearer and nearer relationship with a being of boundless love and wisdom-wisdom beyond our conception (for L do not mean mere knowledge), who continuously beckons his phin only a few steps in the grand scale of develop-ment from the protoplastic ceil to the archangel, and then reach no further

### New Publications.

TWEED'S GRAMMAR FOR COMMON SCHOOLS. By F. A. Tweed, A. M., Late Supervisor in the Boston Schools, 16mo, cl., pp. 113. Boston: Lee & Shepard.

Those who have passed the lower classes of gram-mar schools will find in the brief ilmits of this volume all that is required for them to continue their studies expeditiously and correctly. The author makes clear what others have in larger volumes mystified, and in his presentation of the rules and principles of grammar shows that they may be easily mastered even by ordinary students.

EDUCATIONAL PSYCHOLOGY. A Treatise for Parents and Educators. By Louisa Parsons Hopkins. 16mo, cl., pp. 96. Boston: Lee & CELESTIAL SONNETS.

# JAMES PYLE'S PEARLINE. THE BEST THING KNOWN FOR WASHING AND BLEACHING

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A Delightful Tooth-Powder.

At "Craigle Honse," Old Cambridge, Mass. The plate is 2iz32 inches. The central figure is that of the GREAT PORT. He is scated on the right of a circular table, which is surown with his books and writting materials. The surroundings are harmonious and symmetrical. The artizan is in his workshop. To the extreme left stands the carved book case, containing all the Poet's own works, in their original manuscript, fianked by those of De Quincy, irving, Bacon, Milton, Dauté, Shakapeare, Scott, Byron and innumerable others. Hanging on the wall is a portrait of Nathaniel Hawiterne, his classmet at Bowdoin. The Bage of Concord, Ralph Waldo Emerson, also adorns the wall. The chair was presented to him by the school-chil-dren of Cambridge, and is made from the Spreading Chest-nut which stood tefore the Old Blacksmith Bbo. Samuel Taylor Coleridge's Inkstand rests near the open desk on the table. A Delightful 'Looth-Powder. This Powder thoroughly cleaness the teeth, hardens the guina, purifies the breath, prevents decay, etc. Of the four pages printed matter accompanying each box of "Tooth-Life", 'I' lis the best thing I over read on the subject, and it is all true, too, '' The proprietor says: 'As a Spiritualist from my youth, I say in all conscience, no person can fail to find in the box of "Tooth-Life" and four pages of information-accompa-nying it, that which f positively declare to be, on authority of an experience as an American denits and student daring from 1880, of infinitely more benefit than twenty-five cents worth of anything elso on earth. The tooth-preservative ineast.'' table. This beautiful historic work of art is a lasting souvenir and ornament for sitting-room, parlor, library or office of any American home. We will mail the engraving free to any one sending us \$3,50 for a year's subscription for the BANNER OF LIGHT, or we will send the engraving alone for \$1,00. The publisher's trade price for the ongraving is \$7,50.

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Persons sending DI ... 207 TO THE "BANNER OF LIGHT, Bosworth Street, Boston, Mass.," \$3.00 for a year's subscription to the "BANNER OF LIGHT," will be entitled to a choice of one of the following Premiums, of his or her own selection.

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MAY OBTAIN FOR THEMSELVES AND FRIENDS TH FOLLOWING PREMIUMS BY COMPLYING WITH THE TERMS ABOVE MENTIONED.

A choice of ONE of the below-described beautiful works of art:

### ENGRAVINGS.

### "MY PETS."

A bouncing girl, leasthy and happy, sits among hor An-gola cats and kittens, on the steps of a French cottage, around which grape vines gracefully clinib. She fondly embraces one of her pots, and her countonance in sweet elo-quence bespeaks a heart brimful of tho dawning of mater-nal love. Painted by L. Perrault. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x28 inches.

### "AN ARMFUL."

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

"NEABER, MY GOD, TO THEE." Painted by Josoph John, and engraved on steel by J. R. tice. Bize of sheet, 22x28 inches; engraved surface, 16x21

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

"THE ORPHANS' RESCUE." Engraved on steel by J. A. J. Wilcox, from the original painting by Joseph John. Bize of sheet, 22x28 inches; en-graved surface, 15x20 inches.

### "HOMEWARD."

Designed and painted by Joseph John. Size of sheet, 2223, inches. "FARM-YARD AT SUNSET."

Copied from the well-known and justly celebrated paint-ing designed by Joseph John. Stein, copied in black and two tints. Size of sheet, 22x23 inches,

### "THE DAWNING LIGHT."

From the original painting by Joseph John. Engraved on steel by J. W. Watts. Bixe of sheet, 20x24 inches. For each additional Engraving 50 cents extra.

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cription to the BANNER OF LIGHT will be

entitled to Hollyer's Line and Stipple Steel Plate

Henry W. Longfellow in His Library

At "Craigle House," Old Cambridge, Mass.

Engraving of the late

ums during the winter. Mrs. N. Reynolds, our neverfailing friend, is still working earnestly and faithfully for the cause, both at our public and private meetings, and on the whole we look forward to a most prosper ous and beneficial year."

NEW YORK CITY .- A correspondent in a "Plea to the Friends of the Unfortunate," urges the Spiritualists and all others of humanitarian proclivities to do something to stay the avenging arm of law in its infliction of capital punishment: to suspend discussion of unimportant and incomprehensible subjects, and turn their attention to the actualities of life around us, in order that the daily condition of the people of earth may be not theoretically but practically benefited. She characterizes capital punishment as a remnant of barbarism and a disgrace to a community that claims to be civilized, boasts of its wisdom and professes a religion whose corner-stone is said to be peace and good-will to all.

Ohio.

GENEVA .- Joseph Brett writes : "Since the close of the excellent lectures of Miss E. M. Gleason in our hall, which were continued through the fall of '85 and winter of ;85 and 186, we have had conference meetings fortnightly. Our weekly socials were seasons of spiritual, refreshing, and are particularly so now, as we have added to our numbers Mrs. Carrie O. Van Duzee and her husband, who have purchased a home in' Geneva and have come to stay. Mrs. Van Duzce is a builness and fest medium also a transe lecturer of marked ability, as evidenced on our ball rostrum to an appreciative audience every other Sunday." Residing about midway between Oleveland and Brie, and so near to these cities, the Spiritualists of these and neighboring towns may do well to keep her employed when not engaged here.

Bunday, Oct. 24th, she lectured here very ably upon Supernatural Religion, and Natural Religion, the subject, being given, by the audience. The English 1 1 speaking people of the earth had better eliminate the word supernatural from their language; we need it no more. The evening lecture was upon the subject, The spiritual Phenomena as a Light out of Darkness, Evolving Spiritual (5) Miss E. M. Gleason was developed in Geneva, and

those best acquainted with her note a marked improvement in manner upon the rostrum, as also in the ability of discourse, while speaking here. Keep these speakers at work." it Syall Eastaduras and mail

ALW NO MAR SH COMMENTIONE OF MIL THE TARTS ab

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STAFFORD SPRINGS. Mary Pliney writes : "All 1.1 that was said in the BANNER OF LIGHT Hin connec-· 19.7 1.1 allusions being made to facts and incidents, and hames

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Mifilin & Co., publishers, Boston. MAGAZINE OF AMERICAN HISTORY.-The opening article will greatly interest Massachusetts readers : A sketch of Thomas Pownal, Governor of this State in 1757, with a fine portrait and several engravings, one of which is of the Province House, in which he resided, and which is described as being at that time furnished in a style of princely magnificence. "The First 'American "Anarchist" is sketched by Arthur Dudley Vinton, in the person of James Few, who just before the revolution was prominent for his peculiar theories respecting all government and every form of society restraint, and captain among the Regulators in 1771. The story of "Braddock's Defeat" is vividly told by T. J. Chapman. Articles that follow are " Virginia's Conquest," "The Bplit at Charleston in 1860," From Cedar Mountain to Chantilly, III.-Grovetou," and of General Pope's Campaign, Prof. Allan gives "A Noteworthy Review of Facts and Figures." Pub-

### The Perine Mountain Home Meetings.

To the Editor of the Banner of Light :

lished at 30 Lafayette Place, New, York.

With the approach of cooler weather the open-air ser vices at the Perine Mountain Home Summit, N. J., have been discontinued for the season, looking for ward, however, to still brighter prospects for next year.

Bor two summers now, through sunshine and shadow, on every Sunday afternoon, these open air meetings have been held. That they have been a great com-fort and pleasure to us all, but faintly expresses the enjoyable gatherings held there. Fartles have been made up to come in wagons, ten miles, to hear what we have bad to say; many new friends to the cause have been made, and old ones cheered on their journey-through this mundane life. The able addresses we have been able to present them from Mrs. Neille 4. T. Brig-ham, Rev. Mrs. T. B. Strykes, Mrs. Milton Rathbun, Rev. Onss. F. McCarthy, Pfol. Henry Kiddle, Judge (A. H., Dalley, Mr. Samuel H. Terry and others, have, thrown, a flood of light into, the minds of the people here assembled from Sunday to Sunday on the princi-ples and religion of Spiritualism. And they are able, to find no fisw in these teason. Every one who stops in passing by, to thear, goes away with a good word for us. on every Sunday afternoon, these open air meetings

STAFFORD SPRINGS.-Mary Plunky writes: "All that was said in the Barkmen of Logar it: "All that was said in the Barkmen of Logar it: "All the snonneemberts of Logar it: "All the snonneemberts of Logar it: "Barkmen of Logar it: "Ba

Shepard.

After long and attentive observation of mental phenomena, the author gave a course of lectures to the Normal Class of the Swain Free School in New Bedford, Mass., in which she presented the result of her studies in Psychology, a subject in which, as parent and teacher, she was much interested ; of those lectures this treatise is a digest.' While it presents all essential data and principles, they are so condensed as to leave an open field for: the exercise of thought and for discussion. The book is a valuable aid in the development of the mental faculties of children in the home and school.

ALL TAUT: OB, RIGGING THE BOAT. By Oliver Optio. With illustrations. 12mo, cloth, pp. 330. Boston: Lee & Shepard. The fifth volume of "The Boat-Builder Series,"

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

### Sunday Legislation.

A timely and excellent article on this subject, treating it historically and analytically, is published from the pen of Rev. A. H. Lewis, D. D., in the November issue of the Popular Science Monthly, whose opening declaration is that "the times demand a reconsideration of our Sunday laws." The writer confesses that they are practically inoperative, for which there cannot but be some essential reason.

Sun-worship is the oldest form of paganism, and the most wide spread. It is prehistoric as a custom. It was "the prevailing and most corrupting form of idolatry which assailed the Hebrew nation." Baal-worship was its lowest form, which produced the deepest social and moral degradation. Transferred from the East and from Egypt to Greece and Rome, it became popular, and great efforts were made in the third and fourth centuries to exalt it above all other religions. It came near to driving the apostolic religion out of the Roman Empire.

Religion was made a part of the State by Pagan Rome, long before the advent of Christlapity. The emperor-Pontifex Maximuswas the head of the State, and therefore of the Church. Scores of days were set apart by him, on which judicial proceedings and certain forms of work were prohibited. "New Testament Christianity"-says the writer-"could not have instituted such a cultus as that which

observance of the Sun-day, which enjoined the suspension of all public business and private labor, except that of agriculture, was enacted, according to the apparent terms of the decree, for the whole Roman Empire.... In fact, ... the day of the sun would be willingly hallowed by almost all the Pagan world, especially that part which had admitted any tendency toward the Oriental theology."

Not for sixty-five years was there any further Sunday legislation. The Church was becoming paganized, the papacy was developing, the empire was tottering, and the Dark Ages were coming on. The legislation was enlarged from the close of the fourth century to the close of the fifth, adding scores of other days, most of them Pagan festivals christened by new names. "As Church and State became more thoroughly united," says the writer, "the Pagan idea that the civil law ought to regulate religious actions and religious belief was so fully developed that the State determined not only what men should do, but what men should believe. Civil law practically decided what Christianity was. It defined orthodoxy and heresy, thus involving the whole realm of religious conscience in the meshes of political intrigue."

Civil legislation relative to Sunday and other festivals and fasts prevailed during the Dark Ages. "Our Saxon ancestors, who were converted under the Holy Roman Empire, received this inheritance, transmitting through the Saxon and English laws the entire genius of Sunday legislation to our own time. The chain is unbroken which binds the Sunday law of today to the first Pagan Sunday law of 321 A. D." Until the time of the Puritan reformation, there was little or no development of the Sabbatic idea as it is drawn from the fourth commandment. And it was under the theory that the fourth commandment might be transferred from the seventh to the first day of the week that Sunday legislation took on the more distinctively Sabbatic type which is to be found in this country and our own time. The theocracy of the New England colonies, making the civil government subordinate to the Church. indulged in the sternest Sunday legislation. These Puritan Sunday laws were rigidly enforced. The colonial yielded to the State government, and this largely'to the National, so' that Sunday legislation has been continually modified and its influence has steadily declined. Nevertheless the old Sunday laws still exist, and are practically disregarded by all classes, either from choice or for convenience. Every year we are drifting further away from all religious regard for Sunday. Religious men meet in conventions, and lament the condition of things, and pass resolutions, and decide that a more rigid enforcement of the Sunday laws is needed-but without the slightest effect on the

public mind or conscience. This is the writer's explanation and philosophy of the situation: Sunday laws have depraved the public conscience. Even allowing that the Sabbath has been rightfully displaced by Sunday, and ought to be observed according to a Christian interpretation of the fourth commandment, the fact remains that the civil law, which assumes control of religious actions, places itself between the human heart and God, shutting out the divine authority, forbidding the conscience to rise above human authority, and therefore producing a conscienceless result. But if the observance of Sunday or the enforcement of the law be urged on grounds of policy, every person claims the right to be his or her own judge of what is expedient or necessary. It is only divine authority that can give a Sabbath; human authority can give no more than a holiday.

The writer thinks it is useless to fight against the results which confront us. They plainly show that the Pagan conception is both foreign to the Christian conception and destructive of it. The Christianity of the fourth century was

a wide remove from the Christianity of the apostles. The degeneracy was caused chiefly by the interference of the State in matters of religion. No single interference affected the life of the people more than legislation respecting holy-days and festivals. Puritanism did its best to lift the whole question to a higher level. and failed; because it persisted in the fundamental error that the State may justly legislate respecting religious duties. "Civil law," tersely observes the writer, "can make a holiday, can institute a<sup>\*</sup> day on which business and labor will cease; it can never make a Sabbath any more than it can make an honest man." And he adds the just admission that "the Sunday laws have not become obsolete because men are comparatively more wicked than before, but because men have steadily risen above the Pagan conception which permits the State thus to interfere."

### Alfred Russel Wallace, LL.D.

OF

BANNER

This distinguished English scientist arrived in Boston last week and took up quarters at the Quincy House. His engagements in this country are to deliver a series of lectures, eight in number, on "Darwinism and Some of its Applications." He began the course before the Lowell Institute in this city, on Monday of the present week. The lectures comprising the course are named "The Darwinian Theory "; The Permanence of Oceans, and the Relations of Islands and Continents"; "Oceanic Islands"; "Continental Islands, Recent and Ancient"; "Relations of New Zealand and Australia"; "The Origin and Uses of the Colors of Animals"; "Mimicry and Other Exceptional Developments of Color"; and "The Origin and Uses of Colors of Flowers and Fruits." After delivering the course in Boston he will give them before the Johns Hopkins University of Baltimore. It is also probable hat he will lecture in other cities of the United States.

Among European men of science Mr. Wallace stands deservedly high, in his chosen field and specialty none being before him. He conceived the idea that Darwin did in reference to the origin of species even before the latter had developed it, and was at the time wholly unaware that it excited the thought of any other mind. It was while he was engaged in explorations on the islands of the Malay Archipelago, and at other points in the East Indies. He was studying the fauna and flora of that part of the world, an occupation that kept him in the far East for eight years, from 1854, when he made an attempt to solve the problem of the origin of species. The striking contrasts of life with which he was made familiar, naturally forced such a study upon him. On the 1st of July, 1858, a paper from his hand was read before the Linnean Society of Great Britain "On the Tendency of Varieties to Depart Independently from the Original Type"; and on the same date was read Darwin's paper "On the Tendency of Species to form Varieties, and on the Perpetuation of Species and Varieties by means of Natural Selections."

Up to that time Mr. Wallace was entirely ignorant of Mr. Darwin's studies in the same direction. Both of them reached substantially the same general conclusions, though Mr. Wallace denies that natural selection alone, without the intervening agency of some higher cause, is competent to effect the transition from the anthropoid ape to man. Yet he holds with Darwin that the most of the changes attributed to natural selection are actually effected by it.

While he was yet a young man he joined a scientific expedition to South America, and passed nearly four years-from 1848 to 1852-in making a study of the primeval forests in the Amazon and Rio Negro regions. Two books were the result of this study, published in 1853, viz., "Travels on the Amazon and Rio Negro," and "Palm Trees of the Amazon and their Uses." In 1854 he went to India, as already noticed, and there spant the ensuing eight years. He recorded his observations in that part of the world in "The Malay Archipelago; the Land of the Ourang-utan and the Bird of Paradise" (1869). He also produced "Contributions to the Theory of Natural Selection" (1870), and "On the Geographical Distribution of Animals" (1876), in two volumes, which were translated into French and German.

What most especially engages the profound interest of Spiritualists in Mr. Wallace is the fact that, among the first scientists of Europe and the age, he made a thorough and unprejudiced investigation of the spiritual phenomena. and, having arrived at the conclusion that they are as firmly grounded in truth as any other facts coming within human cognizance, had the courage to declare his convictions, and has shown equal courage in maintaining them in the face of all opposition. The testimony of a Wallace among the world's scientists is something which the incredulous of his class cannot set aside. If he is authority on one great subject which requires only evidence for its support, he assuredly must be no less good authority on another. His book on "Miracles and Modern Spiritualism" appeared in 1875, being the series of essays contributed by him to the Fortnightly Review in the previous year. And he has uttered numerous voluntary statements in defense and support of the phenomena since that time, which have been repeatedly produced in the columns of the BANNEB OF LIGHT, with accompanying comment. Doubtless the creed-parties and their parasite papers will take particular pains to abstain from all mention of his fixed belief in Spiritualism while he is here lecturing on purely scientific topics, though we cannot but observe that one Boston paper, the Transcript, comes to the matter only to remark that "his writings on this subject [Spiritualism] have been held, by members of the sect, to prove his bellef in the influence of the spirits of the departed on mundane things." This is Impertinent to Mr. Wallace, as well as to Spiritualists. If the Transcript does not know what his writings on Spiritualism really mean, that is no excuse for its insinuating that he does not know what he intended to say himself. As evidence of the directness and the straightforward character of his writings as witnesses for the New Dispensation-about which our friend the Transcript is in such doubt-we take occasion to refer to the article from his pen on Modern Spiritualism and its relations to Science, which appeared in "different forms but the same spirit," in the columns of the Boston Sunday Herald, the Christian Register and the BANNER OF LIGHT last spring, when his coming to this country was being mooted. In that article his language had no uncertain sound, but the whole effort proved full of strong suggestion as to the harmonization of the phenomena of Modern Spiritualism with science-explaining what the spiritual theory really teaches mankind and exposing the basis of the true ethical system. He set out with the assertion that it is clearly a mistaken notion that the conclusions of science are antagonistic to the phenomena of Spiritualism. He reminded the teachers and students of solence that their mere opinions and prejudices are not science. Nor do denunciations effect anything. It has to be admitted that in this skeptical and materialistic age Spiritualism has firmly established itself, and by mere weight of evidence, and in the face of the most powerful prepossessions, has compelled recognition by a constantly inoreasing body of men in all classes of society and gained adherents in the highest ranks of science and philosophy. Mr. Wallace asserted, too, in the article in question, that it (Spirobservation and comparison of facts in a do-

plored ; and that it is a contradiction in terms to say that such an investigation is opposed to science.

LIGHT.

Evolution Professor Wallace proclaims to be the great fundamental law of the universe of mind as well as of matter. The varied powers of both mind and body he recognizes as being developed, along with the nobler impulses of our nature, by the antagonism of the good and the bad, as well as by the need of labor in order to live and the constant struggle against the forces of Nature. If the material imperfections of the globe-the wintry blasts and summer heats, the volcano, the whirlwind and the flood, the barren desert and the gloomy forest-have each served as stimuli to develop and strengthen the intellectual nature of man. why, he asks, may it not be true that the oppression and wrong, the ignorance and crime, the misery and pain that always and everywhere pervade the world, have been the means of exercising and strengthening the higher sentiments of justice and mercy, charity and love, which we all acknowledge to be our highest characteristics, and which we cannot conceive of having been developed by any other means? He holds that such a view supplies the best solution we can have of the origin of evil, since it is the means of creating and developing man's higher moral attributes which make him fit for a permanent spiritual existence.

Prof. Wallace says that the nature of mind, and its presence in the universe, fail to be realized and accounted for by modern science, except in the form of the current dogma that it is "the product of organization"; but Spiritualism recognizes mind as the cause of organization, and perhaps also of matter itself; and he adds, that we know far more of the nature of man by having a demonstration of the existence of individual minds, not to be distinguished from those of human beings, yet disconnected with human bodies.

Spiritualism, says Prof. Wallace, has acquainted us with forms of matter of which materialistic science knows nothing and cognizes nothing; likewise with an ethereal chemistry whose transformations are far more marvelous than any with which science deals. Thus does it furnish us with the proof that organized existence is possible beyond the boundaries of our material world; and thus, also, does it remove the last obstruction to a belief in a future state of existence.

In the same article we find Prof. Wallace stating the pith of the whole matter of human life and its outcome in the terse sentences :

"On the spiritual theory, man consists essentially of a spiritual nature or mind intimately associated with a spiritual body or soul, both of which are developed in and by means of a material organism. Thus, the whole raison d'être of the material universe-with all its marvelous changes and adaptations, the infinite complexity of matter and of the ethereal forces which pervade and vivify it, the vast wealth of nature in the vegetable and animal kingdoms-is to serve the grand purpose of developing human spirits in human bodies." The teachings of Modern Spiritualism also, in his view, furnish us with the much-needed basis of a true ethical system, by which it is taught that our life on earth is only a preparation for a higher state of progressive spiritual experience, and that all this sin and suffering here is the means of developing in us those highest moral qualities which St. Paul summarized as "love," which it is universally admitted must be cultivated to the utmost if we are to make progress toward a higher social state. Modern philosophy teaches no such reasons for this painful self-sacrifice; but to be taught from youth up that the material universe exists for the purpose of making all things tend to one end, and that an existence in the spiritual world, and to be taught this on the direct knowledge of because gained from the spirit-world, is to become possessed of a power that "will work everywhere for righteousness."

NOVEMBER 6, 1886.

mises, until one evening the doubts all vanished, the mists cleared away, and the truth was revealed : A friendly burst of moonlight lighted up the whole room through a seemingly accidental misplacing of the curtain, and he saw, what he had long wished to see, the guitar high up by the ceiling, aloof from all visiblesupport, and being played on by some unknown. force exercising intelligence.

To such investigators as the one we have alluded to, who at the close of eighteen years of 'hunting for evidence" can refer to nothing satisfactory in results, we would suggest, as aptly remarked by the Golden Gate, that he change his methods, and as a commencement that he stop insisting upon "test conditions," that he sit passively, and accept what comes for what it is worth, unquestioningly, until his spirit friends can break through the strong barrier of positive magnetism which he interposes between himself and the spirit-world. He must lay aside all arrogance of opinion, all self-consolous "smartness," so to speak; in other words he must approach the sacred altar of spirit-communion with his heart in the right placeprayerfully, trustingly, and in a spirit of childlike simplicity-and not be perpetually looking for and expecting a trick. If he seek for the evidence in this spirit, we apprehend it will not be long before he will be made glad with all the proof he needs. He will have test after test, and they will come to him in ways he little dreams of.

Very truly remarks the Gate:

"The investigator who is always looking for and expecting a trick, is very apt to encounter the reflex action of his own mind-the child of his own creation -embodied in the sensitive aura of the medium. He should remember that thoughts are veritable things, palpable to the sensitive; and that in 'exposing'a supposed fraud-especially in the case of some wellknown and reliable medium-he may possibly be simply exposing his own ignorance of spiritual laws."

### Dr. Talmage's Circle.

Speaking from the text in Isaiah which describes Jehovah as "He that sitteth upon the circle of the earth," Dr. Talmage, after indulging in his customary flapping flights of imagination and rhetoric, has to admit that the history of the world goes in a circle. Everything, in fact, as he looks at it-whether material, moral or spiritual-travels in the same way. This circuit, he says, sweeps through a century or through many centuries.

Making as his premise the historic statement that all government set out with theocracy, Dr. Talmage thinks he sees signs that people will by-and bye get so tired of "self-government" that they will come crying around the church asking to be taken in out of the "anarchy" which he feels sure will eventually surround them. But Dr.-Talmage is widely abroad of good judgment, to say nothing of any other mental characteristic, in making such a ridiculous statement. The full-fiedged eagle will return to the egg from which he was hatched in just about the same circle of time that the great. American Republic will give up its independence and seek safety in the arms of a national church and its concomitant theocratic rule.

Dr. Talmage says evil comes back in the circle just the same and just as well as good. He is pleased to cite the influence of Voltaire, [whose birthday anniversary the Liberal element of this country intends to celebrate during the present month,] the smasher of ecclesiastical pretensions and tyranny, as that of a "bad man." Dr. Talmage no doubt is perfectly satisfied with regard to himself that he is a good man." It would be much better to leave the judgment to time, which he professes to do in his talk about the circle. But letting Voltaire go, how about Calvin and his damnable theories concerning God and the future life? We candidly ask it of Dr. Talmage to say whether the sulphurous, triple-plated, diabolic, tyrannous and thorough inhuman creed of Calvin, the Genevan, forged in the subterranean smithy of his dark fears and gloomy apprehensions, has not fairly described the destined circle in this our day and come back upon itself and its author. If there is anything in the circle theory at all, then there is as much truth in the return of Calvinism to its starting point as there is in the rest of the cases produced for illustration. Whether Dr. Talmage will confess it or not, old Calvinistic theology, the bane and nightmare of such a host of terrorized human minds, is rapidly reaching the goal from which it started, and the spiritual emancipation which is taking place in consequence of the advent, and influence of Modern Spiritualism is the "end which existed from the beginning."

gave rise to Sunday legislation, the union of Church and State, under an emperor or an emperor-pope. All civil legislation concerning religious faith and practice, such as obtained in the Roman Empire, was the product of paganism. It was not an offshoot of Christianity, or of the Hebrew theocracy." Apostolic Christianity forbade all appeal to the civil law in matters of Christian duty. Christianity sought nothing but the rights of citizenship at the hands of civil government.

The first Sunday legislation appears in the edict of Constantine the Great, 321 A. D. There was no ground for it except his single, unsupported will. He was a well-known devotee of the sun-god, as his predecessors were. His attitude toward Christianity was that of a shrewd politician; to his rivals he was an unscrupulous, bloody-handed monarch. No accurate historian, says Dr. Lewis, dares call him a "Christian emperor," though Romish tradition and superficial literature have misnamed him "the first Christian Emperor." The text of his Sunday edict, and all the surroundings, show it to have been purely heathen. This is the way it opens:

" Let all judges, and all city people, and all trades men. rest upon the venerable day of the Sun."

But it permits the country dwellers to attend to their fields, lest the provisions of heaven be lost.

On the following day Constantine uttered an edict in relation to the duties of the soothsayers in cases of the palace or other public works being struck by lightning. Thus nothing is to be found, either in the Sunday law itself or in the accompanying evidence, showing that Christians wished for such a law or were in any way interested in it. The day, in fact, is mentioned only by its heathen title. The restrictions placed upon it are just like the restrictions then existing concerning many other Pagan days. The division of days did not spring from the Christian thought, as all classical scholars know. The practice, says a learned English barrister, of abstaining from various sorts of labor on days consecrated by religious observance was familiar to the Roman world before the introduction of Christian ideas.

The purely heathen character of this legislation the Church historians have been forced to recognize. The writer of the article we are noticing quotes to this effect from Schaff's "Church History" and Milman's "History of Christianity." The former says-"The Sunday law of Constantine must not be overrated. He enjoined the observance, or rather forbade the public descoration, of Sunday, not under the name of Sabbaium or Dies Domini, but under its old astrological and heathen title, Dies Solis (the Day of the Snu), familiar to all his (Constantine's) subjects, so that the law was as applicable to the worshipers of Heroules, Apollo, and Mithray, as to the Ohristians. There is no reference whatever in his law either to the fourth commandment or to the resurrestion of Ohrist." Milman says "The resoript for the religious

 $\cdot \eta \downarrow$ 

He further speaks, in closing, of the deplorable fact that the enforced leisure of Sunday and the Sunday customs make Sunday the great harvest-day for the saloons, and all the evils associated with them. The rum-traffic has taken full possession of Sunday, the larger half of its profits being gathered in on that day. The pulpit, too, talks of the terrible disregard for Sunday which prevails, "while the pews hasten out on Sunday morning to pocket the profits of Sunday business and Sunday reveiry." Such legitimate business as our advancing civlization has come to allow is prohibited by the Sunday laws, while all attempts to enforce them against the saloon are met with the threat to enforce these laws against legitimate business."

#### Living Without Food.

C. G. Helleberg of Cincinnati, O., translates from Le Messager of Liege-in which paper it was reprinted from an Italian paper-and sends us the following singular narration respecting a woman living in Italy :

"In the village of Serreta, some kilometres from Porto-Maurizio, livesa woman who has not eaten anything for a period of twenty-seven years. She has reached the age of forty five years, and for twentyseven years has been in bed. From her eighteenth to her twentieth year she took only some bouillon, but since that time has lived on four glasses of water each day. In winter, though the windows of her room are always opened, she says she does not feel any inconvenience from cold. She is of a cheerful temper, especially when she has visitors. Every twenty or thirty days she falls into a cataleptic state, which lasts one or two days. Professor Novaro, of the University of Turin, has visited this phenomenal female soveral times, and studied this case, and taken down the faots."

BT SPIRIT MESSAGE DEPARTMENT. - The particular attention of our readers is called to what is given the present week in this-always valuable-division of the BANNEB's contents.

Alexis" gives in the letter on our third itualism) has never lost a convert thus made, page, headed "The Perine Mountain Home He held that Spiritualism supplements and il-Meetings," a close abstract of Prof. Henry Kiddle's views regarding "Spiritualism as Related to Religion."

### How to Investigate.

There is no question relating to Modern Spiritualism of greater importance, especially to those who may have had no experience with the phenomena that underlie its philosophy, but have been led from some cause to desire to see and learn of its facts and teachings, than, How shall I investigate? Many assume to know at the outset just how to do it; so they speedily avail themselves of their supposed knowledge only to find out that they are entirely ignorant; or if they do not reach this point of wisdom they declare all mediums who have had the misfortune to come in contact with them to be frauds, and publicly denounce all others as dittos.

"For eighteen years," says one, "I have been hunting more or less for evidence of continued life, and in not an instance have I had any manifestations in which fraud was not possible under the conditions insisted upon by the medium." And then such a man has the effrontery to ask, in face of the fact of a hundred thousand just, truthful and reliable mediums on earth : Can a medium be found through whom reliable manifestations can be had? If so, I shall be glad to make a pilgrimage to have a sitting." We advise the gentleman who has been hunting for eighteen years, and thinks he has not found the object of his pursuit, to put up his purse, and not undertake so unpromising a pilgrimage. And further, to sit down and reflect, consider the past, and determine whether he has not these dozen and a half of years been on the wrong trail, and whether he has not found, or at the time thought he did, the very thing he was in search of, fraud. Were he to visit a medium, or a score of mediums who had for years given to tens of thousands absolute proof that 'reliable manifestations" could be produced in their presence, he would most likely find only additional instances to add to the record of his eighteen years' experiences, of "conditions insisted upon under which fraud was possible," and being possible he would declare that it was practiced.

On this point Epes Sargent quotes, in his 'Scientific Basis," an observation by William Oxley, of Manchester, Eng., so applicable that we present it for the consideration of all new and old investigators:

"A genuine lover of truth for its own sake, who enters this domain of occult science accepting the conditions which are allowed, though beset in the commencoment with doubts' and difficulties, will, by perseverance; soon receive ample proofs and tests of the genuineness of psychometrical manifestations and spiritual agency ; while, on the other hand, the doubter who investigates for the purpose of discovering imposture and fraud, will discover what he or she thinks is sufficient to justify the predicisting doubts, and sooner or later retires in disgust."

The person who complains of conditions will not fail to give that of darkness the first place among the objectionable; but even under this an honest quest will not be without its reward. Mr. Sargent relates that one who, was stroninminates solence; that it rests solely on the nously opposed to dark seamces faithfully and perseveringly continued his investigations main of nature that has been hitherto little ex- in the face of doubts and discourseing and

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BT The London Society for Psychical Research appears to be rapidly losing the confidence of all Spiritualists. Stanhope Speer. M. D., one of its members, writes to the editor of Light, that in view of its recent action in reference to Spiritualism, he finds the position of a Spiritualist in its ranks untenable, and he has tendered his resignation, and intimates that time will show he is not alone in his action. Light of Oct. 23d also contains the following :

"Mr. W. Eglinton has resumed his psychographic seances, but to prevent useless correspondence, he wishes it to be understood that he can give no seancesto any one who is desirous of submitting the results to the Society for Psychical Research. He, like many others, considers that body, by its continued opposition to Spiritualism, and its unfair methods of investigation, to have placed itself beyond the pale of recognition.

It would be well for our American societies, who in their initiatories patterned somewhat after the London organization, to take heed that they do not fall into the ditch into which their prototype has, recklessly plunged. Their purpose should be, and ostensibly is, not to aim to prove Spiritualism false or Spiritualism true, but without bias of any kind to state the facts they may be brought in contact with, leaving it to the public to determine for themselves to what conclusions they lead. These "restarchers" doubtless have their mission, though we fail to see in, what way they can 'or will influence to any great extent, public opinion in a matter that can appeal only to each individual. for solution; yet it would seem to be their duty to shed light rather than as the English society labor to make the darkness of greater density, and the complexity more complex.

BE Mrs. Amanda M. Cowan, whose card may be found on page five, is a medium who, we areinformed, has during the past two years been giving satisfactory test scapces; she has recently developed into the more important phase of mediumship, that of materialization, under the care of G. T. Albro, and will, give her first soance Sunday afternoon, Nov. 7th, at No. 55 Rutland street.

B. Our thanks are due Dr. W. B. Mills, the Distorm satisfied an of Sarators, Normas, N. T.: for a fue photograph of his suital taskuras.

### NOVEMBER 6, 1886.

### BANNER OF LIGHT.

#### Home Seances.

Noting the increase in London of the development of private mediums, through whom excellent phenomena are occurring, Light says, and we most emphatically endorse the remark, "There is no better method of studying Spir-Itualism than by holding home-seances ; and if more attempts could be made to organize select circles for that purpose, not only would investigators help themselves, but the cause generally."

### Introductory Lecture.

Prof. Buchanan invites all who are interest ed in the subject to attend his opening lecture next Monday evening, Nov. 8th, (7:30,) at 6 James street, upon the new methods of securing health and ouring disease.

### J. J. Morse in Brooklyn, N. Y.

The above powerful, trance speaker commences his engagement at Conservatory Hall, corner Fulton street and Bedford avenue, on Sunday morning next, continuing thereat during the present month.

Es For beautiful flowers contributed to our Free Circle-Room table we tender sincere thanks to Samuel Jordan, Esq., Mrs. Theodore Brown, Mrs. O. B. Fitch, Mrs. O. P. Wilder, Mrs. L. M. Pomeroy, Mrs. M. and H. Wright, Mr. McArthur and other friends. The visiting spirits were also well pleased with these floral gems.

HON. WARREN CHASE and wife (Mrs. R. L. Chase) have for the present winter settled in Worcester, Mass., and their permanent address is 201 Summer street, that city, where all letters and papers may be addressed to either of them. Mr. Chase will fill all engagements to lecture in New England and Eastern New York this winter and next spring, and spend the summer among the campers-having been absent from them mostly for two seasons. Mrs. Chase, who was for many years a public medium, (and advertised in the BANNEB,) is not able, we are informed, to give public séances or tests at present, being in feeble health, but she lives continually in the society of her spirit friends, among whom are Henry C. Wright and Jesse B. Ferguson, the former Mrs. Chase and others, who to her are as real as when in this life. Mr. Chase is using his spare time on his next, and what he calls his last, book : "Forty Years on the Spiritual Rostrum." He will close his forty years' labor with 1887, and also his seventy-five years of life Jan. 5th, 1888, if he is left here till that time-which may occur, as his health is as good as ever it was.

MRS. Fox .- The Cincinnati Enquirer of the 25th ult. reports at some length the lecture of Mrs. Nettle P. Fox delivered in that city on the evening previous. in which she first considered in an able and lucid manner the question "Since we cannot determine our own characters except as circumstances form them, how are we to define moral responsibility?" In the course of her remarks she said : "The moral power to guide man lies within himself. He is in control. While the minds of others are ever bringing aid to him in their writings, their verbal advice, and in a variety of ways, yet the saving power is in his own soul, and if he fails to exercise it he is his own worst enemy. Goodness is always positive to sin. In this fact there is rich promise, and it will finally redeem humanity." Her second subject related to "Original Sin," and following this two queries were responded to, in all of which the speaker acquitted herself in a very commendable manner and to the manifest satisfaction of the audience.

Mr. S. M. Baldwin, of Washington, D. C., whose active interest in the efforts being made to establish the settlement of disputes between nations by peaceful arbitration rather than by the horrors of war is well known, calls the attention of all who would learn of the extent and progress of the movement, to the report recently published of Dr. McMurdy, the Corresponding Secretary of the American Arbitration League.

The book covers an entirely new field, and gives great hope to the multitudes who have been praying to be delivered from the demoralization of military establishments. It explains in detail the eleven arbitration bills now pending in the forty-ninth Congress, and regards it certain that war will not disturb the harmony of the coming century, if the purposes of the League, to have frequent conferences among the nations shall be its continued policy.

## ALL SORTS OF PARAGRAPHS. The public-spirited citizens of Tarrytown, N. Y., are going to creet a tower as a mouument to Washington Irving's memory over his grave in Sleepy Hol-

low Cometery, where his remains are buried, and where the grave is yet unmarked, strange to say. France is importing our canned meats, though she

has her own Cannes.

Professors Tornebom and Edland, the Swedish Physicists, are on record as saying: "Guy those deny the reality of spirit phenomena who have never ex-amined them. We do not know where we may be led by the discovery of the cause of these-as it seems-trivial occurrences, or to what new spheres of Nature's kingdom they may open the way; but that they will bring forward important results is already made clear to us by the revelations of natural history in all ages." made clear i in all ages."

Bulgaria is reported as very despondent, because ofthe apathy of the European powers ; and is quite like ly to yield at last to Russian pressure.

SPIRITUALIERS' HOME IN AGHES.—Westfield, N. J., Oct. 31st, 1886.—The Spiritualists' Home, about three miles from here, belonging to George H. Perine of New York, and in which the annual summer meetings of the Spiritualists are held, was burned to-night; loss quite heavy.—Herald.

Rome will soon have a church for every day in the year. To the three hundred and sixty-four churches already in the city there will soon be built a church dedicated to the great Irish saint, and to be called the Church to the Irish People. Every nation in Europe except Ireland has had in the Eternal City its own representative basilica.

"What pretty oblidren you have," said the new minister to the proud mother of three little ones. "Ab, my little dear," said he, as he took a girl of five on his lap, "are you the oldest of the family "" "No, ma'am," responded the little miss, with the usual ac-ouracy of childhood, "my pa's older'n me."-St. Paul Heraid. Herald.

American charity receives appreciation from the British Quarterly Review, which says of Americans : "No people are so tender, so generous, so lavish of active sympathy toward the sick, the bereaved and the unfortunate."

A locomotive engineer is about the only man in the world to whom is intrusted the privilege of mak-ing time. Almost anybody can kill time.—N. Y. Ledger.

San Francisco despatches of Nov. 1st assert that Sept. 10th over one hundred heavy shocks of earthquake occurred on the island of Ninafou, one of the Tonga group, and that from the bottom of the lake, which is two thousand feet deep, a mountain arose to the height of three hundred feet above its surface; also that this mountain burst out in flames and threw out hot stones and sand in such quantities as to destroy two-thirds of the cocoanut trees on the island.

A popular treatise on the application of electricity A popular treatise on the application of electricity is just published by Messra, Cassell & Company, un-der the title of "Blectricity in the Service of Men" The work is translated, with copious additions, from the German of Dr. Alfred Ritter von Urbaulitzky; by Dr. R. Wormeil, with an introduction by Prof. John Perry, and contains upwards of 850 illustrations.

An English wig maker has invented an electric hat which he claims is a perfect cure for nervous headache and neuralgia. The apparatus consists of a small battery placed inside the lining of an ordinary silk hat, with the flat terminals outside the lining, so that when the hat is put on a current of electricity passes between the terminals and diffuses itself all over the wearer's head

"Oh, fear not in a world like this, And thou shalt know ere long, Know how sublime a thing it is To suffer and grow strong."

A firm of Berlin jewelers have just finished a diamond diadem and necklace, worth several hundred housand marks, for the Empress of Japan.

Luther Colby, the veteran editor of the BANNER or Light, one of Nature's noblemen, paid our sano-tum a visit on Sunday evening, Oct. 17th, in company with Prof. Dawbarn, the well-known lecturer and me-dium. Mr. Colby had been suffering from a severe. cold and was somewhat hoarse, but in a terse and graphlomanner he related the struggles and heroism of the early Spiritualists; his eye grew brighter as he pictured the possibilities and probabilities of its great tuture; no gloomy forebodings, no discouragement, but every word gleaming with hope for humanity and love for all. It was pleasant to see and grasp the hand of this dear oid patriarch, and we bid him adieu and Godspeed, with feelings of more than pleasure at his timely visit.—Beacon Light, New York, Oct. 30th.

Luther Colby, the editor of the BANNER OF. JOIL, OC. JULT, Is seventy-two years old. Though this veteran editor has lived two years beyond the allotted time, his spirit is as young and fresh as it was fifty years ago. "May he live long and prosper."—The New Thought, Des Moines, Ia., Oct. 30th.

And now it is said that a cigar contains acotic, for

### Movements of Mediumsand Lecturers.

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

J. Clegg Wright speaks in Cincinnati, O., during No-vember, and the following six months in Newton, Kan. Mrs. S. B. Stevens has returned from Onset and lo-cated at 474 Shawmut Avenue, where she will receive calls for lectures or holding circles in or near Boston. Mrs. R. S. Lillie's permanent address is 98 West Brookline street, Boston.

Mrs. Clara A. Field speaks in Troy, N. Y., Nov. 21st and 28th. She can be addressed for further eugage-ments at 33 Boylston street, Boston. A correspondent writes that Frank T. Ripley, speak-er and platform test medium, commences his second month's engagement in Washington, D. C., under highly favorable auspices.

nignly layorable auspices. Lucius Colburn will speak the last three Sundays of October in South Cabot, Vt.; will be in St. Johnsbury, Vt., the last week of October and in Barre, Vt., the first week in November. He is also engaged to speak the first two Sundays of November in West Braintree, Vt. During the month of December he will be in Noth Bargor, N. Y., and the month of January in Grand Isle, Vt.

Grand 1810. V C. Thomas W. Sutton, having been developed as an un-conscious trance speaker, may now be engaged at reasonable terms by those wishing his services during the present senson. He can be addressed P. O. Box 790, Worcester, Mass. A. O. Ladd, publisher *Light for Thinksrs*, spoke re-cently to good acceptance at Chattanooga, Tenn.; sub-lect, "The Resurrection."

Jou, "Ine nesurrection." Francis B. Woodbury, on account of the long hours which are devoted by him to other work, and also de-slring to devote all his labors for the cause to the ad-vancement of the Lycenm, has been obliged to cease to act as Corresponding Secretary of the Spiritualistic Phenomena Association.

Dr. J. K. Balley spoke at Scranton, Pa., Aug. 29th and Oct. 10th; at Newark, N. J., Oct. 17th and 24th; at Brooklyn (Eastern Division), N. Y., Oct. 31st. He desires engagements in the New England States. Ad-dress bim, Box 123, Scranton, Pa.

Hon. Warren Chase lectures in Somerville, Ct., Nov. The in Manchester, N. H., Nov. 14th, 21st and 28th ; in Haverbill, Mass., Dec. 12th ; in Troy, N. Y., Dec. 19th and 26th ; in Providence, R. I., Jan. 9th and 16th. Remaining Sundays are yet open for engagements in New England at local societies' prices, as he has none of his own. He will also attend funerals when re-quested. quested.

Miss Jennie B. Hagan addresses the First Associa-tion of Spiritualists of Philadelphia the Sundays of November.

November. Mr. J. Frank Baxter closed with Sunday last a most successful engagement in Philadelphia. On Sunday, Nov. 7th, he will lecture in Willimantic, Conn.; either Tuesday or Wednesday evening following in West Cummington, Mass.; Thursday and Friday evenings in Stafford, Conn.; and Sunday, Nov. 14th, in Willi-mantic again.

Manue again. Mrs. A. H. Colby's address will be at 736 W. 2d street, Ottumwa, Ia., until the 21st of November; and at Grown Point, Ind., the remainder of the month; thence she visits the New England States for the win-ter-being in Boston through December.

J. Madison Allen has been recently lecturing in Pennsylvania and Ohio. Will make further engage-ments. Address, Farmington, O., till further notice. M. Larkin, of Oskaloosa, Ia. closes his engagement with the society at Troy. N. Y., Nov. 7th; speaks in Brockton, Mass., Nov. 23th and Dec. 5th, and would like to open correspondence with parties for future en-gagements. Direct to BANNER OF LIGHT Office.

Dr. Dean Clarke spoke to the edification of the Spir-itualists of Chelsea to such a degree last Sunday that his services nave been engaged for the last three Sun-days of November. He desires immediate engage-ment for December. Keep this earnest and able ex-conent busy ponent busy.

All communications for W. J. Colville should hence-forth be addressed to his residence, 668 Tremont street, Boston.

Boston. Mrs. Lunt-Parker having closed her engagements in Boston, has returned to Washington, D. C., where she will hold herself in readiness for engagements to lec-ture and give platform tests through the winter. In the spring she will probably return to this city, where she will spend the coming summer. She is an excel-lent speaker, and her services are, it is stated, much sought after in Washington, where she is well-known.

To the Editor of the Banner of Light:

Those who have read the editorials in the BANNEB OF LIGHT, and remember the urgent warnings that have been repeatedly given to mediums to so arrange their cabinets that even the suspicion of fraud should be eliminated from the seance, will be gratified by a visit to Mrs. Ross's seance-rooms.

No fair-minded investigator, after a careful examination of her cabinet, can fail to see that everything possible has been done to relieve the audience of any doubt or suspicion as to the honesty of the medium. This is as it should be, for no one familiar with materialization can fail to see that relieving the scance of the disturbing elements, doubt and mistrust, greatly enhances and strengthens the manifestations.

Materialization is so at variance with hitherto known laws of Nature, that it requires repeated demonstrations of facts, under conditions that are above suspiclon, to break down preconceived ideas. My own experience satisfies me fully that such evidence can be given without injury to the medium, and that much that is often claimed to be "necessary conditions" of

the séance, has no force whatever. While I offer, at present, no detailed criticism on any soance, belleving; as I do, that all that I have investigated have more or less genuine manifestations. I am fully aware that there are cabinets and their surroundings that are not satisfactory to honest investigation ; also that there is an increasing demand for better conditions, which, if not heeded by the managers and controls, will materially interfere with their patronage. B. A. BRACKETT.

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Each line in Agaio type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each anbacquent in-sertion on the seventh page. Apecial Notices forty cents per line, Minion, each insertion. Baainess Gards thirty cents per line, Agate. each insertion. Notices in the editorial columna, large type, leaded matter, fifty cents per line.

ended matter, fifty cents per line. Payments in all cases in advance.

AT Advertisements to be renewed at continued rates must be left at our Office before 18 M. on Saturday, a week in advance of the date where-on they are to appear.

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SPECIAL NOTICES.

Dr. Jas. V. Mansfield, at 28 Dartmouth street, Boston, answers sealed letters. Terms \$3, and 10c. postage. fw<sup>+</sup> O30

A. J. Davis's Medical Office established at No. 63 Warren Avenue, Boston, Mass. Consulta-tion and advice, \$3. Every Tuesday and Thurs-S25 day from 9 to 12 A. M.

Dr. F. L. H. Willis may be addressed un-til further notice, 123 Amity st., Brooklyn, N. Y. O30 9w\*

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

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Will hold a Meeting for the Development and Educa-tion of Mediumship at Graod Army Hall on Tuesday afternoons. 2:30, and Saturday evenings, 7:30. Admission, 10 cents. Will give Sittings for Examination of Piscase, also for Tests and Development, daily at his office, sid Washington streat, Boston. 1w N6.

### 668 Tremont Street.

W. J. COLVILLE'S Class in the Spiritusl Science of Isalth commences Tuesday, Nov. 9th, at 2:80 F. M. Continued Tuesday, Thursday and Saturday, four weeks, Torms, 3 for 12 lessons. Mrs. Coolidge gives treatments daily; fee \$1. Beautiful rooms for rent, furnished and un-furnished; also excellent table board.

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JUST ISSUED.

POST-MORTEM CONFESSIONS:

Being Letters Written Through a Mor-

tal's Hand by Spirits Who, When

in Mortal, Were

**OFFICERS OF HARVARD COLLEGE:** 

With Commonts by

Dec. 17th, on "Grant"; Dec. 18th, matinee, "Switzerland"; Dec. 18th, "Parnell and Ireland." Address 385 Broadway, Lawrence, Mass.

CP On Sunday, Oct. 31st, the venerable Allen Putnam, of Boston, entered upon his eighty fifth year of earth-life. By reference to our fifth page an announcement will be found of the bringing out of a brochure of high interest under his editorship.

An announcement made by the publishers of Facts Magazine, concerning the musical premium system just adopted, will be found in another column The music already published is excellent.

A. F. Melchers, of Charleston, B. C., is to edit a Lyceum Department in Light for Thinkers, Chattanooga, Tenn.

127 Mrs. J. Francina Dillingham has located at 24 Upton street, Boston. See card on our fifth page.

Miss Zalda Brown's meetings held in Atlanta Ga., are reported as successful and well attended.

A Good Idea.

To the Editor of the Banner of Light: If the friends of medical freedom in New York State wish to do a good work, let them make the effort to soatter broadcast the sixteen-page pamphlet, entitled, "REASONS WHY THE NEW YORK, MEDICAL LAW SHOULD BE REPEALED." There is positive evidence printed therein, which would seem p be sufficient to convince any Legislature that the law should be repealed. There is hardly a question but that if the bill for repeal had reached the members of

that if the bill for repeal had reached the members of the last Legislature they would have seen the reason-ableness of rescinding the law, for gubits good, but the Committee being made up of five physicians and four persons who lacked the resolution to bring in a minority report, the bill was rejected in the commit-tee room on the ground that the majority-the five presing the law. Men and women of means who have the interest of medical freedom for themselves and families at heart, can do a good work in sending to Golby & Rich for copies of the pamphies to distribute among the people of that State. Beveral individuals united and bent out quite a quantity of these pamphets at year to New York voters. One hundred thousand should be restated this year over that State. The pamphet is also, equally as effications in other States where medi-cal laws exist which conflict with the people's rights.

### The First Telephone Experiment.

F Mr. J. W. Fletcher will lecture on "Grant" at mic, butyric, valeric and propriorio acids, prussic the People's Theatre, Cleveland, O., Nov. 7th. He acid, creosote, carbolic acid, ammonia, sulphuretted will lecture in the Academy of Music, Buffalo, N. Y., hydrogen, pyridine, viridine, picoline and rubidine, to say nothing of cabagine and burdockie acid. That's probably why you can't get a good one for less than five cents.

Alas for the proneness of Christians to disagree i Even in Ohina, where thousands of Christian converts have been massacred, the missionaries are quarreling over the question which sect was respensible for the outbreak. It is said that certain of the missionaries have not "conducted their work of evangelization with due regard for the superstitions and prejudices of the natives." This was an important omission on the part of the missionaries, for all sorts of, natives.-even natives of Massachusetts-like to be preached to with due regard for uncertification and the prejudices to with due regard for superstitions and their preja dices.—Boston Post.

The coroner's jury whose members found as a verdict. that a man who was shot dead in a gambling den "died of lead poisoning," may be said to have capped the climax either of the jocular or the non-committal.

"But, Herr Schmock, what puts it in mind to you for your little head one such large bat to get?" Herr Schmock-" Would I then a little one take when I for the same money a large 'one can 'have?"-Filegende Blatter.

, Frozen milk is now given to patients suffering with irritable stomachs, and is (retained when all other substances are thrown off the test of the

Albertances are introvation. We have certainly failen on evil times, when five An-dover Professors are to be tried on charges of heresy. But it is satisfactory to know that they cannot be Durned at the state as Berveius was at Geneva A. D. 1563, because his belief did not spree with John Calvin's thirty-eight articles. In the present trial the accused will have plehty of sympathizers. [True enough.] The most singular thing in this whole matter is that Ando-ver should ever have become a nursery for progressive ideas in theology.— Boston Transcript.

According to the general conception of editorial duty on the part of the public; it would seem that ...

A man who runs a paper Should know every human caper, And hold up the torch of knowledge like a gleaning mid-

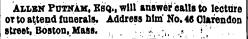
And not up the born of knowledge like a greating mid-He should be profound as Plato. Pliant as a bolled potato. And as humble to his patrons as a street and crossing Scrapper middle by a street and crossing

The law of the table is heauty - a respect to the comi-mon soul of all the guests. Everything is unseason-able which is private to two or three or any portion of the company. Tact never violates for a moment this law; never intrudes the orders of the house, the vides of the absent, or a tariff of expenses, or professional privaties; as we say, we never "talk abop" belore form insuits, whiles they sit in one parlor with com-mon friends, -R. W. Emerson's ' Social Aims."

WASHINGTON, D. O., Oct. 2745, 1886, John B. (gills, The Bey, Dr. Lorimet, the well-known, Baptist cler-gher, of this city, the claimant to the telephone inven. [syman] tells this story, on himself : "When in Lon-tion, relates his experience at the celebration in 1846. don stewingers ago, I visited a market and asked the

She was an enthusiast on the subject of music. A gentieman knocked at her door and asked: "Does Mr. Bmith live here?" "No, sir, his room is an octave higher-in the next fat," she repiled, in a ptants-simo andants tone of volce.-Texas Siftings.

Horsford's Acid Phosphate, advan-tageous in Dyspepsia. Dr. G. V. DORSEY, Plqua, Ohio, says: "I have used it in dyspep-sia with very marked benefit. If there is de-ficiency of acid in the stomach, nothing affords more relief, while the action on the nervous system is decidedly beneficial."



#### Special 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 carnest desire of the publishers to give the BANNER OF LIGHT the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in the work. Colby & Rich, Publishers.

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

Harvard Investigation; Agassiz, Professor; Bell, M. D.; Eustis, Professor; Felton, Professor; Gardner, Doctor; Lunt, Editor; Peirce, Professor; Putnam, D. D.; Walker, President; Willis, Dector.

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Part 5. --A listory of the Relations of Matter to Life, and of God is to World of the Spirit Life of Jart 2. The Relations of the Bristist.
Part 6. --A History of the Relations of Matter to Life, and the Spirit and to God is in Two Farts Part 1. The Relations of Man to the Spirit for the Spirit.
Part 6. --A History of the Relations of Matter to Life, and the Boy for the History of the Progress of Man's Spirit in the World of the Spirit Life of Spirits.
Part 6. --A History of the Constant of Haradise.
Part 6. --A History of the Relations of Man's Spirit in the Moring and Miscus and Spirit in the spirit world of the Spirits.

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### BANNER/OF LIGHT.

# Message Department.

#### Public Free-Circle Meetings

6

Public Free-Circle Meetings Are held at the RANNER OF LIGHT OFFICE. 9 Hosworth street (formerly Montgomery Place), every TUESDAY and PRIDAY AFTERNOON. The Hall (which is used only for these scances) will be open at 2 o'clock, and service's com-mence at 3 o'clock precisely, at which it ime the doors will be closed, allowing no egress until the conclusion of the scance, except in cass of absolute necessity. The public er cordially fartifed. The Messages published under the above heading indi-cate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evilt (that these who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her rea-son. All express as much of truth us they perceive-mo

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SPIRIT MESSAGES,

#### GIVEN THROUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

### Report of Public Séance held Oct. 5th, 1886. Invocation.

**Invocation.** We offer to thee, oh I our Father, our most grateful thanks for life, for the act of breathing, for the power of thought and the git of communion. We look abroad and measure the glories of life; we turn inward upon our souls and behold the mysteries of spirit, and would know and understand these laws; then it is that a conception of thy divine power, thy eternal wisdom, dawns upon the soul, and, our Father, we would then know more of thee, of thy power and thy ways. Our lives are filed with aspirations; day after day we seek to do something, to perform some duty, to fulfill our mission; but we know thou att a sustaining power, a guiding help; without the we are weak, we are a naught, and then our thought goes out to the pure and good of angelle life; we recognize in thy returning spirits angels of peace and good will, ministering spirits who desire to bless our lives, and from them we would gain influence and wisdom. Send down thy blessed ones, oh Father, that we may commune with them, and through them with thee and thy eternal love. Amen.

### Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman. QUES.—[By C. D. V., New York.] Do you be-lieve, as has been published lately, that statu-volence is the foundation or basis of spirit con-trol, and that proof to that end has been fully demonstrated to the satisfaction of welfers on demonstrated to the satisfaction of writers on the subject?

ANS.-Certain writers on the subject of statuvolence have, to their own satisfaction, demon-strated it as a law. We personally believe in the law of statuvolence. We have seen instances where the indwelling spirit of a mortal could at will withdraw itself from its outer casement and come into communication, or in close asso-ciation, with the spiritualized intelligences of clation, with the spiritualized intelligences of another life. We have Seen instances where the indwelling spirit has so far overcome the conditions of matter as to itself rise to a su-perior state, and while in that condition be able to receive from a higher life and give to mortals communications, scenes, incidents, or other experiences, which are foreign to the ex-ternal condition of man; but we do not believe nor are we prepared to accept the statement that "statueolence is the foundation of spiritual that "statuvolence is the foundation of spiritual control," although man may trace the law, perhaps, in an instance where a spirit decar-nated of the flesh takes possession of a mortal and subjects his or her organism and brain-power to his use. The law of psychology, we think, will more plainly demonstrate and ex-plain to man the condition of spiritual control over material things, or over human beings in the flesh called mediums, than will essentially that law which in the present time is being expounded to man under the name of statu-polence. volence.

Q.-[By H. M. C., New York.] In a printed lecture recently delivered by the guides of Mrs. Cora L. V. Richmond, occur the following sen-tences: "The time is coming when phenomenal Spiritualism, as it is termed-we mean the phe-nomena of Modern Spiritualism-will not cease to exist, but will cease to be, in the majority of the minds of those who call themselves Spirit-valists the most important factor. The result ualists, the most important factor. The very fact that materialization has caused so much

### through spiritualized means and conditions, and be able to experience something of the joys that spirits know in a diviner life.

### Eva May Clark.

Eva May Clark. I have been here before, Mr. Chairman. I used to be what is called a "messenger spirit," and give messages through this medium from spirits in the higher life to their mortal friends. To-day I wish to come to send a few words of love to my dear father, and call to his mind how I must have grown and advanced in the spirit world. When I used to come and talk to him I was only a little child, imperfect in speech. But every time I gave a message for some other spirit it made the heart of a mortal glad, and I seemed to gain strength and to un-derstand things more clearly. After some years I was removed from that work, and placed in a higher school in the spirit-world, where I have been studying and gaining knowledge ever since. since.

But I have not left my dear father. Some-times I see he is very lonely and sad in spirit; he does not find the companionship that he oraves; he does not get the lessons and spir-itual teachings that his soul calls for, yet his dear spirit-friends go to him with love. I am often with him, and my dear teacher and my often with him, and my dear teacher and my aunts and all our friends who used to bring him their love come just the same and send it to him, though he may not know it. Sometimes he feels their influence, but it is always around him, like the atmosphere of earth, bringing him strength when he most needs it. Some-time I think we will be able to give him those things that he asks for and would like to re-ceive; but we have always told him, even though we could not speak aloud or give him any physical token of our presence, yet we were with him to bless his life. Will you please call me Eya May? My father

Will you please call me Eva May? My father is Mr. L. C. Clark, Hyde Park.

I spoke to the spirit-chairman of the circle, whom I have known for a long time, and told whom 1 have known for a long time, and told him I would like to try and give some messages through my medium, as I used to years ago. He said he would like to have me do so this after-noon, as there were a number of spirits present anxious to communicate who could not con-trol for themselves, so I will do for them the best I can.

# son Spirit Eva then spoke for the following-named spirits; the first being

### Charles A. Hurd.

There's a young gentleman present who has been about two years in the spirit-world. He

There's a young gentleman present who has been about two years in the spirit-world. He throws his influence over the medium, but he cannot control her. It is not I that makes her cough, but it is this spirit who is so anxious to come. He had some difficulty with his lungs, a soreness and a pressed feeling, and it seems bleeding, also. I get from the spirit that he was twenty-nine years old in June last, and he wishes to impress this fact, because some of his friends think he has ceased growing and gain-ing in years because he has left the body. He desires them to know that he is well and strong now, not feeble, as he was a long while before he passed from earth. His decease was somewhat sudden, but at the last he suffered a great deal more even than his friends. He wishes the did not wish to disturb them by speaking of his afflictions. He sends great love to all his relatives and to his near friends. He wishes them to know he can come and see them at times, and he would like very much to commu-nicate with them. This spirit could make use of a telegraphic machine, and he has the idea that if he could come to some of his friends he could communi-cate, with them by telegraphy. He aves he

michine, and he has the idea that if he could come to some of his friends he could communi-cate with them by telegraphy. He says he traveled to different places when he was on earth, and made friends wherever he went or was associated in business; but since passing from the body he has visited various places, and thinks he has gained sufficient knowledge to make use of a medium as he would be he and thinks he has gained sufficient knowledge to make use of a medium as he would of his old machine, and communicate in that way to those who might understand it. He hopes sometime to give private messages to his loved friends, that they may know he lives an active life. He was not content to be idle; it worried him to think his powers were failing, but on the other side of life all the powers he over hoped to possess are his, and he is happy enough. This spirit wishes his message to go to friends in Manchester, N. H., I should think to a gentleman by the name of U. W. Hurd.

to a gentleman by the name of C. W. Hurd. He brings a very pleasant, cheerful influence, as though he shed this around, even when he was most weak; it increases with him now, and his friends feel it when in his vicinity, although they may not know his spirit is near. I get the name Charles A. Hurd.

### Melinda Cartis.

and he does not sleep well at night; he is in a very nervous condition, and the spirit is anxious to help him, to give him strength, that he may overcome the difficulties surrounding him. The spirit says that unless his brother looks upon his misfortunes in a philosophical light and tries to make the best of them, it will have a very bad effect upon his health, for so much brood-ing, so much anxiety is bad for the mind, and he comes to give a word of warning, as well as one of affection. If the friends of this spirit will visit some medium privately, he will try to come and give them a communication, for he has many things to say.

### J. R. Pacetti.

I see now an old gentleman-what some would I see now an old gentleman—what some would call very old, when he passed away—and he cannot tell very clearly what he wishes to say, but I will do the best I can for him. He went away last spring, at St. Augustine, Fla. He seems to linger around that place or that State a good deal, although he has relatives and friends in other places. There are parties in Jacksonville he tries every day to reach, be-cause he thinks he can give them some tidings of himself, as well as reach other friends and relatives. There scens to be something peculiar about this spirit. I think he is Spanish; some relatives. There seems to be something peculiar about this spirit. I think he is Spanish; some people used to call him "Don." The first ob-ject he has is to tell his family and his friends that he lives, and the next is to try and com-municate with them, if possible. He does not know much about spirit-life, because he stays around the earthly conditions. There were some things connected with his belief, ceremo-nials and observances, that seemed to attract his attention more than the real thought of the nials and observances, that seemed to attract his attention more than the real thought of the spiritual life, and it sort of holds him here to this outside condition; but he is little by little getting a clearer idea of the other world; and there are spirits, especially one lady who has been in the spirit-world a good while, who are very closely attracted to him, who are trying to help him up to the highest plane of spiritual life, and they feel that if he can convince his friends on earth that he comes to them, takes an interest in their welfare, and is now in a great many ways in good condition, it will help him to rise into the clear light. This man in his earthly life second to be very vigorous and energetic in mind, one to whose opinions a

energetic in mind, one to whose opinions a good many would listen with respect. I get his name as J. R. Pacetti. He would like what he has said here to be sent to J. A. Pacetti, at Jacksonville, Fla.

### Eli Wilson,

Now an old gentleman comes who has been Now an old gentleman comes who has been out of the body a number of years. I should think ten or twelve. He gives the name Ell Wilson. He says his friends will be found in New York City. He was connected or his business bad something to do with binding books. He holds up to me a large book, bound in leather; it is a work that he had a special interest in, and he told his friends that he was determined to have the first copy, if pos-sible; if not, at least to get one as soon as he could.

He is not very near to me : he stands a little He is not very near to me: he stands a little way off, so I cannot get it quite as clearly as I do from some spirits. It seems to me that this person passed away before he accomplished all he wished in his line of work, and it made him a little restless for a while. When he learned that spirits could come back, talk to their friends, and give ideas and advice, he wanted to do it because he felt as though he had left something unfinished; but he found no way of coming. and so he had to go away. By and coming, and so he had to go away. By and bye he saw others taking up the work and go-ing on with it; he found they were doing even better than he did, that their ideas were clearer on the subject than his own, so he became interested, and at length satisfied. He would like to have this known by his friends, because it will relieve his mind.

### Harriet Kent.

A bright and active spirit comes who is inter-ested in all reformatory movements calculated to help human beings. She says that Spiritual-ism was of great value to her—it brought her light and consolation, and she felt the pres-ence of good spirits guiding her on in her work. This lady desires very much to send her greet-ings and love to friends, and to tell those who are pressing on in the line of thought and work that interested her that she is with them, heart and soul; she brings them her sympathy and her encouragement, and hopes to see them and her encouragement, and hopes to see them moving on in so useful a work. Many spirits are with them, and they will never be left alone, though sometimes the road is hard and the discouragements many. She has brought her influence back to those whom she knew and loved, and some of them have felt and known of her presence. She promises to come frequenting and being words of these back to be a the set of the set of

mother-may not gain sufficient power to re-tain that attachment, or to hold control of the embryo, and cannot remain in contact with these material conditions, consequently the connection is severed, and the spirit is sent back, so to speak, into the spiritual realm, be-cause it cannot obtain a footing in that sphere, or in the household where it has chosen its ern and possess the mortal form when it is born "a still-born child," that is, only the clay, the material : but the spiritual, the magnetic prin-olple of life, has not obtained a hold upon the external.

Q.-[By H. F. B., Muskegon, Mich.] Can the injunction of Christ, as recorded in Matt. v: 39, "whosever shall smite thee on thy right cheek, turn to him the other also," be in every in-stance obeyed; and is it our daty, as he further orders when a man taken our cast to give him orders, when a man takes our coat, to give him our cloak also? Please explain the meaning of

these passages. A.—Perhaps these mandates, to the full let-ter, cannot be obeyed—nor do we suppose that the Nazarene intended they should be. It seems to us he merely wished to convey the injunction to so forgive our enemies as to wish them well and to deal kindly with them if the them well and to dear kindly with them it the opportunity offers. Thus, a man may seek to work me an injury, he may perhaps defraud me of my possessions; naturally I would be very indignant, the law of self-protection would urge me to wage war against him and punish him for his misdemeanors; but a higher law even than that, which is, to an extent, purely cold be merster in and prompt me to for the selfish, may step in and prompt me to forgive the man and do by him as I would by a broththe man and do by him as I would by a broth-er, thus appealing to his more refined nature, calling out his better instincts. In place of punishing this individual by a process of mate-rial law, if I go to him and say: "My friend, I regret the necessity that urged you to wage war against me, or that prompted you to take from me that which I had; but if you are suf-fering, if you are in distress and in need of what I have, I will be willing to share a part my possessions with you, provided you will in the future do the best you can, and refrain from preving upon your fellow-men." then I in the future do the best you can, and refrain from preying upon your fellow-men," then I appeal to the highest instincts in this wrong-doer. I also develop my own spiritual nature, and cause it to blossom out a little more sweet-ly than it did before; we are mutually blessed, and humanity at large is correspondingly blessed also. Jesus, in his teachings and ex-hortations to his followers, always wished to convey a wise and useful lesson. History re-cords that the tendency of his times was toward fostering selfishness; and the spirit-ual influences who came to that man were de-sirous of repressing the selfish tendency of the are, and of developing a higher and a better law, consequently he drew his lessons so that the people would understand. In urging his followers to turn the other cheek when one was smitten upon, he did not mean this in a litwas smitten upon, he did not mean this in a lit-eral sense; he only meant that one should seek to forgive a wrong done him-seek to condone the offense, if the offender would show a dis-position to do better and to rise higher. In the same way, as to giving the coat when the cloak was taken, he meant that if it was possible to help the offender by sharing with him your possessions or giving a kind word and a helping hand, it would be a blessing to him and your-self likewise.

self likewise.

#### Augustus Jones.

Augustus Jones. I trust I do not intrude, Mr. Chairman. [You are welcome.] I thank you most deeply. It is about two years and five months, or, more cor-rectly speaking, it will be in a few days, since I was summoned from the body. I had lived a long life on earth, perhaps I shall be pardoned for saying a useful life, because I put much en-ergy into that life and became known by my neighbors and the community in which I dweit as expressing my individuality in whatever I did. More than eighty years fell over my shoulders, and I thought I had ploked up a great deal of knowledge and much experience. So I had in one sense; many things belonging to the material were familiar to me. I liked to study into things and understand them for my-self.

self

When I passed to the spirit-world some things appeared very strange to me, while others were more familiar. I had a great deal to learn and much to study into, so I have been trying to profit by the time given me since I left the body.

body. I have often thought I would like to speak a few words to friends, to send them my greeting and assure them of my continued welfare on the other side of life. I have been attracted back to the city where I resided. I have seen people meeting in conference for the purpose of listen-ing to what each other had to say concerning the constitued life and also for the purpose of two

NOVEMBER 6, 1886.

tude. But when a man finds he is kicking against difficulties that he cannot overthrow, and that he had better set himself in another path to find his way out of the labyrinth, he begins to look around him, and see what is best to be done. I did so, and in that way I learned that the very plans and ideas which concerned that the very plans and ideas which concerned that the very plans and since that time I have been busy in this direction. I speak of this, for I think some friends may see my words, and respond in thought, and per-haps will be glad to know I am settled in mind, and not disturbing myself over the invitable.

haps will be glad to know I am settled in mind, and not disturbing myself over the inevitable, for my friends knew that I did not want to pass from earth, that I desired to remain here, that I felt I had a great deal to do in connection with this department of being. I send my respects and love. I am working in connection with a medium, a gentleman, whom I think I can manage, in coming to friends. His mediumship is peculiar, but I be-lieve I can make use of it so as to convey mes-sages, or at least some little thoughts of mine to those most intimately concerned, and in such to those most intimately concerned, and in such a way as others will not know. I am from Cleveland, and the medium I speak of is in that oity, as are friends of mine whom I hope to reach in this way. Horace Winters.

### SPIBIT MESSAGES

TO BE PUBLISHED NEXT WEEK. Oct. 8. - Mary Ellen Pratt; Henry Moore; Clara Smith-John H. Safford; Lizzle Pierce. Oct. 2. - Lotels, for Nathaniel Wiggin, Sallie Upham, Charles Darroll, Mary Ann Joelin, George A. Mayo, Caro-Dewoy, John Harper, Sarab Slater, George A. Mayo, Caro-line Hardy, Henry Pollock, Annie May.

### THE MESSAGES GIVEN

THE MEBBAGES GIVEN As per dates will appear in due course, Oct. 22. - John Hague; Phincas E. Gay; Mrs. Hattle L. imorson; Betsey Carnes; Henry Mason; Eilza Michell; Jordella Jones; Harrison Joy; Samuel Williams; S. E. Nichols. Oct. 20. - Achsa W. Sprague; Annie Rice; Jonathan Far-num; Mary E. Hatch; Ularlasa Hall; Andrew McKinney; Edwin Pratt: Rufus E. Ward; Alexander Vining; Rufb Martin; Ellen Carpenter; Benjamin Adams.

Thousands of ladies have found relief by the use of Lvdia E. Pinkham's Vegetable Compound, the only remedy for diseases peculiar to females.

### 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:

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." eternal progression."

# 105" THE SCIENTIFIC BASIS OF SPIBITUAL-16M," 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 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) Bactor

Read "ZOELLNEB'S TRANSCENDENTAL PHYSICS." This is one of the grandest works of the nineteenth century. Everybody should have a copy. Colby & Rich have the work on sale at the Banner of Light Bookstore, 9 Bos-worth streat. Boston. worth street, Boston.

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

### **Passed to Spirit-Life**

From Princeton, Mass., Oct. 14th, Mrs. Clerimond Jewstt, aged 83 years.

The consolation of Spiritualism was for many years very precious to her, and sustained her in the loss of her com-panion and sons. Earth afforded her no greater pleasure than that of listening to messages from her loved ones with in the velt. The BANNER of LIGHT was to her as welcome as the face of a friend. Through the weary months of a painful disease she looked forward with the loop of an easy release. Yery gently the messenger came when deep skep had failen upon her. The funeral took place from the Hall in East Princeton, the services being conducted by the writer at her request. A large number assembled to pay their tribute of love and respect to the faithful mother, relative and friend, whose life had horne testimony to the truth which cheered her all her journey through. JULIETTE YEAW.

Place), Boston.

dissension proves how frail is the evidence of allsension proves how iral is the evidence of the senses, how futile it would be to build up the question of man's immortality on the phe-nomena of materialization." As the questioner considers materialization an important "fao-tor" in Modern Spiritualism, will the control-ling intelligence please give his views of the subject? subject?

-While there are human beings on earth who base all their calculations, all their ideas of knowledge, upon the evidences which their or knowledge, upon the evidences which their external senses convey to their minds, there will be a need of what is known as phenomenal Spiritualism; while those who have not the power of turning aside from the outer or phys-ical manifestations of life to find comfort and testimony of existence through their interlor soul-perceptions, there will be a necessity for phenomenal Spiritualism in order to demon-strate to them the fact of a continued constrate to them the *fact* of a continued, con-scious life. And yet we can agree with the con-trols of Mrs. Richmond in declaring that the time will come when these phénomenal aspects of Spiritualism will cease to be all important or possess the *first* claim upon man's considera-on. Humanity itself is advancing from a tunized stage of being. As man grows in power, gains knowledge of his own life and of the laws of nature, and comes into a condition the laws of nature, and comes into a condition to subject the elements, as well as the arbitrary laws of life, to his own kingly mind, he ceases, to an extent, to live purely in the sensual or physical department of being; he feels stirring within him another self, a higher being, and he desires to learn something of its nature. Through the law of spirituality he discovers that he can ture to on inver self and rain of that he can turn to an inner self, and gain a knowledge of a purer and a higher condition; his devotional naturo is aroused; he feels that he must outgrow the thought of purely per-sonal endeavor and aggrandizement, and reach out to something more lofty and ennobling, By doing this his spiritual nature becomes unout to something more lofty and ennobling. By doing this his spiritual nature becomes un-folded, and he looks abroad upon the world and fluds in the lesson of the stars, or in the lenfy trees, that there is evidence of power, of soul-force, of spiritual oxistence, and he believes that what exists for nature certainly must for man. In this way the interior self, the spirit-ual nature, becomes developed, and man ceases to look only for the sensual and physical de-monstrations of life. Turning to the spiritual perceptions within, his own powers of medium-ship, of clear sight, are unfolded; he can per-ceive, sense, feel, the presence of invisible ones around him, and step out from his own incar-nated condition to a plane of apiritual life, wherein he knows, through all the avenues of his being, that there is such an existence; that his friends live there and love him, and that he is moving toward them. Materialization thus means something, of deep significance; it is an important factor in the annais of the work of Spiritualism, because it, brings to makind, a visible demonstration of the power of the spirit over matter; but when every individual on earth has become so spiritualized, so clevated above purely material conditions fo a hister existence The begin provided with the presented of the provided with the presented of the provided with the p

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Now, Mr. Chairman, I see a lady who is very large; she is not so in the spirit-world, the flesh seemed to be an abnormal condition of the body, but she comes in this way because she is body, but she comes in this way because she is more likely to be recognized than she would if she came as she is in spirit-life. She passed away from earth very suddenly, and not very long ago. This is all very strange to her; she does not understand it; the power of spirits coming back and speaking to their friends is altogether new. She comes a little timid and auxious, and would like to know how this is done; she would also like to reach her friends. and her family, her daughter, and husband, and others to whom she is attracted, but cannot manifest.

manifest. There is a little confusion comes with this spirit, because of her condition. She was what you call a devout woman, very conscientious, one who tried to do her duty every day. She wishes her friends to know her idens of heaven Wishes her friends to know her ideas of heaven were not right, for she finds the other life dif-ferent from what she expected, yet it is pleas-ant. She has met old friends and neighbors, who gave her welcome. She has a pleasant home, and is told that there she may wait until the dear ones of earth come to her, and be re-writed in low.

the dear ones of earth come to her, and be re-united in love. The spirit does not hope for the opportunity of coming to her family privately, because she knows of no one like this medium to whom she can come and make herself understood; she hopes the time will come when Spiritualism will be known in her neighborhood, because she feels it will prove a great blessing to her friends. There seems to be a great deal that the spirit would like to give, only she is not quite clear enough to express it—it is all so strange to her —but I think perhaps she can come again. The mame I get of the place she comes from is very strange, but the spirit guides say it is all right. I ti is called Log Lick, Ky. Her husband is Mr. Harrison Curtis, and the spirit's name is Me-\_\_\_\_\_i

#### Mary A. Hayes.

Now I see a little girl by the name of Mary, A. Hayes. She has been gone four years. She wants her folks to know she is growing in the splrit-world. She was nearly eleven when she spirit-world. She was nearly eleven when she went away. Now she is about fliteen. She has been trying to send her love, and have them know she lived, because she felt so sad when they were sad about her. She has the same story to tell that so many have in coming, that she has been to school, and been taken care of by kind guides and teachers, and if only her friends here would know that she is happy it would make her atill more happy. She brings them much love, and wishes them to realize there is life for all.

frequently and bring words of cheer when she can and influences of peace at all times, be-cause she feels it will not only assist them in their life, but it will also be a blessing to her own soul. The spirit lived in Chicago, and gives the name of Harriet Kent.

#### Mary Goddard.

I see a young woman who calls herself Mary Goddard, and her friends are down at the Cape. She has some friends at Annisquam, and she has an idea that they will learn she came here. has an idea that they will learn she came here. She has with her a little girl whom she calls Lizzle, and says that they are together in the spirit-world. The shadows have passed away, all unhappiness has given way to peace. The earth-life was sad, but the spiritual life is a pleasant one. She says, Tell my friends that I do not mourn and I would not have them grieve for any one who is called to another life. At hest, it is a better charge. I was longly and best, it is a better change. I was lonely and sad here, but I have found my loved ones on high, and we are united. I do not now expect to meet my friends on earth privately, but if ever the time comes when I can do so, I will explain to them that which was so strange to me here, that puzzled my mind, and which I could not understand; but it is all clear now.

When he found that Spiritualism was a fact, he thought he could come to his wife and give her knowledge of his presence, but he never has found a channel through which to reach her. However, he has kept his promise to watch over her, and tried to protect her; and some-times, when the dark hours seemed very sad, a light would come, unexpected to herself, and she could not understand it; but that light or that rollef was brought to her by spirit-power, that has guided her through all the past. Now she is nearing the other shore, her steps are feeble, her hair is white, and very soon she will open her eyes upon the life of the future. This spirit says be will be the first to give her greet-ing, and he wants her to rejoice in the thought that the days on earth are few, and that the years of the other life are ternal.

spiritual life, and also for the purpose of try-ing to receive a word from those friends who had gone beyond the vale of tears, and I have thought that it would be pleasant to me to give some manifestation of my presence. I am here to tell my friends I will be pleased to come to them, and I hope the time is not far distant when I shall have the opportunity of stepping quietly into their midst, that they may recog-

quietly into their midst, that they may recog-nize me and understand my presence. My home, Mr. Chairman, was in Brockton, Mass. As I tell you, I was quite well known there. I have many friends. I believe I may say so, though an old man, there are those there whom I call my friends who are dear to me, and whom I would like to reach. I have many and whom I would like to reach. I have many friends also on the spirit-side who have come to give me greeting, and who join me in sending back words of oheer and encouragement to those friends who remain on earth. I am Angustus Jones.

### T. T. White.

I feel somewhat strange. I am not familiar with these things. I do not understand these laws, but I am satisfied that the so called dead

with these things. I do not understand these laws, but I am satisfied that the so-called dead can get into communication with their earth-friends, and I am anxious to come under that law and make use of it. It is not very long since I departed from the body—on the last day of last March the call came to me. It did not find me altogether prepared; I may say it was sudden, and took me out of my then sphere of action into quite another one. At first I was not altogether pleased, because I did not feel at home, but in a little while I lost that feeling, and was glad to find myself among friends and in a very good kind of a place. I have friends in Staunton, Va., where I was when in the body. I hardly know, whether, I can reach them or not from this northern sta-tion ; and if I do, they will be very much sur-prised to learn that I am here; and wonder how it was possible for me to get here. Well, I have been following a certain bent of my mind until I came to this place; I found a clue, or line, so to speak; I followed it up, and here I am to is on speak; I followed it up, and here I am to is not speak; I followed it up, and here I am to is not speak; I followed it up, and here I am to send greeting, to tell my friends. that although I would like to be back in the body a few hours, to look over certain affairs connected with mortal life, yet I know I can-not do that, so I am trying to be satisfied. I have only a good report to make from the un seen.country, and to say that T hope some day to meet them on that better shore. You may call me T. T. White. call me T. T. White.

From Leominster, Mass., Oct. 18th, Carrie Louise, only daughter of Norman C. and Helen Chandler, aged 1 year. This fair, frail little one had endeared herself to the en-tire home circle. Never was a sweeter face touched by the "finger of change"; than that which seemed to smile from out the flower-lined casket. The writer, assisted by the Rev. W: H. Savage, officiated at the funeral. May the ta-der thought of his prayer that the little son might solire as to be worthy to clasp the hand of the sister be realised by the bereaved parents. JULIETTE YRAW.

While on the cars from Boston to Providence, Oct. 16th. where she with friends was to spend the day, Mrs. Gracia Woodworth, of Fitchburg, Mass., formerly of Frement,

Ohlo. Bhe was the daughter of Mr. Henry Reed, of Brattleboro', Vt. (and her body was taken there for burlal). 'Her father and mother, and all, or nearly all, her brethers and sistert were Spiritualists. 'Bhe has two sons and a daughter, who mourn the less of a widowed mother. One of her sons is practicing physician at Fitchburg, with whom she lited. The Sunday Dreylous to her passing away she gave the sob-ject 'The Spirit's Flight 'to Mirs. It, S. Lillle for a poem at Berkely Hall me-ting. Mirs. 'W, was very much be-loved by all who know her. COM.

From near Bochester, Minn., on the morning of Oct. 1st,

From near Bochester, Minn., on the morning of Oct. 1st, 1888, Albion Dodge, aged nearly 35 years. "Allie" was the son of Oyrus B, and Elizs S. Dodfe, whose hearts are nearly crusted at his sudden departure Having retired to bed after an active day's work, in usual health as was supposed, at about E o'clock in the morning his wife hearing him make a strange noise, arcse and it ho lamp, and found his spirit had just left the mortal hod? Have as beloved by every one, and his going out so sudden has cast a gloom over the community. The functal wife aweet little girl of three years, his father, mother, three brothers and a large circle of relatives and friends, who miss him very much. We find comfort in Bnowing this our loss his gain. He will meet his three shoters and a brother, who preceded him to spirit life. In due theo with oup to hear from him. At a circle with Cox. From Providence, R. I., Oct. 22th William H. Chappell, in the 77th year of his age.

From Providence, R. I., Oct. 22th William H. Onspoel-in the 77th year of his age, and the second se

From Bellevus, Eaton Co., Mich., May Sist. 1888, after an illness of a few weeks, Mrs. E. Follett, aged to years and 2 months.

2 months. For thirty years or more she wass firm believer in Splrit-tian bail of that time, and grantly enjoyed the perusal. In the bright Summer-Land she will meet her combanion, who preceded her twenty two years ago, as well as phore friends near and dear to her the section of the phore friends the section of the section of the section of the section of the transmitter of the section of the section of the section of the near and dear to her the section of the sect

# NOVEMBER 6, 1886.

# BANNER OF LIGHT.



THE DAY A BITER DEATH, A Discourse by Lightic Ergs. SAGENT, through the medumahip of Mas. COBAL, Y. BIOBEOND, Gelivere in Fairbark Hall, Clisty, Illi, Finday evening, Jan 185, 1851. For sale by COLBT & BIOH(1997)

at this office. Price 91, B cloth-bound copies, 12.80 WOMAN, A Lecture Delivered to Ladies office of the second second second second second Statistic Woman, Physically, Montally, Morally and Spir-itually. The Divine Law of True Harmonial Marriage, Marriage and Divorce, Unmentionable Sins of Omission and Commission, with shintroduction by Mills, DR, BIOH MOND. Fice 20 cents. Torsale by COLBY, HICH

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# Banner of Pight.

### BOSTON, SATURDAY, NOVEMBER 6, 1886.

#### A Notable Sitting with Dr. Rogers.

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The renders of the BANNER have been informed that its editor-in-chief has been absent from his post for some days on a visit to this city and intends going further South. He came here for a brief respite from the engrossing duties which have occupied his attention for more than thirty years, but finds New York by far toosmall for him to use as a hiding-place from his friends, for no sooner is it known that he is here than they pour in upon him in such numbers and make so many demands upon his time that quiet and rest are altogether out of the question.

Among other things of interest Mr. Colby has attended the materializing scances of Mrs. M. E Williams and Mrs. Wells, whose names have come to be household words in many a home which has been brightened and beautified by the evidences that these excellent mediums have been able to furnish of the continued ex-istence and undiminished love of those of its members who have been called to the other

life. Besides these Mr. Colby has had sittings with Mrs. Stryker, the well-known trance-medium and platform lecturer, and Mr. and Mrs. Dr. Rogers, whose diversified scances, includ-ing clairvoyance, clairaudience, slate-writing, drawing cand picture-making, have given them bidy reak in spicitualistic circles. high rank in spiritualistic circles.

arawing can incrementiatic circles. In company with Mr. Colby the writer paid a visit to these last named mediums two days ago. We found them at their pleasant rooms, No. 1556 Broadway, near Forty-Sixth street; and two more refined and agreeable persons it would be difficult to find in or out of the spirit-ual ranks. The visitor feels himself at once in an atmosphere so homelike and harmonious as to put him wholly at ease. After a few min-utes of conversation, which served to wear off any of the usual formality of a first acquaint-ance. Mr. Colby was invited into a small room opening from the parlor, and took his sent at a table on which were a number of ordinary framed slates with blank surfaces, some sheets of white paper and a number of pencils of differframed slates with blank surfaces, some sneets of white paper and a number of pencils of differ-ent kinds. Mr. and Mrs. Rogers, both being mediu .s, also seated themselves at the table. A piece of blank paper, after being depleted of a corner for identification by Mr. C., was placed, with a small piece of crayon, between one pair of slates, which were then fastened inco to feasthy strong lading rubber bards

ice to face by strong India-rubber bands. Two other slates were bound together in like between them. Then each pair of slates in turn were held by Mr. Colby himself until the invis-ible presences signified by raps that they were ready to be opened and examined. This was face of one pair of slates the following message appeared, written in a free delicate hand :

"Dear Friend - I have here found the opportunity, so long sought, to give you a portrait of myself. Ac-cept it from me, dear friend, as one more proof of my continued existence, and of immortality. Your friend in spirit as in life. ELLA SIMPSON."

ELLA SIMPSON." Upon opening the other pair of slates, the pa-per sheet was found to contain a beautifully executed crayon drawing (head and bust) of a young lady. The likeness was recognized by Mr. Colby as that of his little friend, whose message we have given above, and certainly, as a work of art, in linear drawing and shading, it is faultions

In addition to the foregoing, Mr. Colby re-celved through the same means a characteristic message from Lotela, the familiar control of Miss Shelhamer, so well known to all readers of the BANNER OF LIGHT. It is as follows:

of the BANNER OF LIGHT. It is as follows: "Dear Papa Colby-You see I go everywhere with you, and pop up every chance I get. If you do n't take better care of yourself, papa brave, we are going to put you in bed to make you get well. Dr. Warren sizys you had better go to that Washout town [Washington] pretty soon, just as we told you through our medy. Good by: lots of love from your little squaw. LOTELA."

After this, the writer, precisely in the man-ner above described, obtained the following message, which will be understood by his Bos-ton relatives:

"Dear Uncle-You do not expect me to write when there are so many .nore powerful near you, but I want to send my love to the folks in Boston. Uncle Edward is here with me, and Mr. Partridge. He says he is still with you in the good work. Do not get discouraged in well doing. The reward is coming. Your loving nephew, FRANK MELLEN."

dence of the manhood of nations. Despite the ages of ef-fort, and some minor successes, there are in the world to day but two great and well established republics; but two countries in which the Republican form is un-mistakably the organ of the national will and not the pretext of conspiracies. And these two nations have just clasped hands in a happy ceremony that grows out of the good will and sympathy of generous peoples inspired by the souvenirs of a brilliant history and a glorious alliance. As the symbol of the progress of Republican insti-

As the symbol of the progress of Republican insti-tutions in the world, this statue and its crection have marked significance — prophesying the time when re-publics will increase, and constitutional government be the rule on earth, not the exception.

#### Prof. Wallace's Opening Lecture.

Prof. Alfred Russel Wallace delivered the first of his Lowell Institute lectures in Huntington Hall, Boston, Monday evening, Nov. 1st. Seldom, says The Advertiser, does the public hear one who can speak with more authority than Prof. Wallace. For forty years he has devoted himself to the study of natural history.

years he has devoted himself to the study of natural history. The fitness of one of its discoverers to explain the "Darwinian theory" was fully appreciated by the public, which crowded Huntington Hall to overflow-ing. And, for intelligence and interest, the audience would have given pleasure to any speaker. At pre-cisely 7:46 Prof. Wallace appeared upon the platform, and without any prefatory remarks began his lecture. He is a man of some sixty-five years, rather above the medium height, and with a slight stoop. His hair and beard are both heavy and white, giving him a venerable appearance. His manner of speaking is very simple, honest and straightforward--void of all seeking after effect. In the life of a man, said he, twenty seven years is a considerable period. A generation has grown up which was not acquainted with Darwin. A knowledge of the state of feeling when he wrote, however, is es-sential to an understanding of him. The excitement caused by his views was great. Creationism was the accepted belief. Effort and desire, together with ex-ternal circumstances, were the forces which produce a variation. Eminent scientists held to this, thus showing that theologians were not alone its advocates. The vital question is the origin of species. What determines the particular kinds of birds, trees or plants of a region? The Darwinian theory attempts to answerthis. The assumption is that all species are descended from others. It is based on two funda-mental facts, the power of the multiplication of or-ganisms and the existence of individual variations in each species. The objection is made that Darwin draws his illus-

ganisms and the existence of individual variations in each species. The objection is made that Darwin draws his illus-trations from abnormal examples. Possibly he did. But the same is true. Should we go to the organisms in their natural state? Prof. Wallace then gave sev-eral examples illustrating this variation of species which had become known since the publication of Darwin's book. By the use of diagrams, the changes were made very clear. From these we are to con-clude that each part of an animal varies independent-iv: that the variations are not minuita: that they exly; that the variations are not minute; that they ex-

That the variations are not induce; that they ex-tend to every external organ. That many do not vary so is evident. We know that in the past countiess forms of life have become extinct. These are those which have not so changed. and thus we meet with the principle of the survival of the fittest.

Another important the principle of the survival of the fittest. Another important thing is the struggle for life. A pair of common partridges in their lifetime would produce, should none perish, no less than twenty thousand million million individuals. The survival of these is an impossibility. How is it determined which shall remain? By the survival of the fittest. Prof. Wallace enumerated the many objections which had been brought against the theory, briefly answering each, and then defined his own position upon the relation between man and the lower naimals. Physically they are connected, but mentally there are powers which never could have been developed from lower animals.

## Spiritualistic Meetings in Boston:

Banner of Light Circle-Boom, No. 9 Bosworth Street-Every Tuesday and Friday Afternoon at 30 clock, Admission free. For further particulars, see notice on dath page, L, B, Wilson, Chairman.

Boaton B, b. wilson, onarman. Boaton B, Birlital Temple, at Berkeley Hall,-Services every Sunday at 10% A. M. and 7% P. M. Richard Holmes, Chairman: Wm, A. Dunkiee, Treasurer. The Ladies Industrial Society will meet for inghity the coming season at Langham Hall, No. 4 Berkeley street.

Parker Memorins Hall, No. 4 Detector shreet, for Aircets. - Public meetings every Sunday at 10% A.M., 3 and 7% P.M. Lecturer, W. J. Colville, Organist, Ru-dolph King. ---- 663 Tremont street (in connection with the slove), public meetings overy Monday and Friday, at 7% P.M. Ladies' Union every Friday, 2 P.M. Classes, etc., by angointment. by appointment

First Spiritual Temple, corner Newbury and Excier Mirects.—The Spiritual Fraternity Society will hold public services on every Sunday F.M. at 2% and even-topast 74. ugs at 7%.

tugs at /3.
College Hall, 35 Easex Street. -Sundays. at 10%
N. 2% and 7% P. M., and Wednesday at 2% P. M.
Elson Cools, Conductor.
Eagle Hall, 616 Wrashington Street, corner of Easex. -Sundays, at 2% and 7% P.M.; aslo Thursdays at 3 P. M. Able speakers and test moduums. Excellent music.
Present Robinson. Chairman.

Secretary. R8. J. F. DILLINGHAM, assisted by Mrs. Fales

pleasant feature. Rudolph King officiated at the organ with his usual ability, and a fine quartetto ren-dered excellent selections. The morning lecture was on "The Present Status of Liberal Thought and Spir-itual Seutiment in the Bast and in the West." and in-cluded an earnest appeal to each individual to work in earnest during the coming winter. Affine impromp-tu poem followed the discourse and a soulful invo-cation preceded it. In the atternoon five subjects were sent in by the audience, "Soul and Spirit," "The Extent and Limits of Inspiration," "The Labor Question," "The Fu-ture of those whose Earthly Lives have been Bilght-ed," and "Colors and Races in the Spirit-World." Each topic was handled ably and to the evident de-light of all present. In the evening, when there was a very large attend-ance, a lecture of much interest was given on Califor-nia. It depicted the present and future of the Far Westin glowing but not extravagant colors, and left a most happy impression on all who heard it. The work of the society is by no means confined to Parker Memorial Hall and the Sunday services, as in espacious parlors of G63 Tremont street, formally dedicated to spiritual work Monday, Nov. it, will be the scene of great activity between the Sundays. On Friday, Nov. 6th the Ladles' Benevolent Union will resume their labors at the above place at 2 p. M. Re-freshments can be obtained at 0 r. M. and W. J. Col-ville will hold a public reception at 7:45 r. M. to which the Union is engaged. Mr. Colville's private class in the Spiritual Science of Health and Healing will com-mence Tuesday, Nov, 6th. On Sunday next, Nov, 7th, at Parker Memorial Hall, Rev. James Kay Applebee will lecture at 10:30 A. M. W. J. Colville at 3 and 7:30 F. M. Afternoon subject, "The Inter Bignificance of the Barthold Istare of Liberty." Paine Hall – Boston Spiritual Lyceum. –

Paine Hall - Boston Spiritual Lyceum. Seventy scholars and teachers were present at the last session. "Life's Builders," a beautiful poem, was the subject of the Lesson of the morning. The fine music of Jordan's Orchestra, and the Calisthenics led by Conductor Benj. P. Weaver, were noticeable features of the occasion.

of the occasion. Miss Emma Ware, Miss Gertie Coffic, Miss Amy Peters, Mrs. Francis, Alden Bradford, Mr. Charles Fearing and Adel Block, participated in the entertain-ment part of the programme. The selections read were well chosen, and all are pleased that our sel-sions are to be made especially interesting this sea-son by such excellent taient as we have now in our ranks. Spiritualists should not forget their duty toward the Lyceum. With increased membership and a desire to do all for the best interests of the great cause we represent that lies in our power, we reiturn thanks for the support given us in times past. As an Association we have no iddea of allowing the Lyceum to pass out of existence in Boston; we be-lieve in its mission and its progressive work, and that we shall have the support and financial ald of all who love the cause. love the cause.

ove the cause. Bessions overy Sunday at 11 A. M. FRANCIS B. WOODBURY, Cor. Sec. C. P. L. 45 Indiana Place, Boston.

The Phenomenal Association was ministered unto in a very interesting manner, Oct. 31st, by Mrs. Ricker (wife of the President) and Dr. Dean Clarke. Mrs. Ricker gave a detailed account of her conversion from Methodism, and of her development as a sion from Methodism, and of her development as a medium. She became entranced while a member of the church, over thirty years ago, but for some time did not understand her condition or its cause. She was forewarned of the death of her children saw and described the spirits who came to conduct them to their higher home. Through other mediums she ob-tained further evidence, and at last forsook the church, when its doctrines forsook her mind. Many phases of mediumship were unfolded, and she became a power-ful heater, restoring many whom physicians had pro-nounced incurable. Over twenty-six years ago she was controlled by a spirit purporting to be George Washington, who predicted the secession of the Southern States and the coming of uli war. This com-munication was published by B. P. Shillaber in the Saturday Evening Gatette, and caused a great sensa-tion at the time. The same spirit forewarned her of a conspiracy of Southerners to prevent the consumation of the con-spiracy. By spirit direction she opened a public hall in Chelsea, and for many years healed the slick in multudes, and for many years healed the slick in multudes, and proclaimed the glad tidings of the New Dispensation. She is yet in the service, doing good in any way opened to her by spirit; power. The audience were highly entertained by her graphic narrative. At the close of Mrs. Ricker's inspiring remarks, Dr. medium. She became entranced while a member of

At the close of Mrs. Eloker's inspiring remarks, Dr. Dean Clarke, under control, answered various ques-tions concerning spiriccontrol, in a very clear and concise manner, giving great satisfaction to the audi-tors, who greeted his answers with emphatic applause. Next Sunday, Mrs. Glading from Philadelphia will speak and give psychometric readings. REPORTER.

REPORTER. Spiritualistic Phenomena Association, Herke-tey Hall.-Meetings Sundays at 2½ P. M. Address all communications "Spiritualistic Phenomena Association, Io3i Washington Street.-The First Spiritualist Ladles' Aid Society meets every Friday. Mrs. H. O. Tor-Wessort Romanne and State State States and States

### Spiritualist Meetings in New York Spencer Hall, 114 West 14th Street.-The Peo-le's spiritual Meeting every Sunday at 2% and 7% F. M. 1 180 Thursday afternoon, at 3 o'clock. Frank W. Jones, Conductor

Metropolitan Church for Hamanity. - Services each Bunday morning at 11 o'clock at No. 251 West 234 Street. Roy. Mrs. T. B. Stryker, pastor. All cordially in-vited.

Grand Opera House, New York City.

To the Editor of the Banner of Light: The meetings of the First Society of Spiritualists held as above, continue to attract the usual intelligent audiences, thereby testifying to the satisfactory nature of the spiritual fare presented.

On Sunday, Oct. 24th, the guides of Mr. J. J. Morse

nature of the spiritual fare presented. On Sunday, Oct. 23th, the guides of Mr. J. J. Morse discoursed upon "Bpiritualism: a Necessity of Modern Religious Thought," giving us a terse and clear-out recital of some fifty minutes' duration, whereby it was clearly demonstrated that liberal religion is rapidly becoming a mere intelectualism, and that it is almost destitute of any vivilying spiritual light or evidence. Such alone could be supplied by the facts and philoso-phy of Spiritualism. In the result Spiritualism would itself compel acceptance at the hands of the bereaved and spiritually starved, and would ultimately assimi-late to itself the advanced religious thought of the present time. On Bunday last Mr. Morse was in excellent form, and among the many masterly exhibitions of his pow-ers as a traceo speaker that we have witnessed here we have never had such a manifestation of force, elo-quence and intellect as on this occasion. The even-ing subject was "Liberty Builghtening the World," and the theme evolved from the thesis was one of poe-try and beauty from first to last. Every paragraph was expressed at the beauty of the address when the control concluded his splendid percontion. The writer is no stenographer, else he would present an abstract of this address, and as he was too absorbed to take notes he can only say, in jusitee, that it was an admirable supplement to the inaugural ceremonies here on Thursday last. With the above service Mr. Morse closed the first section of his engagement with us, the second commencing upon the first Sunday in December. The first two Sundays of this month we have the

December. The first two Sundays of this month we have the veteran trance speaker, Mr. Lyman C. Howe, with us, the remaining Sundays being occupied by our ever fresh and always welcome sister, Mrs. Nellie J. T. Brigham.

## People's Meeting, New York City.

To the Editor of the Banner of Light: Sunday evening, Oct. 24th, Mr. Wm. C. Bowen delivered another of those instructive and logical addresses which have pleased the patrons of the People's Meetings so much. Mr. Samuel P. Putnam, Mr. Isaac T.

which have pleased the partons of the repression and the sec-ings so much. Mr. Samuel P. Putnam, Mr. Isaac T. Augel, Mr. Geo. T. Gaden, Mr.s. Emma R. Still, M. D., Mrs. M. C. Morrell, Mr. C. O. Poole, and Mr. E. C. O. Rejaunier made teiling speeches for the cause of hu-manity and prophesied good in the near future. Sunday afternoon, 31st uit., the Mediums' Meeting was unusually instructive and interesting. Horace M. Richards read an original poem, "There is no Death," at the commencement. Mr. Goodspeed made a few remarks, and also gave spirit descriptions. Mrs. Mary O. Morrell gave remarkably clear and positive proofs of spirit identity, names, descriptions of places, etc., all recognized. G. G. W. Van Horn of Brooklyn gave a large number of names and tests. Mrs. M. F. Holmes of Brooklyn lectured in the evening upon "Inspiration," prefacing the same with an original poem of rare merit. Mrs. Holmes is a fine inspira-tional speaker, and ought to be kept busy upon the spiritual rostrum. For the present our Wednesday evening and Sunday evening meetings will be suspended, as the hall has been leased to other parties on those evenings. Sun-day afternoon and Thursday afternooa meetings will continue at same place until further notice. FRANK W. JONES, Conductor. 165 West 28th street, New York, Nov. 1st, 1886.

#### J. Frank Baxter in Philadelphia and New Jersey.

To the Editor of the Banner of Light: The fourth Sunday, Oct. 24th, of Mr. J. Frank Bax-ter's ministrations in this city was as marked as any ter's ministrations in this city was as marked as any other so far as success goes-audiences large, enthu-siastic and eager, and the subject matter of the lec-tures timely and important. Since 1877 Mr. Baxter has been yearly engaged for a month or more at a time, excepting the past two years, when Mr. J. Clegg Wright was located here by the First Association. The announcement of his coming has always been sufficient to make success sure. The present engage-ment finds Mr. Baxter with silvered hair, yet, if pos-sible, the old-time spirit is more active. Last Sunday's exercises cannot easily be forgotten by any present, believer or disbeliever. His themein the morning was a prolific one-"Humanity Rather than Christianity." "Not that I would have any," said he. "necessarily like Christianity less, but I would have all, Christian included, love humanity more." The lecture, with the pithy poem, "My Gody Man," and the appropriate selections of music, elicited much applause. The evening discourse dealt with "The Unwritten Spiritu-alistic Greed." Article One dealing with the Mother-hood and Fatherhood of God; Two, with the Sister-hood of Woman and the Brotherhood of Mar; The exession flue, with Eternal Progression. The tests following were very striking. Mr. Baxter again has been working in New Jersey. The week was severely rainy, yet the attendance showed great interest in the subject of Spiritualism. In Hammonton, Wednesday evening, Oct. Zrit, con-sidering the severity of the storm and the darkness prevailing, a good audience gathered. Among those preventing a good audience gathered. Among those other so far as success goes-audiences large, enthu

showed great interest in the subject of Spiritualism. In Hammonton, Wednesday evening, Oct. 27th, con-sidering the severity of the storm and the darkness prevailing, a good audience gathered. Among those present were Judge Burns and Col. D. M. King. The latter presided, and is the husband of our risen sister and spiritistic authoreas, Maria L. King. On Thurs-day evening, Oct. 28th, the Temple Society, to which Mrs. Glading ministers, gave an entertainment with varied talent, consisting of songs, recitations and in-strumental music. Of course the opportunity was not to be lost, and Mr. Baxter was solicited and willingly rendered ald in his inimitable way. By request he gave, in reading aud singing, "Jessie's Dream, or the Relief of Lucknow." Many of the First Association were present. It is so pleasant to see the spirit of harmony and exchanged good-will manifest between the different societies of Spiritualists in Philadelphia that I cannot refrain from noting it. Un Sunday last, Oct. Sist, Mr. Baxter closed his en-gagement here for the present, with a lecture on "Spiritualism a Constructive as well as Destruct-ive Power," the topic being suggested by the agita-tion of thought brought about during the month's teachings, and the several questions propounded in discussion. Notwithstanding the liberal stindsnis and new comers, even, found it a lecture meeting many naturally arising queries. Mr. Baxter's work has been of the practical and lasting sort. Good wishes will attend him from Philadelphia wherever he may go. PHILOS

Newburyport, Mass .- Mrs. Barah A. Byrnes 00cupled our platform last Sunday, and, as usual, afford-ed her hearers an intellectual feast. --- The following 

Cloveland, U .- T. Lees writes that in order to bring the subject of Spiritualism more prominently before the general public of Cleveland and give it a before the general public of Cleveland and give it a better understanding of the phenomena and philoso-phy, arrangements have been made with the Lessee of the People's Theatre for a series of lectures and seances, commencing on Sunday, Nov. 7th, with J. W. Fletcher of Boston, who will open with his illustrated lecture on "Grant," and follow, Nov. 14th, on "Spir-itualism"; Nov. 21st, "The History, Heligion, Phi-losophy and Morals of Spiritualism" will be treated by Moses Hull of Des Molnes, Ia.; Nov. 28th, a public test seance will be held by Dr. H. F. Merrill, one of the most distinguished mediums now before the public.

Providence, R. I.-Mr. Eben Cobb gave very able and instructive lectures before our Association, Oct. Sist, the subjects being : "The Evolution of Knowledge" and "Materialism and Spiritism in their Trae Relation." Bro. Coob has made many friends among us who will give him a cordial welcome when he comes again the first Sunday in March, 1887.—Mrs. R. S. Lillie is to be with us during November, and we antic" ipate much mental pleasure and spiritual profit from her ministrations. her ministrations. MABY E. A. WHITNEY, Assist. Cor. Sec.

NEWABE. 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, President.



During this seance much more was said and done, and some interesting psychological ex-periments upon the mediums successfully tried by Mr. Colby, who proved himself an adept in the art, yet neither time nor space permits of their being given in this communication; but all who read it may rest assured that the three all who read it may rest assured that the three communications given, and the picture draw-ing described herein, were produced under con-ditions which make it absolutely certain that they were the production solely of spirit-power. In conclusion, to go back a little, the writer will explain their relation to previous sittings with Mrs. Wells. It was during the winter of 1883 that he formed one of a circle which met conce a meak with the lady in curation adulate once a week with the lady in question, chiefly for the development of her mediumistic gifts. Among those who then communicated from the other life, through her instrumentality, was Ella Simpson, who requested the writer to send word to Mr. Colby that she had come through a stranger medium in New York, to let him know of her continued existence, etc. New York, Oct. 28th. NELSON CROSS.

### THE BARTHOLDI STATUE.

The land that, from the rule of kings In freeing us, itself made free, Our old world sister to us brings Her sculptured dream of liberty.

Unlike the shapes of Egypt's sands, Uplifted by the toll worn slave, On Freedom's soil with freeman's hands We rear the symbol free hands gave.

Oh ! France, the beautiful, to thee Ouce more a debt of love we owe ; In peace, beneath thy fleur de lis, We hall a later Rochambeau.

Rise, stately symbol i holding forth Thy light and hope to all who sit In chains and darkness i belt the earth With watchires from thy torch uplit.

Reveal the primal mandate still Which chaos heard and ceased to be; Trace on midair th' eternal will In signs of fire . "Let man be free !"

Shine for, shine free, a puilding light To reason's ways and virtue's aim ! A lightning flash the wretch to smite. Who shicks his lownes with thy name! [JOHN GREENLEAF WHITTIER, in the New York Independent.]

and the second secon

hold meetings-a prominent feature of which will be test scances-on Sunday evenings for the present.

Langham Hall, corner Berkeley and Tremont Nirceta.-Meetings each Sunday noon. Dr. Aspinwall, Conductor,

**Uhelsen.**—The Ladies' Social Aid Society meets every other Friday atternoon and evening in the patters of Mrs. R. H. Prat!, Academy Block. Mediums and friends are in-vited. Miss. M. A. Dodge, Secretary.

The Boston Spiritual Temple Society at Berkeley Hall.- Last Sunday morning Mrs. Lillie spoke in

elucidation of subjects suggested by the following elucidation of subjects suggested by the following questions: iat, "Do the Distinctions in Color with the Human Family Extend to the Spirit-World?" 2d, "When an Insane Person Enters Spirit-Uife does he Immediately Recover his Faculties?" 3d, "In Spir-itualism there are the Phenomenal, the Philosophical and the Moral or Spiritual; Can the First and Second be Profitable Without the Third?" The music was excellent. Mr. Lille and Dr. C. T. Buffum sang as a duct "When the Mists Have Cleared Away" with fine effect.

duct: "When the above and the services were opened with two songs by Mr. J. T. Lillie, Miss Clark Clark planist, "The Web of Life," and "My Trundle Bed," and invocation

by Mr. J. T. Lillie, Miss Clara Clark planist, "The Web of Life," and "My Trundle Bed," and invocation by Mrs. L. The first subject taken was in reference to the con-dition of a man immediately after having his body dis-membered in an instant with a cartridge of dynamite. The control said, "The body was a temple for the spirit, and if the temple collapsed, or was immediately destroyed, the spirit was surprised to find itself so suddenly freed, but rejoteed in baving left if just the same as if it had been otherwise brought about. The soul may be entangled with the body, or with the sur-roundings of life, whether the change be sudden or by a lingering disease. This may be caused by local surgendings of life, whether the change be sudden or by a lingering disease. This may be caused by local surgendings of life, whether the change be sudden or by a lingering disease. This may be caused by local surgenting disease is superiod for a longer or shorter time in the transi-tion. With some the Good by life, so near are the two worlds to a spirit when passing from the body." Reference was made to the amputated limb that conveyed to the living body some of its sensa-tions, and to the secen the control had obserred when a mining disaster had cocurred that destroyed many miners at once. A spirit prematurely dislodged from the body is not as well prepared for the change as when the spirit has been gradually loosening the strings of life one by one. Life should be rounded up to the full and ripened age that nature and the divine law calls for.. God, the great designer, had his purpose. Before a blow, is struck, the image the sculptor is to produse from the rough stone before him he sees idealized to his inner, vision. Bo the grand sculptor of human life sees and knows what max will crentually be, and will perfect his work in due time.

First Spiritual Temple, corner Exeter and Newbury streets .- The guides of Mr. A. E. Tisdale gave two interesting discourses at the above place on Bunday, Oct. 31st.

Sunday, Oct. 31st. We learn that the Society has been much pleased with this speaker during the time he has been with them, and the satisfaction expressed will guarantee his return to this platform at an early date. The guides of Mr. James Hamlyn will speak for the first time at this place next Sunday at 2:45 and 7:30 P. M.

Eagle Hall, 616 Washington Street .- On Sunday last the meetings at this place were well attended, and unusually interesting. Appropriate remarks were and unusually interesting. Appropriate remarks were made by Dr. Fred Crockett, Col. E. O. Balley, Miss Emma Ireland, Mr. Wright, Mr. Fuller, Dr. William A. Towne, of Springfield, Mrs. J. E. Davis, Mrs. M. W. Leslie, and others. Many clearly recognized tests and spirit descriptions were given by David Brown, Mrs. B. F. Willard, Mr. T. Roscoe, Dr. Towne and Mrs. Leslie. A rectation by Miss Neal, and excellent psychometric readings by Mrs. Jennie K. D. Conant and Dr. Fred Orockett, were also embraced in the pro-ceedings. ceedings.

Langham Hall .- Dr. Aspinwall of No. 283 Columbus Avenue, announces that he will on Sunday next open Langham Hall, in Odd Fellows Building, corner Berkeley and Tremont streets, for a series of meet-Berkeley and Tremont streets, for a sense of mee-ings for tests, development, and an interchange of thought. He will be assisted by other mediums who will describe clairvoyanily and give tests. Each meet-ing will open immediately after the services at Berke-ley Hall, and continue until 1 or 1:30. He will en-deavor to make the sessions interesting and instruct-ive. All are cordially invited.

1031 Washington Street. - The test-meetings held at this place each Sunday evening by Mrs. J. Francina Dillingham and Mrs. Fales, continue to be interesting and successful. Last Bunday evening the inclement weather proved no obstacle. The sessions will be convened until further notice.

The Ladies' Social Aid of Chelsea will hereafter meet in Fremont Block, 120 Winnisimmet street. every Friday afternoon and evening of each week. All are invited to be present. MRS. E. A. PRATT, Pres. MRS. M. A. DODGE, Sec.

Haverhill, Good Templars' Hall .-- Mr. Joseph D. Stiles, of Weymouth, addressed the First Spiritual grand sculptor of human life sees and knows what man will eventually be, and will perfect his work in in reply to a question relating to happiness hereafter as the result of certain affictions here, it was said : "Happiness is not the attainment of the future. The happiness is not the attainment of the future. The happiness is not the attainment of the future. The happiness is not the stainment of the future. The happiness is not the stainment of the future. The happiness is not the stainment of the future. The happiness is not the stainment of the future. The happiness is not the stainment of the future. The happiness is not the stainment of the future. The happiness is not the stainment of the future. The happiness is not the stainment of the future. The happiness is not the stainment of the future. The happiness is not the stainment of the future. The happiness is not the stain ment of the future. The happiness is not the stain of the future. The say they could give up one of them when they con-do you good? Did not windom grow out of them-widom that is not for a day but for coutinned life? I look upon them as a legitimate law, in the 'operation of which growth is attained by constant stringfing." On materialization the speaker said : "All are not elairvorant, and because, all cannot see them the spirits cover themselves with material from the audi-ence and its surtorunding, in order to make them selves visible and tangible." A comparison was made of to day. The services closed with a poem. This is bille. As we read the latter, so it may be that people two thousand years hence will read of the phenomene. This won, of Mainchester, N. H., spoke in the interest of the spiritalist Association of Haverhill and Bradford in the shall sunday. Oct 31st, before large and highly in set tests of more tha common interest. Head Ot, Bow on the Sundays of Nov. The and latter. Ary Maska, Oct. Freeker Memorial Hall. - An Will a the of Masha, N. H. Bey (Gardon R. Parker and the store of the spint and the shaddor and the stai ist Boolety, at Good Templars' Hall, last Sunday after noon and evening. . His afternoon discourse was pre-

this hall Sunday, Oct. 31st, before large and highly in-teiligent andiences. His addresses were excellent, and his tests of more that common interest. Among prom-inent invisibles purporting to be present were : Hon Freeman Rogers, Deacon Francis Winch and Co. Bow en, late of Nashua, N. H., Bey, Gardner B. Porry and Dr. Jeremina Booltord at Groveland ; Abla, Ordway of Hampetead ; Dr. B. E. Garver, Jonetham Barnet and Otta Towne of this city. Some tevens: Two puritual isite visitors were sincemend. Mirs. N. H., Is to co-diate the sincemend to the present were in the since of Worcester, is to speak here Similary, Nov. Th. Hannet and refinement. On Sundays, Nov. The and ist. Burder and refinement. On Sundays, Nov. The and ist. Burder and refinement. On Sundays, Nov. The and ist. Burder and refinement. On Sundays, Nov. The and ist. Burder and refinement. On Sundays, Nov. The and ist. Burder and refinement. On Sundays, Nov. The and ist. Burder and refinement. On Sundays, Nov. The and ist. Burder and refinement. On Sundays, Nov. The and ist. Burder and refinement. On Sundays, Nov. The and ist. Burder and refinement. On Sundays, Nov. The and ist. Burder and refinement. Support of the source of all ist is compound, the great ist to take and emeasure of all ist and refinement and structure with the source of all ist and refinement. Support of the support of the source of all ist is the state and structure with the source of all ist is the source of all ist is the state and structure with the state and structure with the state and structure with the state and structure is the state and structure of the state and structure of the state and structure of the state and structure with the state and structure of the structure of the state and structure of the

Troy, N. Y.

To the Editor of the Banner of Light : Having a Sunday at my disposal I responded to the urgent invitation of the Troy friends to speak for

urgent invitation of the Troy Iriods to speak for them, and a very happy day it was all round. Mr. William Lee presided in a very satisfactory manner, and judging by the large audiences, and the applause, the interest is very much on the increase. It was some years ago that I lectured here for sev-eral months, and I found it very pleasant to take the old friends by the band, and though some have " climbed the golden stair," and are now enjoying the realities of the other life, they were none the less pres-ent. Later on I returned to preach the funeral sermon of my belowd friend, Rdward S. Wheeler, whose re-mains now rest, shaded by the overhanging trees, in the quiet city of the dead, to which many old-time friends make pligrimages. I staid at the pleasant home of Mr. and Mrs. Har-vey Wilbur, in West Troy, and met Mr. and Mrs. Niver, Mr. and Mrs. Bussey, Mr. and Mrs. Gorther, Mrs. Geaman, Mr. Boyer, theyoung medium, and many others: A fine array of speakers has been secured, among whom are Mrs. Clars A. Field, Dr. Larkin, Mr. Baxter, et al.

whom are Mrs. Clars A. Field, Dr. Larkin, Mr. Baxter, et al. I left Troy with many regrets, for I have never ex-perienced more kindness. The BANNER OF LIGHT is the welcome guest of many heuseholds, and it has no more appreciative reader than Yours truly, J. W. FLETCHER. [W. H. Vosburgh informs us that the lectures of Mr. Fletcher, Oct. 24th, and Mr. Larkin, Oct. 31st, gave excellent satisfaction to the people assembled, "Now, Yith Dr. W. B. Mills, of 'Baratogs Springs, test medium, will appear before, the Bociety and Tollow-ing him Mrs. Clars A. Field, of Boston, lectures here the Sundays of Nov. Sistand Sth."]

Norwich," Ct .- The First, Spiritual Union of this place opened its course of lectures for the season of place opened its course of lectures for the season of 1885-7, Oct. 17 th, with Mirs. O. Faunie Allyn as speak-er. She has occupied the platform three Sundays, taking subjects for lecture and poem from the audi-ence. The lectures have, been replete with practical thoughts for everyday life, and the improvised poems gems of truth and justice.—Mirs. H. S. Lake follows for November, and others among the best speakers are secured for the coming months. MES. J. A. CHAPMAN.

1301

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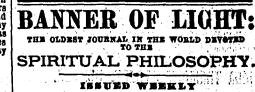
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