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WHAT IS RELIGION P

Free Thought.

To the Editor of the Banner of Light :

This question was recently asked in your columns by a veteran correspondent, but no answer was given. It seems to me desirable to endeavor to attain some definite ideas on a subject so much talked about, but respecting which such vague and confused notions often prevail. In my view, an important distinction exists between Religion and a religion. Of course, it would be very presumptuous for one so young as myself to think of teaching your venerable correspondent on this or any other subject. But since Spiritualists have not yet elected a Pope to tell them just what is true and what is not, it may be allowable, with your permission, that I should "show mine opinion," with the reasons for it; and these reasons, if well founded, may possibly be of some use to readers who are still younger than myself. I am not anxious for "the last word," and have no fears of being "bushed"; but I am anxious to arrive at the truth, even if it requires the whole of life here and hereafter to attain it, and the giving up of all cherished notions to accept it. I have, at present, but little time for writing, and must be as brief as possible.

Let me premise, in order to correct misapprehensions that seem to exist, that I am not a wholesale advocate or defender of Christianity. either modern or primitive. I have never as sumed the name of "Christian Spiritualist"; nor even that of "Christian," since 1 withdrew from the church, and the church from me, more than thirty years ago. I do not undertake to judge all other religions by Christianity, but I am an earnest student of all religions as I have opportunity, and judge all in the light of spiritual truth in its latest and highest revealments, as I am able to understand them. I recognize in all religious systems the earnest endeavors of the human mind, in various stages of growth and enlightenment, to solve the great problems of existence and of Deity, Duty and Destiny; and regard these endeavors as worthy of respectful study and sympathetic appreciation, with cordial recognition of all the truths attained, rather than mere contempt and ridicule for mistakes and errors not perceived. As to Christianity, there are many things taught as such which I utterly repudiate and abhor ; I (that is, true to enlightened spiritual perceptions) should be recognized and respected as eternal truth, instead of being rejected, cari-

at perfect liberty to stay outside, and should | do so. This, I am sure, is good common sense, and will one day be acted upon by common

sense people. Now I think we are ready for the question. WHAT IS RELIGION? Your correspondent affirms, and I believe, that "man is by nature a religious being," which is an important common ground to start from. Now let us try to find out what it is to be religious, or in what the essence of Religion consists. If I recollect rightly, he has said somewhere (though not in the article referred to,) that"" Religion is devotion to truth." This is very well, as far as it goes, but in my view it does not cover the whole ground. Religion undoubtedly includes, or should include, devotion to truth, but this is not the whole of it. The only thing like a definition of religion in the primitive Christian writings is that given by James, who says (i: 27): 'Pure religion and undefiled ... is to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." This, no doubt, is "pure religion," but not by any means the whole of it, at least as the term is modernly used.

Worcester defines Religion as, "1. An acknowledgment of our obligation to God as our Creator, with a feeling of reverence and love, and consequent duty or obedience to him; duty to God and to his creatures ; practical plety, godliness, devotion; devoutness; holiness. 2. A particular system of faith or worship, 3. Religious rites." Websterdefines it as, "1. The recognition of God as an object of worship. love, obedience ; right feelings toward God as rightly apprehended; piety." These definitions sufficiently show that, in ordinary modern usage, Religion includes a good deal more than either devotion to truth, or the practice of benevolence to a special class of afflicted persons, with unspottedness from the world, whatever that may mean. It includes at least, 1. A recognition of God, in some way (not necessarily any particular conception of God); 2. A feeling of obligation or duty; 3. A feeling of reverence or worship; 4. A feeling of love. It is partly intellectual, but mainly emotional. Now, how far are these definitions in accord vith the derivation of the word and with the facts of human nature?

The word Religion we find to be of Roman or Latin origin. By one ancient authority (Lactantius) it was derived from the words re and ligo, to bind again, or to bind anew-the essential idea being the recognition of obligation or duty. By another and probably more corhave only urged that what is clearly true in it | rect authority (Clcero, the orator), it is compounded of re and lego, meaning to re-read or re-consider- the main idea being consideration or thoughtfulness. Both of these qualities WASHINGTON AGENOY. M. BALDWIN & CO., dealers in Biandard and Scien-Books, Pamphlets and Periodicals, 207 4% street, near naylvania Avenue, Washington, D.O., keep constants sale the Bannee of Light, and will supply the fitual and Beformatory Works published by a flick of the sense of some persons, on whom the in the eyes of some persons, on whom the on and persons and persons, on whom the on and persons an catured and ridiouled, because misconceived -that is, the sense of duty, or conscience, and norant. It is these intellectual conceptions of truths, and a practical application of their own ing" in the eyes of some persons, on whom the | character, indispensable to a true man or wobare mention of Ohristianity appears to have a man. But, whatever the primitive source of the word, it seems plain that, in the form of religens, it came in time to include the feeling of reverence and regard for the gods, or for whatever was deemed superior, mysterious or powerful. "It was applied by the Romans," says | facts of the universe, and are common to all Chambers's Encyclopedia, "to all actions in well developed minds-the same everywhere which men are guided, not by motives deduci- and in all; while the latter is a series of ideas ble from the ordinary course of nature, but by or beliefs which vary with every type of mind regard to some unseen power or mysterious influence."

speet.

8. "Hope"-expectation of good.

4. "Spirituality"—intuition, "inner light," faith or trust, etc. (This was by the early phrenologists called "marvelousness," or credulity; but marvelousness is plainly its excess or perversion.)

5. "Benevolence" -- kindness, philanthropy, or universal love.

Moreover, these alleged cerebral organs, with one exception, are by phrenologists located in the front top head, where, when well developed, they impart a symmetry, nobleness and dignity to the human physiognomy which are its crowning glory. They are thought to be the latest and highest characteristics evolved in man as he has slowly risen above the animal. The lack of them, or either of them, is a physical deformity, visible at a glance by a practiced gy as a science, it is undeniable that some human beings do exhibit these qualities, and that where they are well-balanced and not in excess they impart an excellence, beauty and loveliness of character not seen in those who are lacking in either of them. In fact, the lack of either of these qualities-as shown in want of conscience, irreverence, habits of disrespect or boorishness, despondency, habitual distrust, stolid unbelief in anything spiritual, selfishness or cruelty-is an actual moral deformity, unlovely and repulsive to every cultivated mind.

The faculties or qualities named as the "Religious Group," may be exercised toward either our human fellow-beings, or any beings of higher grade that may be believed to exist (as "the gods," once generally recognized and reverenced, and not without reason, by the most intelligent of mankind), or toward the Infinite Source of Being, however conceived of or named, whose existence is a necessity to the wellconstituted and enlightened modern mind. As exercised toward our fellow-mortals, the action of these faculties belongs to the sphere of Morals ; but when such action has any reference to supposed superior beings, or to a Supreme Being or Power, it is termed RELIGION. Its essence is feeling or emotion-namely, the feelings of obligation, reverence, trust, hope and love. But these feelings are powerful incentives to action, which action will be beneficent and joygiving (or right) in proportion as it is directed by worthy or right conceptions of the Infinite Life.

These conceptions of Deity are formed in the intellect, which is quite a distinct department of the mental constitution ; and hence they will be worthy or unworthy, grand or ignoble, true or false, according as the individual intellect is expanded and enlightened, or narrow and ig-God, or what men imagine and believe that he professed convictions. If we have anything su-

2. "Veneration"-reverence, devotion, re- | true Religion. Those who lack the best exercise of any of the faculties named, by so much

fail of enjoying the highest boon of existence. This may be questioned by such as have neglected the culture and exercise of this department of their natures; but their case is like that of the color-blind and musically deficient, who find no delight in the painter's art or in music. The latest, highest and crowning faculties brought out in human evolution surely should be expected to confer the most exquisite enjoyments—and they do.

Many persons-some Spiritualists included, I egret to say-who have outgrown their childish misconceptions of Deity as a personal potentate sitting on a throne somewhere up aloft, have, with this childish idea, thrown aside all habits of reverence, all disposition to worship, and have lapsed into a condition of irreverence and uncharitableness in which they can hardly eye. Whatever may be thought of phrenolo- show decent respect or deference to anybody or anything. In this they often imagine that they have wonderfully "progressed." Such progress is plainly downward and backward toward the animal. But when they shall really advance to a true conception of the immanent Deity, the Infinite Energy, ever present in the stupendous operations of nature, as also in the highest and noblest impulses of their own souls and the souls of all finite beings, then will they feel themselves in the constant presence of a Deity far greater and worthier than they before imagined-worthy of their profoundest worship (worth-ship), their highest adoration, their deepest love. Then they will become habitually reverent in spirit, and consequently respectful and kind to each other, with good-will toward all, and will find it easier to be hopeful and trustful under all circumstances. And since "reverence is the master-key to knowledge," in that it makes the mind receptive and teachable, those who cultivate a reverent spirit will be far more likely to attain the truth, or the true solution of life's problems, than are the self-conceited and contemptuous.

Such. Mr. Editor. hastily and imperfectly sketched, are the ideas of Religion and of Religious Culture which I entertain, and which, in substance, have been imparted to me from advanced spirit teachers. I am confident they will commend themselves to thoughtful and well-balanced minds, whether in this world or the other. If there is a portion of "the spiritworld" that is opposed to such views, and hostile to their inculcation (which is very probable), I must think that such spirits are poorly qualified to teach or elevate humanity.

It seems a pity that Spiritualists should spend their main energies in combatting the petty errors and misconceptions of what is called Christianity, to the neglect of its ever-living and in superior institutions for human improvement. In this way will Spiritualism be best commended to the world, and saved from being A. E. NEWTON. "swamped."

Colby & Rich.

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# AUSTRALIAN BOOM DEPOT. THE AUTOR OF DE HEAM OF OF LIGHT, W. H. TERRY, OLA Russell street. Melbourne, Australia, has for sale the provide and Beformation; Works published by oby A Rich, Boston; Massigni

THIS PAPER BALAS found on file at GEO. P. HOW-BALAS (Distance sched) where advertising contracts may

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similar effect to that produced by the sight of a red flag on an irascible bovine !

I urge the same hospitality and catholic spirit toward all other religious systems, and find much of truth in all, so far as I have investigated. I may be poorly qualified to judge between them, as has been kindly intimated ; but I am unaware of any partiality, and it seems to me that a disposition and ability to find good in all is a much better qualification for just judgment than is a life-long habit of hostility against any one of them. And I do not think it necessary or wise for me to wait for "the other world" to decide between the various systems of religion, or what I shall believe in regard to any of them-since I find "the other world" no more agreed in the matter than is this worldnor likely to be at present. It is for me, here and now, to rid myself of all prejudices for or against, and to cultivate my own spiritual perceptions till I can see and know for myself what is true and good-thankfully accepting any aid which wiser ones in or out of the body

can bring me. I would further premise-as I have repeatedly declared for years, but which declaration seems to have been overlooked-that I am not in favor of any attempt to "fix up a creed, or frame articles of belief, or even a moral standard, for Spiritualists," as such, or with a view to uniting them in one organized body-believing such an undertaking to be utterly impracticable and Impossible, even if for any reason desirable. What I am in favor of is the formation of local societies for objects of practical utility-not alone for the promulgation of Spiritualism merely as a dootrine or theory, but for the comprehensive promotion of human welfare as a Brotherhood, or the application of spiritual truth to life in all its varied interests ; which of course includes all sided culture of the human faculties-the religious as well as the intellectual, moral, social and spiritual. The religions, I have urged, should not be ignored. any more than any other department of human nature, and hence the societies should be in part religious, as man is. As a matter of course, those persons only can unite in such a work who are agreed in certain fundamental truths 'or principles, and a statement of these is neces-sary as a basis of union-not to be "imposed" on anybody, but to be freely accepted by such as see it to be true, and wish to work for its furtherance. When a number of such local socleties exist, and in good working order, if they find that certain objects of common interest can be better promoted by a general union, then, in my opinion, will be the time to form such a union ; but it should have nothing to do with determining articles of faith or doctrine. These should be deolded for soon individual for finants before anternis a thesi souldy, and these who pathot, same with object on do not with to sugge in any same work work would be

Such was the ancient significance of the term. Now is there anything in the known constitution of the universe or of man to justify the continued use of this term?

The best modern thought recognizes the fact that even "the ordinary course of nature" is impelled and sustained by "an unseen Power or mysterious influence," which has been termed by philosophic scientists "the Supreme En-"the Cosmical Life," etc. These are ergy," only philosophic terms for what is popularly called "God," or anciently "the gods." And there can be no question but that, in all well-constituted or well-balanced minds, the thoughtful contemplation of this Supreme Energy, which has wrought and is ever working such stupendous effects as are seen in the world around and within us-a Power which is not only ever evolving and sustaining the material universe on the grandest conceivable scale, but is also evidently working for improvement, or. "making for righteousness" on the moral plane-the thoughtful contemplation of this Power, however imperfectly comprehended, tends to produce feelings of veneration, or profound reverence.

More than this: enlightened contemplation of and reverence for the "Supreme Energy" usually and naturally begets more or less of trust or faith in that Power-that is, trust in its superior wisdom, its goodness, and unvariableness. This trust, again, generates hope, or expectation of good; and these several emotions naturally result in love, or ardent admiration and affection toward this insorntable source of Life, which has in some way brought us into existence, and hence is in a real sense our Great Parent. Moreover, this love, once awakened, naturally flows out toward all offspring of the same infinite Parental Source. and thus becomes Universal Benevolence.

Hence we find, in well-developed human nature, a group of normal faculties, sentiments or emotions closely allied to each other, manifesting themselves, like all other faculties. through the brain, and affirmed by students of phrenology or oraniology to have special organs of manifestation. These have been termed the "Religious Group," and specifically named as follows :.\* 1." Conscientiousness "-love of right, sense of diaty or obligation. ..... The bras P Brend Character, " by Dr. S. B. Weils, bis bras P Brendon traines." (by Dr. S. B. Weils, bis bras P Brendon traines.

system of faith or worship "-that is, a religion. Hence the clear distinction that exists, and should ever be made, between Religion and a religion. The former, as has been shown, consists of certain spontaneous feelings or emotions that arise in view of certain facts or supposed and grade of intelligence.

If I have succeeded in making clear what Religion is, as distinguished from any religious theory or set of ideas, then it seems hardly necessary to add that the culture and exercise of the religious faculties and emotions has much to do with human happiness or misery, whether in this life or any other. Their excessive action, on the one hand-as in morbid conscientiousness, extreme and blind devotion, illusive hope. unreasoning credulity, and unwise benevolence -may be a source of intense suffering to one's self and of great annoyance or harm to others. On the other hand, their deficiency-as manifested in profligacy, injustice, irreverence, coarseness, hopelessness, extreme incredulity, distrust, unspirituality and malevolence-is the source of most if not all of the wretchedness and orime in the world. Between these two extremes, a due and proper activity of these qualities is not only essential to the welfare of human society, and to a well-balanced and admirable personal character, but is also a source of the highest and most exquisite happiness of which human nature is capable, while it disposes the possessor to distribute this happiness as far as possible to all about him.

Hence the need of religious culture, or such training of this department of human nature as shall curb excesses, bring up deficiencies, and secure a full and even activity of the several capabilities referred to, for the highest individual welfare, and for the best progress of the race. It is this kind of religious culture in which I would like to see Spiritualists intelligently and earnestly engage-that is, the proper training of conscience, of reverence, of hope, of trust, of the spiritual perceptions and graces. and of universal love or practical Brotherhood, And this should be done on the basis, not of antiquated dogmas or speculative theories, but of demonstrated or demonstrable facts. In my view, there are sufficient plain and established facts 'observable in the universe around us and in human experience, if properly considered, to call into healthful exercise and rightly cultivate all the religious faculties, without appealing to anything doubtful or questionable in the alleged revelations or beliefs of the past or the present.

And the chief motive to such culture and exercise is not that which has been commonly urged by dogmatic religionists in the pastnamely, that "God requires. us to reverence, love and oney Him "\_but, instead, that the highest human welfare and happiness flow from Arlington, Mass., Oct. 21st, 1886.

10 It sounds like an echo of the voices of the past to hear talk of trying men up at An-dover because they are suspected of not belleving that all the heathen who have died without accepting the Christian religion are now roastaccepting the Christian feligion are now reast-ing in eternal hell. Does it not suggest the times of witch-killing, of the stake and the scourge for unbelievers? Most people who read of the latest New England controversy will smile half incredulously, and wonder if there is anybody left in this century to enter-tain, in seriousness, such a horrible and blas-phemous hypothesis. It is a shocking idea that there are still minds so plunged in mediæval darkness. Un fortunately, the revelations from darkness. Unfortunately, the revelations from Andover leave no doubt that such there are. Once in every five years, we learn from Ando-ver reports, the members of the Faculty of that astounding institution have to make affirmaascouncing institution have to make an ima-tion that they still absolutely and wholly be-lieve in certain doctrines prescribed in a past century. Think of it! Think of a man sol-emnly swearing that in five years of life his mind had not broadened, his thoughts had not grown deeper, his ideas had not become wiser, truer more wholesome and more cheritable truer, more wholesome and more charitable and hopeful-that in five years he had learned nothing I And think of making such a man a teacher of youth !-Puck (New York).

(2) "One thing is clear: that is, that Psychography must be ascribed to a transcendenial origin. We shall find: [1.] That the bypothesis of prepared slates is inadmissible. [2.] The place upon which the writing is found is quite haccessible to the hands of the medium. In some cases the double slate is securely locken, leaving only room inside for the tiny morsel of slate pencil. [3.] That the writing is actually done at the time. [4.] That the writing is actually done at the time. [4.] That the writing is actually done at the time. [4.] That the writing is done by an intelligent being, since the answers are exactly pertinent to the questions. [7.] This theing can read, write, and understand the language of human beings, frequently such as is unknown to the medium. [8.] It strongly resembles a in the mistakes sometimes made. These beings are therefore, although invisible, of human nature or species. It is no use whatever to fight against this proposition. [9.] If these beings speak, they do so in human language. [10.] If they are beings who have left this world. [11.] When these the bunds form and seen are of human form. [12.] When these things become entirely visible, they show the human form and countenance. ... Spiritualism must be investigated by science. Is further and such as a coward it 1 did not openly express my convisions."—Baron Cast Duprel, [Stunch] in Nord und Stud. "One thing is clear : that is, that Psychography

THE GREAT BASTERN A COAL CELLAR .- The Saturday Evening Post of Philadelphia says the uses to which the Great Eastern has just been put are doubtless such as her designer and builder never dreamed of. Bhe is engaged to fill out the remainder dreamed of. She is engaged to fill out the remainder of her days as a coal huik; and, meanwhile, ehe has been sent from Millord Haven, where she has lain for a dozen years, to Liverpool, in order to have her en-fines lifted out. Accordingly, an enterprising cloth-ing establishment of the latter town has hired her during her stay. A clrous is to be, put into one of her big cable tanks, which is seventy-five feet in diamo-ter; a menagerie in one of her saloud's stalls forwares on her deck-; while the trail of the advertising poster will be all over, the abip, and especially on her huge sides, divided and let out for, the purpose. Octatinity, the last days of the unfortunate monster, as a humble but respectable coal cellar, will be less garlen time its impending employment as a floating bill board.

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

#### Written for the Banner of Light. LOVE.

Who mocks at love in anywise, As deeming it a thing untrue, Shuts out the light of longing eyes By which the world of truth to view.

Deny to love its supreme place, Its calm content to rule and guide,

And darkness hides the earth's fair face, And caves and quagmires open wide;

There is no hope that glids the gloom, No strength whereby our faith can stand ; Dark desolation is our doom,

And time and death a barren land ! God shelter such as missed their hope,

And wailed the loss with bitter tears, And gave to grief the fulle: t scope

Through days and weeks and months and years ;

But nover yet may doubt deny The golden sift love held in palm; The very star that left the sky

Sheds yet its rays of blessing warm;

And love remains forevermore

The sun of light and peace above; Its glory shines from shore to shore ;

W. B. The only light of life is Love !

Dr. Alfred Russel Wallace, the Great English Naturalist, on Darwin; Agassiz; The Coming Democracy of England; "Home Rule"; The Land Question, etc.

The Boston Sunday Herald of Oct. 31st gave to its readers a report, occupying two and a half columns, of an interview had by a representative of that paper with the distinguished scientist who is now in this city, under engagement by the Lowell Institute, one of the best endowed and most influential sources of public instruction in this part of New England. For the benefit of our readers in the British Isles, and at points distant from Boston 28 well, we give the following extracts from the Herald's account :

points distant from hoston 25 wen, we give the for-lowing extracts from the Horald's account: "Though many of the most distinguished men of letters and science in England have appeared before the Lowell Institute as lecturers upon its foundation, few have crossed the Atlantic who have greater and better deserved scientific fame than England's great-est living naturalist, Dr. Alfred Russel Wallace. His immediate purpose is to give a course of eight lec-tures before the Institute, but these will be followed by other engagements in different cities and by the delivery of other lectures than those set down in the Lowell course. He has of late years made extensive studies of social questions, in which he has had much sympathy on some points with Mr. Henry George, and is prepared to lecture, in addition to his strictly sci-entific course, on 'Social Economy vs. Political Econ-omy'; on 'The General Causes of Depression of Trade and Poverty among Civilized Communities'; and on 'Private Property in Land Inconsistent with the Per-manent Weil-Being of Nations.' The Lowell lectures will deal with 'The Darwinian Theory,' and will cover the ground which Dr. Wallace has been over repeat-edly in his different volumes. The great attraction of this course will be the fact that the man who di-vides with Darwin the honor of the discovery of the law of natural selection is exponenting the principle. vides with Darwin the honor of the discovery of the law of natural selection is expounding the principles which he had a principal part in making known." Here the reporter draws a pen portrait of Dr. Wal-

lace, as seen by American eyes :

lace, as seen by American eyes: "Dr. Wallace is a man considerably above the me-dium height, is not at all a typical Englishman, has a slight stoop that shortens his height, and is rising sixty years of age. He wears glasses, and has a fresh countenace. His hair is white, rather than gray, and his beard is worn rather heavy, and is nearly white. He has a venerable look, and might be taken to be older than he is. His face lights up in conversation, and there is nothing in his manner or features to dis-tinguish him from an American. He has the bearing of an ordinary citizen rather than that of a scientist, but there is a strong individuality beneath the quiet exterior, and, after the first steps of acquaintance are contered upon, he reveals himself as a very agreeable gentleman. His presence is good, and his enunciation is very clear."

After some preliminary remarks touching on the scope of his proposed discourses, the reporter asks Dr. Wallace : "You are related to that [the Darwin] theory as a discoverer yourself, are you not?" The Interview then proceeds with Dr. Wallace's reply :

Interview then proceeds with Dr. Wallace's reply: "'Yes, I arrived at the theory independently of Darwin, no doubt, and communicated it to him before be had published anything on the subject.' 'What have been your relations with Darwin on this central subject?' 'We have been on the most friendly terms through-out up to the very time of his death; we were always exceedingly friendly.' 'You must be represented, in a greater or less de-gree, in the forthcoming memoir by his son.' 'No doubt many of our letters will at least appear.' 'This is an instance of two mem working independ-only who have each arrived at a discovery of the same great and fundamental law?' 'Yes, and it has frequently occurred in science; but

that is the rule." 'It they are iniimidated in that way, what chance is there for a new political deal?' 'Though they are initimidated, public opinion is very much opposed to it, and at every fresh election a greater number of landlords are behaving honor-aby and giving freedom, as far as they can, to their tenants; and that will increase, and also numbers of the men will submit to anything rather than be in-timidated, and the case of every man who is punished by being turned out of his house or his workshop on account of his way of voting will go all over the coun-try, and in the end will result in giving greater free-dom.'

try, and in the end will result in giving greater free-dom.' 'What, in your opinion, is to be the outcome of the agitation as to the nationalization of land?' 'It is exceedingly difficult to predict what it will be, but it has led to the acceptance by all parties of re-forms and of ameliorations of the lot of the poor work-ingman, which were never thought of ten, or even five, years ago. The giving power to municipalities to purchase land in order to be divided among labor-ers, in small holdings, has just now been adopted by Lord litandolph Churchili, though a few years ago it was supposed to be one of the schemes allogether out of the range of practical politics. That is the first step.' 'That comes from the conservative side.' 'Yee, because they see that the feeling of the coun-try is too powerful to resist.' 'How far will the present administration be likely to yield this point?' 'I should think quite as much as the Liberal party would.'

would Then Mr. Gladstone gains his points by a negative

Pressure?' 'Yes, Mr. Gladstone may find most of his measures

cult in Ireland.' 'Still you think this is to come as a wise settlement?' 'It is, as the only settlement, because in the case of small proprietors there is nothing to prevent their getting into hard places, and in need of money, and getting their land mortgaged to money lenders, and in the end its going again to the capitalists; and then there will be the re-creation of estates, and this whole there will be the bedene cure across be there are been as thing will have to be done over again by another gen-"What is your conviction in regard to home rule for Ireland?"

cality, except as regards the flows of Lords; probably, "Density it it throw the centre of authority is England, more definitity and distinctively into the flows of Lords, with the centre of authority is England, "The management of the sector of the management of the management of the sector of the management of the management of the sector of the sect

certainly for a very long time to come."

#### November Magazines.

THE CENTURY .- The prominent feature of this number is the commencement of a Life of Abraham Lincoln, which gives promise of being the most thorough account of the Great Emancipator extant. The authors are John G. Nicolay and John Hay, his private secretaries. The portion here given treats of "Lincoln a Pioneer," the Lincoln referred to being the grandfather of the President, who, in 1780, on account of association with the famous Daniel Boone, went to Kentucky from Rockingham County, Virginia. It is illustrated with a frontisplece portrait of President Lincoln, and twenty illustrations and maps. 1mmediately following this is a grand sonnet by R. W. Gilder, "On the Life-Mask of Abraham Lincoln." "Old Chelsea," a suburban village of London in past times, and such yet, though a part of the world's metropolis, is interestingly described by Benjamin E. Martin, and finely illustrated by Haden & Pennell. Theodore Roosevelt writes of "Machine Politics in New York," and R. T. Auchmuty of "The Need of Trade Schools," the last showing their operation in Europe and in this country, and their tendency to increase the wealth and real nobility of the nation. Several articles relating to the Civil War are given among them one on "The Battle of the First Day a Gettysburg," by the Chief of Artillery of the Army of the Potomac, with maps and illustrations. "The Fate of a Volce," an excellent story by Mary H. Foote, and other contributions, together with the departments, "Topics of the Time," "Open Letters' and "Bric-à-Brac," the contents of which are of more than ordinary interest, complete the number. The Century Company, New York. Cupples, Upham & Co., Boston.

MIND IN NATURE contains "The Philosophy and Logic of Science," read before the American Association for the Advancement of Science, by Rev. Willlam Tucker, D. D. "Some Curlous Facts" are related by R. W. Shufeldt. G. D Bayard reports an interesting case of Telepathy, and asks, "Can minds hold intelligent communion during sleep ?" These and other articles constitute this one of the best numbers that have been issued. Cosmic Publishing Co., Chicago, Ill.

CASSELL'S FAMILY MAGAZINE .- Chief among the entertaining and instructive contents may be named "A Matrimonial Schemer," a story in one chapter, "Mr. Pilbeam's Love Story. A Foolish Episode, related by Himself," "A Norwegian Peasant Wedding," "A Wooden City, by one of its Inhabitants," and "Eva True," a poem by George Weatherly. New chapters are given of the two serials, and "The Gatherer" contains its usual summary of new inventions

## Spiritnal Phenomena.

#### Scance with Mrs. Ross.

To the Editor of the Banner of Light:

Hearing that Mrs. Ross, the noted materializing medium, late of Providence, R. I., was to give her first seance in Boston on Saturday, Oct. 30th, at 96 West Concord street, I availed myself of an opportunity to be present. Although the conditions as regards weather and surroundings were against her-as it rained incessantly, and the house-furnishings were new and unmagnetized-yet she had a most success. ful séance. Twenty-eight forms appeared, apparently of both sexes and all ages, from the infant in the arms of its spirit mother to the grey-haired, fine-looking gentleman, who came across the parlor to greet us. Most of the spirits were recognized by friends. Bertha, Mr. Brackett's niece, who has so often come at other circles, came out, full of her accustomed sprightliness, to meet her uncle, who was present, and the pleasant greeting was enjoyed by all the company. An Indian came, and after examining the bric-à-brac on the mantel, took a card-photograph which seemed to please him, carried it to the cabinet and gave it to the medium ; she told him he must take it back again, and he did so at once. He then came and sat in a chair near me, so that I could closely examine his face. He was certainly Indian, from the top of his white feather to his moccasins. An old lady came hobbling out in the room, and was at once recognized by a friend. Two or three were visible frequently at the same time. At the beginning of the scance the medium herself led out the spirit-forms, thus showing that they were not herself in disguise.

As proofs personal to myself, I may mention that a former member of my family, who deceased nearly three years ago, aged twenty (of whom I was not thinking at the time, and the medium could have known nothing, as she was a stranger whom I had never seen before). came to me just as perfect in form and feature as when he was on earth! There were the blue eye, the old smile, the soft cheek, and hearty greeting. Only those who have mourned the loss of loved ones can imagino what such an experience can be-how it heals the torn heart, how it builds in a mysterious way in the human soul a bridge for both spirit and mortal to thereafter come and go, weaving their lives together in sweet companionship. Also a niece, who died a few months after giving birth to a child, presented herself with her infant in her arms, and tenderly requested me to kiss it, which I did, and found it evidently living flesh and blood. And a gentleman, whose acquaintance I made in London, more than thirty years ago, gave me a hearty and unexpected greeting.

The cabinet consists of a curtain, parted in the middle and drawn across a corner of the room, two solid walls forming the other two sides, with no possible opportunity for the entry of confederates. Mr. and Mrs. Ross seem ready and desirous to give their guests every facility for satisfactory investigation, and after seven years of successful work in Providence, 1 have no doubt the larger public will be glad to avail itself of her remarkable mediumship.

Respectfully yours, 8. J. N.

Arlington, Mass.

#### "" Why Am I a Spiritualist?"

The above was the subject of a lecture delivered some time since to a crowded audience in Sydney, New South Wales, by Charles Bright, an abstract report of which we find in the Lib. eral, from which we condense the following:

"After defining what he conceived to be the central mission of the rationalistic platform, Mr. Bright said that to him the fact of continmr. Bright said that to him the fact of contin-ued existence was a scientific fact of the uni-verse, and he conceived that it was well that every now and again he should make it known that he entertained such a belief-nay, more

might term it radiant spirit, for there was no tangible distinction of matter from spirit. Take a lump of matter that would stop the progress of a railway train, and then by heat it might be transformed into gas, which the train could move freely through. Hence we were not to declare à priori that a spiritual body might not be gradually developing out of the material one, seeing the different forms matter was ca-pable of assuming. Moreover, there was the faot, as beautifully set forth by Thomas Car-iyle, when he speaks of men as strange animals coming out of mystery, visible for about sev-enty years, and then going out into mystery again. Supposing all that occurred in seventy minutes or seconds, should we not say they were ghosts instead of men? And was the ghostly aspect taken off because they were years instead of seconds? It appeared that the forces and intelligence of the human being could not be compressed into this short space of lifetime. Mind and matter, to him, were synonymous terms. The mind of a mineral was manifested in its powers of cohesion and orystallization; that of a vegetable in its forms of motion and growth; and that of the animal kingdom, crowned by man, in intelligence and reason. There was no such thing as dead mat

orystallization; that of a vegetable in its forms of motion and growth; and that of the animal kingdom, crowned by man, in intelligence and reason. There was no such thing as dead mat-ter in the universe. Then came the testimony of others-of men who had to sacrifice all by taking up their-stand by Spiritualism-men like Prof. Hare, of America, who was beginning to rank beside Faraday himself, in his researches on heat. When the Dialectical Society undertook to in-vestigate it, men were loud in their assertions that this humbug would go to the wall. The same occurred when Prof. Crookes undertook its investigation. The London Athencum wrote, 'Now we shall see this bubble burst up.' But Crookes's reputation was nearly burst up when he concluded that Spiritualism was true. Then came Prof. Wallace, a co-worker with Darwin in his evolution theory, and Profs. Wagner, and Butleroff, Zöllner and De Morgan, all sat-isfied of its reality. Spiritualism declared there was nothing in the universe to be afraid of ex-cept the condemnation of one's own conscience, that effect followed cause in eternal progres-sion and all could be availated by natural bar that effect followed cause in eternal progression, and all could be explained by natural law without calling in the aid of the "supernatural."

#### Communications.

The following are sent us by Ella L. Frost of Monmouth, Me., who writes that she is a "young medium just commencing." The sentiments they embody, and the advice given, render them worthy of thoughtful attention :

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tention: I. Peace and contentment, jewels of the human heart, are more to be valued than wealth or fame; it is sel-dom that both are found together. But before we can have peace in our hearts or a contented mind we are-compelled to fight many a battle with ourselves and with the world. First it is necessary that we should have a full un-derstanding of ourselves; we should have a full un-calling which we have chosen; let its be what it may. If it is worthy of our attention at all, it is worthy of our strongeest and most earnest efforts. Strive to excel-in what you have undertaken; seek to win for your-self a name of honor, and ever strive to keep your character above reproach. Let the one great aim and object of your life be this: to do your duty faithfully and well, so that when the summons comes for yon to-lay aside your earthly form for one faiter- and more perfect, and you enter the land of spirit where joy and peace reign supreme, you can look back upon your earthly career and discover no work or duty left undone or uncompleted. If you entortain no high aspirations but those

your earthly career and discover no work or duty int-undone or uncompleted. If you entertain no high aspirations but those prompted by a desire to do good, and patiently labor on day after day, only seeking to do your duty at all times, striving to benefit others by every little act of kindness possible, or even with a kind and loving word, you will find that peace will have entered your soul, never to depart so long as you continue in the meth of duty.

soul, never to depart so long as you continue in the path of duty. Duty i how much this word implies. It signifies pain and pleasure, hope and disappointment, satisfac-tion and discontentment. In every relation of life some duty fails upon each individual to perform ; the father's duty is to feed and clothe his children; the mother's duty lies in the loving care and guidance which a mother alone can bestow. The duties failing upon husband and wife are the most sacred of all, and in the right enactment of these duties pleasure and happiness are the sure reward.

In the right enactment of these duties pleasure and happineess are the sure reward. But when the state of the heart is out of harmony with nature and mankind, the mind refuses to put forth the energy necessary to a true and moral life, and when this is the case duty also is neglected, and we excuse ourselves from doing that which our higher nature prompts us to do, and strife and discontent-ment enter our hearts, making life a sad and dreary existence. existence.

#### II.

Those to whom light has been given from the spirit-world relating to Spiritualism, and the different sub-jects which its name suggests, are too apt to be satis-ited with the slight knowledge they may have received. But it should not be so; we should seek to obtain

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death.' 'Yes, but since his death scientists in this country have pointed out that, if Agassiz had not been too ob-stinate on the point of the theory for creationism, if I may use the word, he would have been one of the primary discoverers of the evolution theory.' 'He ought to have been, no doubt, from his research-es. He had laid the ground forit, as it were, and then went off on a tangent. 'He was not logical; he did not draw logical conclusions from his own knowledge.' 'Prof. Le Conte of California. I think, brought that out in an article on Agassiz since his death, and it has also been brought out by one or two Cambridge men since. What, may I ask, is the present state of scien-tific opinion in England with regard to Darwinism?' 'Well, there is a considerable amount of opposition to the extreme doctrines of Darwin, but not among naturalists themselves; in the outside scientific world there is that opposition. Difficulties are met with and dwelt upon very largely, but I believe myself that those dimbuilties chiefly arise from an entire miscon-ception-of what Darwin's theory really is, and the basis on which it rests.' 'Not much, except to the part regarding man. Of course, there are always two previous; thare is the opposite on pro-ourse, there are always two previous the scientific man. Of

Is on which it rests."
Is on the there a good deal of religious hostility connected with it?"
Not much, except to the part regarding man. Of course, there are always two parties; there is the extreme agnostic party who try and work Darwinlem and evolution so as to do away entirely with the spiritual nature of mas, and to make out that he is descended from the auimals, and when he dies that is the end of him, and, as that party is very aggressive, of course it excites antagoniam. The German school and flackekel are great upholders of that yiew, and he is followed much by the younger men now studying the subject in England. They are largely tinged with the exitereme materialistic views advocated by Tyndal, and somewhat by Huzley and others."
'Is no't that fact to be regretted 7'
'I think it is a wrong conclusion that they have drawn from the evidence; I do n't think the evidence warrants the conclusion; still, their conclusions have been reached like most people's on general grounds, and they selze whatever they can to support it.' 'You give these lectures at the Lowell institute, and then, perhaps, you have further plans for visiting the courty, and taking a wider range.'' I propose to try and obtain engagements for 'lectures over as wide anarca as I can, so as to get a view of as much as possible of the United States. I also intend to go to California in the spring.'' Yes, I see already that it will be of extreme interest on me to see the country physically, and also to see the development of it.'' How do you regard its movements in England ?'' 'freatly utercated, of late years at all events.'''.'' for all polet as its place as , on they have had and so that the some interest of in the political movements in England ?'' 'Greatly interested, of late years at all events.''''.'' Both as the complete as the complete as the complete of the complete as the some interest of the political movements in England ?''' 'How do you regard its contery by scally, and also to see the

entity who have each arrived at a discovery of the same great and fundamental law? 'Yes, and it has requently occurred in science; but a singular thing is that, as Darwin has shown in the preface of bis later editions of the "Origin of Spe-cies." there were three or four who arrived at the same theory clearly, but none of them saw the appli-cation of it; he and i were the first who as withe wide application of it is none of them saw the appli-"They were tome earlier discoverers?" 'They were tome as man named Mr. Faritek, a Socich gardner, who wrote a book on " Arboriculture and Forestry." In the appendix to this book he gives, almost appropriation of the theory, but he did n't see any further application of it than to orne thing. I think he applied it to men-to races of men. However, he certainly-as Darwin and everybody who has read it admits—clearly saw the fundamental the ory of natural selection, but he did n't see that it could be applied to the whole animal and vegetable 'I suppose that the majority of scientific men in America today are evolutionities? 'Yes, and I think you may say the majority of the divizes. The difficulty remains, of course, with regard to the Protestant North, and there it appears to me thing do ratural selection? 'Yes, but since his death scientists in this county 'Argassiz was a sitting opponent of Darwin to his death.' 'Yes, but since his death scientists in this county 'He ought to have been, no doubt, from his research we toff on a tangent. He wain to logical ; he did not we toff on a tangent. He wain to logical ; he did not are logical conclusions from his own knowledge.'' 'He ought to have been, no doubt, from his research would voluntarily would asseer they forcibly united with iters 'The it has an atticie on Agassiz shave been one of the main off the sore

Some conversation followed relative to the comparative importance of agriculture and the industrial pursuits, wherein Dr. Wallace defined his position to be that "no country can beneficially develop its industrial resources except on the basis of a sound and prosperous agriculture, and this is the true course of development": further, that "the land of a country should be utilized to its fullest extent, and out of this would arise emergencies which would develop manufactures and industrial occupations; these should arise naturally ; , but if you attempt to force on indus-trial pursuits while the country remains uncultivated and the agriculturalists and the men who work on the land remain poor, I think you will produce evil results by leading to the growth of great cities while the country remains uncultivated and unpopulated." Reference being made to the great areas of land which had in Ireland and Scotland been turned into grazing farms, the reporter asked, as touching the means of bringing these back to civilization again :

and discoveries. Cassell & Co., New York.

OUR LITTLE ONES AND THE NURSERY .- "The Man in the Moon" opens a new volume, and is followed by "Bruno and Piggy," "The Little Boy with Curls," "Bertie's Corn Popper," lots of pictures and other matter to amuse and instruct the youngest of children. Russell Publishing Co., Boston.

BIZARRE. NOTES AND QUERIES .- " The Dog in Literature," is the subject of the opening article, in which the writer traces the history of that faithful friend and companion of man, back through religious beliefs, charming traditions and chivalrie tales to the earliest history. The remaining pages are well filled with questions and answers to those given in previous numbers. Manchester, N. H.: S. C. & L. M. Gould.

THE HERALD OF HEALTH .-... The Art of Living a Contury "is set forth in a report of an interview with M. Chevreul, the eminent French chemist, who has accomplished that feat, having reached his one hundredth birthday last August. Some good advice is given, but few if any can be expected to attain the result achieved by him were they to follow it. The editor gives No. 7. of "Temperance Physiology," and numerous directions are given for obtaining and retaining good health. New York: M. L. Holbrook & Co.

THE ELECTRICIAN leads its contents with remarks upon "A New Era in Domestic Electric Lighting." and follows with illustrated articles, correspondence and electrical news and notes of much value to those in whose interest the work is published. Electric Publishing Company, New York.

JOURNAL OF THE AMERICAN AKADEME.-The Oc tober number of this periodical is the first of a new volume, the third. It is embellished with a portrait of Plato, engraved from one in a very old book, and first published in The Path. A paper upon "Ancient Symbollsm and Serpent Worship," by Alexander Wilder. is given, together with a report of remarks made by members at the close of its reading. In a salutation to readers, upon the opening of a new volume, the editor says :

editor says : "The American Akadémé still continues at its work, modest in its pretensions, earnest in its purpose, buoy-ant in its hope. We are follow laborers with a com-mon end, reverent to the lowest for its possibilities, emulous of the highest for its sublime perfections. If we seem to any to be superseding the Present by the Past, it is only because they together make up the mighty Now which the many ferm the Future. We contemplate the All, of which Time is the reflected part, and Matter, world-stuff, or physical existence, the ephemeral outcome. It is very proper for esgaci-ty to take thought for means, but the nobler wisdom transcending it considers the ends. The aim of all genulue Philosophy is to obtain the overknowledge, that truth which has no price in the market. It is enough for it that it is a life-a collected and finally, a completed life. Truth is not this opluion nor that, but an insight and intuition above them all. The wisdom of the former, the experience must always be our own."

than belief, he might say absolute knowledge. He was a Spiritualist because the facts which came under his notice made him one, because it appeared to him reasonable likewise; and lastly, because the philosophy of Spiritualism, in his judgment, was sublime and soul-satisfy-

In his judgment, was sublime and sour-satisfy-ing. It was in 1869 that he first had occasion to in-vestigate the movement. He was connected with the *Melbourne Argus*, and was requested by the directors of that paper to take a look into Spiritualism with a view to writing a series of articles upon it, the supposition being that they would be of the lively character in which he was in the babit of writing for the press of articles upon it, the supposition being that they would be of the lively character in which he was in the habit of writing for the press. He had a séance with Mr. Nayler under the im-pression that it was almost too ridioulous for serious examination, but, at the same time, willing to see what was in it. After attending four or five of these sittings, he was invited to lay his hand on a planchetto with that of a lady friend, when there was written a message with reference to a subject only known to him-self, and with a signature also only known to himself. It might besaid that he had his hand on the planchette, but he afterwards received mes-sages when he had no portion or part in the di-recting influence. Most striking fact of all, he had the fortune to witness the movement of a solid body without mechanical contact. But all this did not make him a Spiritualist. He remembered about that time asying in a debate at the Eclectic Club that if all the seats were to rise to the ceiling in a moment he would not believe that spirits had anything to do with it. He was merely ignorant of certain forces, and he could not longer say that such and such things, were impossible. He found the mate-rialistic ground on which he stood shifted from under him, and he could not affirm that move-ment was impossible without the application of some of the forces already known to action. rialistic ground on which he stood shifted from under him, and he could not affirm that move-ment was impossible without the application of some of the forces already known to science. But after three er four months of patient in-vestigation he saw that it was highly probable that the movements and messages came from some intelligent agency invisible to our eyes. He then studied it in books, and was surprised to find the literature so worthy and extensive. The articles he wrote were transferred from the Argus to the Australasian, and then pub-lished in pamphlet form; and from that day to this he had lost no favorable opportunity of gaining fresh knowledge concerning Spir-itualism. Once he was at the deathbed of a dear friend, bidding farewell with the knowl-edge that the separation was for the remain-der of his earthly life, when he heard a series of noises ilke those produced on a toy drum, when his friend; with clairvoyant sight; de-sounds — which were produced by an aroma which they gave off coming into contact with certain substances in our own atmosphere. In America he had instelligence from those who departed from this, earth in England. From one lady in particular he had messages to the number of treats noh excellent conditions for excluding deception, he would have been in-capable of reasoning if he had failed to de-olare that the time would come when he is fund, under such excellent conditions for excluding deception, he would have been in-capable of reasoning if he had failed to de-olare that the time would come when he is stitue, he was often asked what he main their mutual ohildhood. Having instances of that kind, under such excellent conditions for excluding deception, he would have been in-capable of reasoning if he had failed to de-olare that the time would come when he is the the would come when he In proper la Bar data. There is the transmission of the bar dress of transmission of the service o

lied with the slight knowledge they may have received. But it should not be so; we should seek to obtain more light, more wisdom, and not be content with the assurance of a future existence, and that in the life to come we shall meet with our loved ones again; for it is also necessary that we should know more about the conditions of life and its laws as they exist in the spirit world. Doubless there are many who will say it will be sufficient time to obtain this knowledge after we have entered into spirit-life. But no; it is for our highest interests that we understand these things new as far as possible, for by so doing we are better ena-bled to live a life here which will be advantageous to our happiness and advancement there. We can then prepare ourselves for its conditions, and thereby be-come better adapted to receive the glorious truths which the world of spirit has in store for us; The desire to obtain more light on this subject pre-pares for the spirit the conditions through which they are enabled to reach us, and impart the knowledge which we seek. "Seek, and ye shall find; knock, and it shall be opened unto you," were the words of Jesns many ages ago; they are as true to day as they were then. If I.

III.

then. III. Open wide the doors of yoursoul and let the knowl-edge of an immortal life enter therein, bringing to you with its divine assurance the blessed hope of a better and purel life beyond the grave. This life is -but a moment compared with eternity, and but one -step taken in the great journey. How insignificant are we when we first enter upon -the scene of life; but, year after year, we advance in knowledge and wisdom, developing those bigher at-tributes, unfolding those powers which are given to each one of us; and as they are unfolded one by one. we find ourselves in a closer communion with the higher realms where truth and love reign supreme; for the more God-like we become within; and the more spiritualized our lives become, the nearer we dan ap-proach to the Source of all that is good and beautiful. Oh I when we are brought to view life in its true light, how vain and unsatisfactory appear to us those pleas-ures which so largely engage the attention of the goorn cation of the lower propensities and the isemaons wants of man? Not true pleasure is of the spirit, and therefore anything which tends to advance us experience true happiness. The highest happiness consists in forgetting our-selves and laboring for the good of others. LENETTE.

BHRINES,

About a holy shrine or sacred place, Where many hearts have bowed in carnest prayer, The lovellest spirits congregate from space, And bring their sweet, uplifting influence there.

If in your chamber you pray oft and well, Soon will these angel messengers arrive And make their home with you, and where they dwell All worthy toil and purposes shall thrive, in the

## Banner Correspondence.

#### Texas.

GALVESTON .- Sue J. Finck writes: "We are in need of a good lecturer, and such could profitably pass the winter months here, as much interest has been aroused, and many are seeking to know more of these new truths. Mrs. S. A. H. Talbot, our former lecturer, has left the city, as has also our former President, Mr. Richard Talbot, whose place has been supplied by the appointment of A. A. Finck. We are striving to our utmost to hold our organization together until the good spirits influence some lecturer

to minister to our wants. So much has been both said and written of fraudulent manifestations, I am impressed to state a few facts in regard to the fraud that is frequently being practiced upon mediums, of which we hear but little. The enormity of the crime of deception in an investigator seems to be regarded as a pleasant and innocent ruse, yet from falsehood they would evoke truth. I have been sorely tried and made indignant by such proceedings during the past week. Many who do these things would scorn the idea of being called dishonest. A short time ago two of our so-called best ladles called for a sitting; onc, I am pained to state, professed to be a Spiritualist, and introduced her companion by a fictitious name in place of her real one. We were to hold a seance for independent slatewriting, and the first message obtained was : 'This is -.' Through pity I withhold the name, al-Mrs. though it should be made public. She blushed, and smilingly acknowledged the deception. Now, had I practiced such fraud upon her, or had some deceiving spirit been attracted through her aura and made false statements, I suppose I should have been elected from our little city, or it would have been made too uncomfortable for me to remain. Other means of decention are resorted to : ladies come arrayed in widows' garb, and widows attire themselves in gaudy colors, that the medium may be in ignorance of their identity; but, thanks to the kind and truth-loving immortals, all such, so far, have been put to shame. What the difference is between a dishonest medium and a dishonest investigator, is more than I can determine. Both are a disgrace to true manhood and womanhood."

#### Massachusetts.

HAMILTON .- "A. W." writes : "Is it more won derful that man should exist as an intelligent entity and power when freed from his material body, than the most powerful forces in nature, equally invisible to the material eye? The wind, which sometimes uproots large trees and destroys villages, is invisible. A current of electricity strong enough to produce death is invisible. Granite and ice, it is well known, can be made invisible. The vapor arising from the melted cake of ice is soon lost to view; but with proper apparatus the viewless substance can be collected and frozen into the solid mass it was before heating.

The skeptic asks the clairvoyant, 'When I look across the room why is not my sight impeded by the spirits you profess to describe?' Is it when one reads a newspaper through a goblet of water containing animal and vegetable life?

Partial darkness is generally required for the best physical manifestations. Intelligent spirits say that light produces motion among the refined particles used, and therefore they can manifest better where light is mostly excluded. This seems reasonable. when we see the photographer throw a dark cloth over his camera as soon as he gets the impress of the sitter, developing the picture in a dark closet, to prevent a disturbance of the image on the sensitive plate. Seeds are placed in the dark to germinate, and vegetables sprout sooner in darkness.

Spirits inform us that they are as tangible to each other as are mortals in earth-life. This is not difficult to imagine, knowing how substantial persons and things look to us in our dreams, when unconscious of earthly existence.

Why should it be so much harder to believe in formmanifestations than it is to believe that the grass grows, or that the flowers bloom, but that we have become accustomed to the latter manifestations from childhood? Does the chemist know any more about the how in one case than in the others? Are not all the manifestations of nature, the cause of which we are ignorant, equally wonderful?"

#### Kansas.

NEWTON.-Charles R. Munger writes, Oct. 26th : "We have an organization here, and many of our members are subscribers to the BANNER OF LIGHT. Mr. A. B. French gave us six lectures, commencing Sept. 29th, which many members of the churches attended, and were well pleased. It is needless to say that the Spiritualists were pleased ; they were delighted with his remarks. The Association has now procured the services of O. W. Stewart, who will stay with us until Dec. 1st, when Mr. J. Clegg Wright will begin his labors, continuing until May 1st, 1887. Mrs. Knight the slate-writing medium, has visited our city, and has made some converts to the truth. We have a membership of one hundred and seventeen male members. and expect to increase the number to two hundred before the season is over. So far we have only enrolled as members those paying a monthly subscription. We are not asking the ladies to pay. We shall at our next meeting enroll them as honorary mémbers, with all the rights of membership. We have an excellent trance and clairvoyant medium, Mrs. E. E. Phillips, who resides here, and gives excellent satisfaction. She is an intelligent and pureminded lady, and an honor to the cause. She would be well sustained in a business point of view, but on account of her health will not sit for all who come. Newton is a young, thriving city of eight thousand population, two hundred: miles from Kansas City, on the A. T. and S. F. B. B. It is situated on high level prairie, excellent for invalids. Many have entirely S regained their health in this pure atmosphere. It is excellent place for a sanitarium and magnetic healing: institution. Such an institution would be offered aid from our citizens, and by its location would be filled with patients from abroad as soon as ready."

trials. Her peculiar phase is new to me; she sits at the table without being entranced and reads from the top of it what would appear to be a manuscript, as he had after retiring to rest one night, having amused the spirits write it. The different spirits take turns, bimself until a late hour with his favorite recreation of write what they have to say, commonly as long as an ordinary letter, sign their name to it, go, and another follows. To me it is the most satisfying, not to say convincing of anything I have yet experienced in my search for intelligence from the other life."

the platform is, besides, one of the very best for pri-

Connecticut.

NEW HAVEN.-Over the signature of "Stranger" a correspondent writes : "Materialists claim that it is absurd to believe in a future life, and say that although Christians and Spiritualists seem to feel confident of it, there is nothing in nature to justify such a belief. In order to prove the soundness of the materialistic faith and at the same time show the abthey set forth that, as we had no life previous to the lander. Sex and age were distinguishable only by the formation of our bodies, we shall have no life after voice. No Linelander could ever pass another, hence, our bodies have gone to decay. In my opinion, the life that animates our bodies must have existed before the bodies, and upon that life, call it by what name you choose, spirit or otherwise, the germination and subsequent growth and development of the body depended. The doctrine of evolution implies this, for from nothing something cannot be evolved. It is not, therefore, unreasonable to conclude that a life or spirit that existed prior to the existence of these bodies should continue to exist after their dissolution."

#### Indiana.

EVANSVILLE. - A correspondent, "C.," writes : story for the study of the reader. If it teaches any Evansville is a prosperous city of forty thousand in- lesson whatever, it is the contemptible nature of a habitants. It is filled with churches, almost every denomination being represented, yet there are many persons whose views of religion flow in other channels. I believe Robert Barns was one of the first men gestions of fresh knowledge to them. That is a rule who dared to advocate Spiritualism. He passed over twelve or thirteen years ago. There have been many private circles in this city, and we have at last got | intelligent mind that it does not follow, because morsome of the friends to organize a mediums' meeting, with the following officers : W. H. Woods, Chairman, Phil Sommers, Secretary and Treasurer, Frank Thorn, Conductor. Our meetings are increasing; at our last, the third session, we had about fifty members; so you see these mediums have friends who believe in the phenomena and are helping to advance the cause."

#### Rhode Island.

NEWPORT .- John C. Peckham writes that so far as he has studied the Bible there is in it no evidence that Christ preached the resurrection of the material body. Some say that Spiritualism is not in the Bible ; our correspondent claims that if it had not been for Spiritualism there would not have been a Bible, for it is all based upon spirit-manifestations, inspirations and revelations. He considers Christ to have been a medium, and that he did all within his power to make known the truths of Spiritualiam.

#### New York.

OATTARAUGUS. - Hiram Ramsey writes, in re-newing his subscription : "I had rather, though an old map, go with but one meal a day than be deprived of the BANNER, which furnishes so much spiritual food. I take great pleasure especially in reading the contents of the Message Department-questions and answers and communications allke."

The Rebiewer.

#### "Flatland."

In many a day we have not been so instructed through amusement seriously undertaken as by the reading of a satirical brochure with the above suggestive title." whose partially disguised purpose is to bring timely and deserved ridicule on those overwise persons who assume to hold the limitation of all knowledge in their own feeble hands respecting the number and name of existing space dimensions. One of these small wise-acres has made haste to assert that this little travesty on their lilliputian single-wits is directed against Prof. Zöllner's new theory of a fourth dimension in space, with a view to bring it into contempt by the disparaging weapons of satirical ridicule. But it is as plain as it can well be made to any intelligent apprehension that the object of the writer was just the reverse; if there is any significance and point to this little book, it is to the effect that none are so blind as they who will not see, and none are so foolish as those who insist that all knowledge is bounded by the little limits of their own.

"Flatland" is sub-titled " A Romance of Many Dimensions," and the satire thus crops out on the threshold. The 'cute author of this "romance" appropriately assumes the cognomen of "A Square." He dedicates his work " to the inhabitants of space in general nd H. O. in narticular and he does that, even as he was initiated into the mysteries of three dimensions, having been previously conversant with only two, so the citizens of that celestial region may aspire yet higher and higher to the secrets of four, five, and even six dimensions, thereby contributing to the enlargement of the imagination and the possible development of that most rare and excellent gift of modesty among the superior races of solid humanity." The person who could discover the most remote intent to fire a shot at Zöllner and his new theory, after reading such an inscription of the book as that, deserves to be presented with a corner-lot in Fiatland," with length and breadth but without thickness, for the location of his permanent residence. The satirical thrust at just such as he is sticks out like a spear from the forward-reaching hand of the writer. A description of "Fiatland" is as essentially humorous as it is essentially mathematical. The author descants on the nature of the country ; on the climate and houses ; on the inhabitants, than whom Jonathan Swift himself never conceived a people more, dimensionally ludicrous in his immortal "Lilliput"; on the women, who are compared to needles, inasmuch as they possess but one of the two recognized dimensions ; on the methods of mutual recognition, including that of sight ; on irregular figures in "Flatland"; on the ancient practice of painting there; on the bill establishing a universal color; on the suppression of the chromatic sedition;; and on the priests of the country and the doctrines they teach. This complex description is made to subordinate itself to the conditions of existence in "this world," . allas "Flatland." Where other dimensions besides those of length and breadth are described and discussed, the treatment is classified as applicable to "other worlds." such as 'Lineland " and "Spaceland," whose (to us) commonplace mysteries are taught him in a vision by "A Sphere," to the extent of conceiving of the existence of a third dimension, The full grown inhabitants of "Flatland " are twelve inches in length and breadth at the most. The women are straight, lines. The soldiers and lowest classes of workmen are Triangles, with two equal sides, each about eleven inches long, the base, or third side, being so short (often not more than half an inch.) that they form at their, vertices a very sharp and formidable angle. In the most degraded type the bases are not more than an eighth of an inch in size. These Triangles are distinguished from others by being called Isosceles. The middle class consists of Equilateral, Triangles, or equal-sided. The professional men and gentlemen are Squares, of which kind is the author, and Pentagons, or five-sided figures. Next comes, the nobility, of whom there are several de-grees, beginning, with Hexagons, or six sided figures, and plains to the rank of Polygonal, or many sided. Finally, when the number of the sides become so numerous and the sides themselves so small that the ngures cannot be distinguished from a circle, the per-son thus, represented, is, included in the Oircular or Priestly order, which, is the highest class of all in "Pictland," A male child always has one, more side than his father, so that each generation rises in the scale of development. The rule, however, does not always apply to the tradesmen, and less often to the soldiers and the workmen. it nakya The descriptions of life and the conceptions of duty. Mrs. Clenny. Bid his for years been the traice me. Virtue, etc. in "Flatland," are ingenious to the last dium here at the spiritualistic meetings Mrs. Clenny is advanced in life, and while a very good medium for A Bouare. Boston: Bobern Brothers. Cali du cupada ilas prentra galaca indrazzanta da sa dan

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vate sittings I have ever seen of at least a hundred rule. But the reader's interest heightens when, in the second part, which contains an account of "Other Worlds." the author relates a wonderful dream which geometry. We shall not undertake to sketch the outline of that wonderful dream of A Square. It was a dream of "Lineland" and "Spaceland," where were gradually disclosed to him the mysteries of the third dimenslon, an entirely new one in the experience of the peo-ple of "Flatland." The king of "Lineland" asserted himself the monarch of the world, and was persuaded that the Straight Line which he called his kingdom and in which he passed his existence, constituted the whole of space. Outside his world or line, all was a blank to him, a blank implying space. His subjects were all alike confined in their motion and vision to the single straight line which was their world. Their horizon was limited to a point. A man, woman, child surdity of those who differ with them on this point, or thing was nothing but a point to the eye of a Lineonce neighbors, always neighbors

The minute description of life there is grotesque in the extreme. considered even geometrically. A Square tried in vain to explain to the Monarch the nature of ' Flatland." The accompanying diagrams ludicrously illustrate the odd incongruity of the hereditary con ceptions of a Flatlander and a Linelander. They are as laughable in themselves as the text. From dreams he proceeded to facts. These are even more grotesque still, both in their conception and combination. We cannot follow our highly ingenious author along in his description and narrative, but must leave his the surrounding universe are invariably most positive in regard to the ignorance of those who present sugof nature in all matters over which ignorance main tains the supremacy. The whole thing convinces an tals are already cognizant of three dimensions in space, that there may not be four. It ridicules concelt, and satirizes self-sufficiency without mercy. Obliquely, too, it conveys much scientific information in the most effectual manner.

#### THE HIGHWAY COW.

## The hue of her hide is dusky brown. Her body is lean and her neck is slim, One horn turns up and the other down, Bhe is keen of vision and long of limb; With a Roman nose and a short slump tail, And ribs like the hoops of a home-made pail.

Many a mark does her body bear; Sie has been a target for all things known; On many a sear the dusky hair Will grow no more where it once has grown; Many a passionate, parting shot Has left on her a lasting spot.

Many and many a well-aimed stone, Many a brick bat of goodly size, And many a cudgel swiftly thrown. Has brought the tears to her loving eyes, Or bounded off from her bony back With a noise like the sound of a rifle crack.

Many a day she has passed in the pound For helping herself to her neighbor's corn ; Many a cowardly cur and hound Has been transfixed on her orumpled horn ; Many a tea-pot and old tin pall Have the farm-boys tied to her time-worn tall.

At the farmer's homestead she loves to call, At the faile is holes to a bound to be store to Litting his bars with crumpled horn, Nimbly scaling the garden wall, Helping herself to his standing corn, Eating his cabbages one by one, Hurrying home when her work'is done.

His human passions are quick to rise, And striding forth with a savage ory, With fury blazing from both bis eyes, As lightings flash from the summer sky; Redder and redder bis face will grow, And after the creature be will go :

Over the garden, round and round, Breaking his pear and apple trees, Trampling his melons into the ground, Overturning his hive of bees, Leaving him angry and badly stung, Wishing the old cow's neck was wrung.

The mosses grow on the garden wall, The pears go by with their work and play, The boys in the village grow strong and tall, And the gray-haired farmers pass away, One by one as the red leaves fail-But the high way cow outlives them all. —Chicago Ledger.

#### The God-Idea.

How and when the idea of God originated, by what slow stages it grew to the form of a conception, and what processes of accretion have enlarged it until it has finally become the problem and despair of theology, would be one of the most interesting, if not instructive, of subjects to consider as an essential part of hu-

degree, but all in strict conformity to mathematical Having been verified by at least one of our senses, it becomes what is called a percept. and as such a part of our experience. It is stored away in the memory, and recalled at will even after the object itself has been removed.

> But besides these perceptions, which circumscribe the finite, through the same channels have come into our minds glimpses of the infinite-of something which he calls supernatural, but which we designate as supramundane. For an illustration: we see a human being change from youth to manhood and old age, today full of motion, and to-morrow cold, without look, or speech, or expression; what is called dead. Here are different percepts formed at different times; we have registered a sequence of conditions merely; but we have never observed the change itself. We nevertheless perceive the life that was hidden in them all, and this is that infinite which presses upon us from all sides. We cannot, says Rabbi Schindler, exclude the infinite when the finite passes through the gates of our senses; we cannot draw the line where the finite ceases and the infinite begins; the finite covers the infinite like a veil, and, taking hold of the one, we take hold of the other.

Now when the primitive man became aware of the force and the action of the life in the universe surrounding him, it was to him a revelation of the divine; not such a revelation as is at present understood by that term, but he felt conceit of knowledge. Those who know so little of that something was playing hide-and-go-seek with him which was not to be classified among natural objects. He therefore began to look for its presence everywhere, among all objects, and sights, and sounds, and to endeavor to find a name for what was to him unutterable. And, unable to detach the finite from the infinite, he often mistook one for the other, adoring and worshiping tangible objects, next those that are semi-tangible, and finally those which are intangible altogether.

> This portion of the Rabbi's argument which relates to the discovery of the spirit and God through a sensuous percept of something whose existence we are nevertheless unable to treat as the senses do all other things perceived, applies with singular fitness and force to those materialists and sense-mongers who are all the time harping on the intellectual faculties, and asserting that the action of those faculties is only a secretion of the brain as a gland, precisely as the liver secretes blle. How would these people begin to explain the universal fact of a revelation of the divine through the same channels to the mind that admit the entrance of percepts arising from external objects? The materialists and sense-men may deceive themselves, but they never can include this Infinite within their tangible Finite.

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What's to be Done? BY N. G. TCHERNYCHEWSKY.

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#### Iowa.

OTTUMWA .- Mrs. Mary M. McCarroll, Becretary, writes October 29th: "Whenever we wish to speak to the general liberal minds of the State there is no channel equal to the BANNER OF LIGHT. which has withstood the storms of ignorance, bigotry and superstition, still occupying the position within the hearts of the people intended from its beginning. I wish to say to the Spiritualists of 'our State that we are any lous to have Mrs. A. H. Colby with us in as many different localities as possible during the fall and winter

Mrs. Colby first came to us as speaker at our Mt. Pleasant Park Camp-Meeting in August, 1885. Her lectures ereated so great an interest that the friends enthusi-astically wished for more. Hence at that time she Astically winned for more, Hence at that time sne was engaged to return to our Camp last Angust, and also to speak light Biste the fail months, speaking in Ottumwa October and Norember, with the broepion of the last Sunday. Our speakers have all given gen-eral sätisfaction to us as Splittualists, but Mrs. Colby strikes the materialistic unbelievers in guile a differ-ent manner, attracting their signation of only with a good deal of thought but some concessions. good deal of thought but, some concessions., Her loo-tures thus far with us have called together, rather unusual audiences, considering this is the month used by our citizens to try every possible means to see which party shall send representatives to State and National councils. We need the hard strokes wielded by the influences of Mirs. Colby, whose reasoning, philosophy. and common sense can but help assist us in removing the rubbish which so nearly covers all classes in power at present. I wish engagements could be made with Mrs. C. while here, if possible, for the time specified above. She is engaged at our next camp meeting and at Maquoketa next September."

## Tennessee.

MEMPHIS. Mr. B. F. Bandall writes : "A clairvoyant physician of good power and true, manhood or womanhood will find this place a remunerative field of labor. A remarkable medium, who has lived here until this fall, has gone to Chattanooga; I refer to Mrs. Clenny. She has for years been the trance me-

man development and progress.

In the recent lecture of the always instructive and habitually fervent Rabbi Schindler, one of the most advanced and enlarged thinkers of the Israelites of Boston, he treated this subject in a profoundly thoughtful manner, and made it contribute a great deal of valuable material to that which engages the current reflections of men. His aim professedly was to discover the real origin of the God-idea. Remarking on the excitement aroused by the ideas advanced by Darwin in his famous study of the origin of species, which, he said, inaugurated a revolution the dimensions of which are yet to be ascertained, he confessed the pleasure it gave him to repeat that Judaism has never suffered from any new philosophy. but, on the contrary, has profited by them all. He claimed for it that its vital force lay in its elasticity and its ability to accommodate itself to new thoughts; that in early times it detached itself from polytheism, its one God growing from a household into a tribal god, then into a national divinity, and finally into the God of the universe.

As far back as the human memory will carry us, said the Rabbi, we behold people acknowledging a supreme being; it matters little whether they called it by one name or another, or whether they expressed their reverence, adoration and gratitude by bloody sacrifices, by artful dances, or by songs and prayers; the fact\_remains that the God-idea must not only have been consistent with the human mind. but that it has ever coëxisted with the human race. 'We have come into the possession of this idea without any conscious effort on our part; we have obtained it by inheritance; and the same thing, and nothing more, is to be said of the uncivilized and unsophisticated Fiji Islander. He therefore concludes that there is truth in the statement that man could never have become imbued with the God-idea unless God had first revealed it to him. And he believes that such a revelation must have been made in the remote past, and that it has been undergoing a process of development in human minds ever since.

He enters upon an elaborate argument to establish the fact of the growth of this universally prevalent idea. The mind comes in contact with the external world through the five senses. No object has for us an existence until it has passed through one of them, and been verified by one of them. A thing does not exist for us unless we can touch, taste, smell, see, or hear it. Lacking any single one of these channels, we lack the fifth part of the universe; lacking thiem all, oreation would not exist for us, An object, therefore, becomes manifest to us only when we can verify its existence; and he de-soribed touch as the most important of the means for doing it. Hence objects are classed as tangible, semi-tangible, and intangible. An intangible, semi-tangible, semi-tangible, and intangible. No object has for us an existence until it has anti destationation increase et al. 9 al 190000 -

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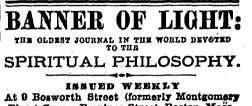
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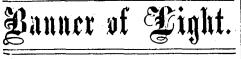
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#### SPECIAL NOTICES.

**AG** In quating from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspond-ents. Our columns are open for the capters on of imper-sonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterare.

the varies shales of opinion to which correspondence pro-titerative. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot un-deriake to return or preserve manuscripts that are not meed, When newspapers are forwarded which contain mat-ter for our inspection, the sender will confor a favor by drawing a pencil or ink line around the article he desires speciacy to recommend for perusal. Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.



#### BOSTON, BATURDAY, NOVEMBER 13, 1886.

PUBLICATION OFFICE AND BOOMSTORE,

Bosworth Ni. (formerly Monigoniery Place) corner ProvinceNirect (Lower Floor).

WHOLENALE AND BETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 39 and 41 Chambers Street, New York.

#### COLBY & RICH. PUBLISHERS AND PROPRIETORS,

Business Letters must be addressed to ISAAC B. RICH. tauner of Light Publishing House, Boston, Mass. All other letters and communications must be forwarded to LUTHER COLEY. Frivale letters should invariably be marked "Personal" on the envelope.

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

#### Another Preacher Goue Wrong.

Dr. Hawthorne, of Atlanta, Ga., according to the Evening Capitol of that city, preached "a most powerful sermon against the evils of Spiritualism" on a recent Sunday evening, in the First Baptist Church. He brought against Spiritualism what the paper reporting and applauding him is pleased to call "separate indictments." They are as follows :

Spiritualism takes advantage of the troubles of man; it is done in a corner, loving darkness, and not being able to stand the light of noonday; it is a powerful enemy to human health and life; and, finally, it is the boldest and most absolute form of infidelity.

Well, well. Verily, these be parlous charges to be brought against anything or anybody. If Dr. Hawthorne can do no better than this, he would show his remaining sense by choosing a different subject. For it is plain enough that he knows nothing of what he is talking about. Being a Doctor of Divinity, and speaking from a pulpit, adds no possible weight to his words. He speaks confusedly, in a mental daze, clouded with prejudice, swollen with the importance of unconscious ignorance, and as if he thought he was demolishing an assailant.

The fact is, Brother Hawthorne, instead of taking advantage of the troubles men are in. by extorting money in return for a coveted communication from departed friends, it brings consolation and comfort, heals broken hearts, binds up the wounded spirit, and banishes sor row as no other gospel to humanity ever did before. Dr. Hawthorne's trouble seems to be over the very insignificant fact that the mediums through whom these precious communications are made by the spirits are both in need of living support and are not unwilling to receive that which secures it to them, though in the great majority of cases-we beg to tell him -most inadequately. As to Spiritualism loving darkness and not being able to bear the light of noonday, such an accusation is wholly without point or meaning. Merely because some of the seances are held without the intrusion of the light, (which all who know anything of the subject are aware is excluded because of its chemical effect,) all séances are accused of being held in a "corner." Does Dr. Hawthorne dare to stop and consider how many of the rites and practices of his own church are performed in stillness and retirement, in what is called a "subdued light" and a chastened one, and under conditions imposed for no known reason except that they are the most favorable? Next, says Dr. Hawthorne, Spiritualism is a powerful enemy to human health and life. Why? He answers the question by asking another. "Did you ever see," he asks, "a typical Spiritualist who was not cadaverous and neryous?" He pronounces them "the most forlorn set of beings in the world." And he seems to think he gives Spiritualism an irrecoverable blow by saying that "it declares marriage to be the monster curse of the age." Now any and all of this "cheap" stuff can just as readily and with equal truth be turned against the men of Dr. Hawthorne's own "cloth," How rare it is to see a really healthy and happylooking minister of the Old Theology. If they are not a "cadaverous and nervous" looking set, it would be hard to say where one is to be found. If, as a rule, they are not "the most forlorn set of beings in the world," then it would be extremely interesting to know who are. When, however, Dr. Hawthorne says that Spiritualism "declares marriage to be the monster curse of the world," he surely convicts himself of the densest ignorance of the subject. He ought to be above lending himself to the public repetition of such stale slanders, and we are charitable enough to believe he would be if he knew anything at all about Spirtualism. boldest and most absolute form of infidelity," has no visible or tangible meaning, for the reason that men of his calling denounce everything as infidelity that seriously differs from and tends to upset the dogmas they preach for a position and a living. We had supposed that the Christian spirit forbade the calling of names, but we find that offended ministers practice it as freely as they do preaching

are more completely convicted than ever of perfect ignorance of the subject you have taken in hand. From the very first the messages delivered from the invisibles were in open and un-Equivocal contradiction of the dogmas professedly derived from the Bible.

1

To appearance this reverend doctor is a "hardshell," and very hard at that. His must be the gospel of hate. Be gloats over denunciation. How he would have howled with the mob that demanded of Pontius Pilate: "Away with him! crucify him !" If this is not the spirit of infidelity it certainly is not the spirit of religion.

#### Prelatism at Chicago.

We noted at the time the attempt made in the triennial convention of the Protestant Episcopal Church of the country, held in Chicago, to change the name of the Church to that of the Church of America, or the Catholic Church of America. It failed of final success, but the discussion on it and the size of the vote in favor of the proposal supplied satisfactory evidence of the fact that such a thing will be consummated sooner or later, and that it will precipitate a breach in the Church in consequence. Rev. Phillips Brooks spoke out in his pulpit in Trinity Church in Boston, in vigorous protest against it, immediately on his return from the convention, and his most positive utterances on the subject have made a profound popular impression among professing churchmen.

Dr. Brooks asserted his views and sympathies in a manner that surpassed all previous utterances by him for eloquent earnestness. He opposed such a spirit of ecclesiastical exclusiveness with might and main. He characterized the proposition as one of concelt, assumption and effrontery. It is to be expected that he will in due time call forth the hostility of other and less charitable men, clergy and laity in his own communion, and that he will be openly accused of that worst of orimes in some small eyes, not being "a churchman." Indeed, while he was making his protest against the measure in the convention he was greeted with the awful cry, "He denies the apostolic succession !" But he happens to be very far from denying it. On the contrary, he has over and over again avowed his preference for his own Church; but he refuses to believe, or to ay he believes, that those of other Christian denominations are outside the Church Universal. So it seems as if we were about to have the old issue of the lineal succession of the bishops and clergy of the Protestant Episcopal Church in this country raised again, to be made a

church shibboleth for professing believers It seems almost childish, in this age of large and enlightened thought, stimulated and sustained as it is by reason, to raise a question of the unbroken descent of the prelates of a church from the first apostles. Even if it were within human possibilities to trace such a line, it would be of no practical service to religion, which no church order or government is able either to give or take away. It is of no sort of use except as an occlesiastical dispute, and best serves to show how very far the Church has drifted away from the age it presumes to direct and govern.

If, instead of asserting that "a valid ministry" depended on a traditional and historical laying on of hands, these ecclesiastical formalists and idolaters were to insist with half the zeal and intensity of expression that it was maintained only by purity of character, by the practice of the highest virtues, and by holy living, it would be something to appeal to universal respect and influence the general opinion. But, as it is, the latter may go, if the former but stand. Not that it is openly admitted to be so, but it is notorious that the virtues and the life are to conform to the dogma, rather than the contrary. The tests of genuine spirituality, one would naturally say, ought to be put before any and all the possible tests of form and dogma, which are fleeting. A writer in in the Boston Transcript, who stoutly sustains attributed to phosphorescent emanations. The Dr. Brooks in his position, charges that the Episcopal Church looks with envy on the enormous power of the Catholic priesthood, resting upon the august and unqualified claims of their church, and would like to imitate it. Also, that it desires to draw a deep dividing line between the "validity" of its own ministry and that of the other Protestant denominations. While the Roman Catholic clergy boldly and plainly denounce the penalty on those who reject the authority of their church, the Protestant prelatists are willing to leave it to be implied and inferred what a risk is run by such as reject their claims to a ghostly authority.

know better than that; if you do not, then you | the protoplasm. This is just what Mr. Wallace does do. He appeals to the power of spirit as the parent of all phenomena, physical or mental. Darwin does nothing but try to conceal a total want of knowledge with transparent assumption. And scientists generally build on the same shallow conceit. Mr. Wallace goes to the fountain head and finds the universal solution of mystery there.

#### A Canine "Miud-Reader."

We have never read or heard of a greater instance of intelligence in what men have been pleased to term "the brute creation," than is related by a writer in Mind in Nature, who says that Dr. Higgins, the distinguished spectroscopist and astronomer, had at one time a magnificent mastiff, named Kepler, who was possessed of rare canine gifts. At the close of a dinner or luncheon party, Kepler would march sedately into the room and sit beside his master, who would propound to him various arithmetical questions, which the dog invariably solved without a mistake-even extracting square roots off hand with the utmost promptness. When complicated processes were involved, Kepler would give some consideration, and sometimes hesitate as to where his barks ought finally to stop; but he always gave the right number.

The cake which was to reward him was held up before him during the exercise, but Kepler never removed his eyes from his master's face until the solution was arrived at, when, the cake being won, the intelligent dog caused it to instantly disappear.

The above will be found a difficult fact to account for by those who deny that animals nossess in varying degrees the mental faculties they claim to be held only by man; yet what will they say to the explanation of the writer, who cites the case as an instance of canine telepathy, when he says that the dog Kepler knew more than did his master, Dr. Higgins, "the distinguished British spectroscopist and astronomer"? When dogs are said to be "mindreaders," the vast majority of mankind in their inability to exercise, or even to realize, that they possess such a faculty, must be rated as very stupid. The writer referred to gives this as the solution of the above:

"The explanation of these wonders is that while Dr. Higgins was perfectly unconscious of suggesting the proper answer to the dog. Kepler had acquired the habit of reading in his master's eye, or countenance, some indication that was not known to the Doctor himself. Kepler was, in fact, a mind-reader."

#### Two Poets and One Thought,

One of our valued subscribers solicits our attention to a similarity of thought (if not of expression) to be found in the poems which Mr. John G. Whittier and Mrs. Elia Wheeler Wilcox, respectively, penned in honor of the Bartholdi Statue of Liberty. Mrs. Wilcox said :

<sup>1</sup> Not like those temples of the olden times, Built by the bleeding hands of toiling slaves, The corner-stones laid over new made graves, In bold commemoration of dark crimes : Not like the mystic Sphinz, whose duil, cold face Left to the world no lesson and no grace." Mr. Whittler reduced the thought to simpler language, as witness his stanza :

" Unlike the shapes on Egypt's sands,

Uplifted by the toil wire slave, On freedom's soll, with freemen's hands, We rear the symbol free hands gave."

[The Chicago News contains the above, which

furnishes another proof of the wide-reaching power of inspiration, and the interior and near kinship of the great mass of ideas in the world of embodied mind and excarnated spirit, which the New Dispensation teaches, and which the people of to day are growing measurably able to apprehend, if not to understand.-ED.]

27 The fact of a light reported to have been seen hovering over a tomb in Burlington, N. I., was thought of sufficient importance to justify the sending of a special telegram to the Philadelphia Press and other papers. Similar. appearances are of not infrequent occurrence in cemeteries and directly over newly-opened or occupied graves, and have generally been publicity given in this instance appears rather singular when we consider that lights positively known to be produced by intelligent spiritual beings and which may be seen under certain conditions are not deemed entitled to any menion whatever.

#### AUSTRALIA AND NEW ZEALAND.

A correspondent of the Harbinger of Light, writing from Taranaki, N. Z., says : The interest in the spiritualistic movement is increasing in a wonderful manner; "No matter where you go, the subject is almost sure to crop up." He further expresses his gratification to find " that a subject that was formerly only received with ridicule and abuse, is now discussed in the same manner as any other knotty or scientific problem."

The Victorian Association of Spiritualists (Melbourne) held its annual meeting Sept. 2d. The report read by the President exhibited a very prosperous state of affairs and a great increase of interest. A movement is in progress toward building a hall for the use of the Spiritualists, and a company has been formed for that purpose. The advisability, says the Harbinser, of organizing as a religious body had been considered, but whilst it had its advantages there were also disadvantages in the appointment of a clergyman or an equivalent thereto, which was repugnant to many members; it was therefore left for the members to decide. The following officers were elected for the ensuing year : President, Mr. Heath ; Vice-Presidents, Messrs. Rutherford, Morse and Lang; Treasurer, W. H. Terry ; Secretary, H. Hulett ; Committee, Messrs. Moore, Stanford, Reimers, Naylor, Hall, White, Bamford, Coulthard, Atkinson, Gill; Mesdames Moore, Andrews, Calvert, Aston, Heath and Miss Dwight.

The indications that Spiritualism is destined to greatly weaken and possibly supplant the Orthodox bellefs has driven two clergyman in Victoria, in order to "hold the fort," to preach against the incoming light, and to endeavor to create the impression that it is darkness. Both of them are forced to admit the phenomenal facts and the reality of spirit intercourse, but they declare that none but evil spirits are engaged in the work. "Were these gentlemen," remarks the New Zealand Mail, "not pecuniarily interested in the path referred to, their utterances might be entitled to greater consideration, but the fact of their both being in the position of gatekeepers, dependent to a great extent upon the tolls taken from those who, travel what they affirm to be the only true and correct road to heaven, casts a doubt on their disinterestedness."

"As a matter of fact," continues the writer, "the moral teachings of Spiritualism are equal to anything that can be found in the New Testament, and decided ly superior to the doctrinal Christianity of the present day; whilst the very worst of its teachings, coming through the most angular and undeveloped minds, normal condition and subsequently under control, will compare favorably with some chapters of the Old Testament."

Following this remark a full column of extracts from communications, to show the general tenor of what is received, is given, with the following comment : " And these are the teachings which the reverend gentlemen would have their congregations believe to be diabolical in their origin-"doctrines of devils?' forsooth; they are forgetting their Master's injunction: 'By their fruits ye shall know them.' If evil spirits teach good morals in these days, what guarantee have we the best teachings in the Scriptures did not come from a similar source?"

A correspondent of the Harbinger, who has lived among the Maories (the aboriginals of New Zealand). says they are mostly Spiritualists and pay great attention to serious subjects, which Europeans of equal mental calibre would not attempt to grasp. This correspondent says there lives near the Walkare Lake. Waikato, New Zealand, a native, a chief respected by a large number of his tribe. Some few years ago he lost two of his children. He has asked all his friends assistance. It is a struggle which interests the whole to come round him, as the spirits of his children have come to him and told him that in November next great things are to come. The spirits of the departed friends are to meet them. He prays regularly twice a day with his people, who have gathered around him and believe in all that To Wharepu, the chief, who is said to be a very intelligent man, tells them.

The Woman's Suffrage cause is advancing in the colonies. At a recent meeting in Melbourne a paper was read by Mrs. Langdale, who, whilst admitting that "women's duty began at home," pointed out that it did not end there, and gave very forcible reasons why women should have the right to vote in Parliamentary elections.

The gift of healing has recently been exercised at Barnawartha by Mrs. Burbank, of South Yarra, who possesses it in a remarkable degree. The people there announced themselves as being under great obligations to her for her kind and untiring services; she is said to be a healing medium of the highest order. A gentleman who had been blind of one eye all his life was, after treatment, able to read large print with that eye while the other was covered.

#### NOVEMBER 13, 1886.

world upon the great 1 set of immortality for all, they at the same time are imparting needed aid to one whose long and faithful service in the cause they love and warmly cherish entities him ,'a an eminent degree to whatsoever assistance they feel disposed and able to bestow. Copies may be obtained or the author, 46 Clarendon street, Boston, or of the publis, lers, Colby & Rich, 9 Bosworth street.

#### Reception to Mrs. Brigham.

A reception was given in honor of Mrs. Nellie J. T. Brigham-now the speaker at Berkeley Hall-by Mrs. C. N. Mellen, at her residence No. 112 West Chester Park, Boston, on Monday evening last. The company present consisted of a large delegation from the Berkeley Hall Society, and from among the friends of this estimable medium generally.

The people joined Mrs. M. F. Lovering in singing, "Nearer, My God, to Thee," as a preliminary, when Mrs. A. M. Glading, of Philadelphia, was invited to give the salutatory, which she did in her beautiful and loving sisterly manner. "Hoolah," Mrs. G.'s control, read a little of the horoscope of some present, which exercise manifested the possession of the prophetic spirit and gift in a high degree.

Mrs. Lovering then gave one of her fine selections of song and music; Miss L. Barnicoat followed with fitting remarks, congratulating Mrs. Brigham for her pure and loving control, and at the same time furnishing food for the mind to feed upon afterward. "Pale Lilly" took possession of Miss Barnicoat, and expressed her delight for the opportunity of giving in her testimony in favor of the guest.

Miss Maud G. Banks favored the company with a selection of music on the plano; Mrs. Ewell followed with beautiful and instructive remarks on our duty to each other.

Mrs. Brigham, the guest, then returned thanks to the company for this expression of appreciation, and to the host and hostess for opening their house for this kindly manifestation. She gave a very interesting story of a flower taken from the hand of a mummy in Egypt, which opened when the stem was placed in water, and closed again when dry; this it would do as often as moistened and dried. This flower might be chosen as a symbol of the heart of the public laborer for the Spiritualistic cause : when grown weary with continued labor - dry by the parching heat of a world's denial of the living truth-the memory of this and similar occasions comes like a reviving stream, reawakening the toller to new service for humanity and new appreciation of the divine meaning that clings to the word friendship. Her remarks, both while in were eloquent and touching.

Mr. W. A. Dunklee, for the Society, expressed his own and its high appreciation of Mrs. Brigham, who he said had come down from the mountains of Western Massachusetts, shining with magnetism-the inspiration gathered from rock and tree, sunshine and air-that we might read on the tablet of her heart the words of wisdom and truth.

The pleasant exercises closed with singing "The Sweet Bye-and-Bye."

#### The Battle for Medical Freedom,

Now in progress in Iowa, aims to overthrow the most iniquitous medical legislation ever introduced into a civilized community, which would make even a cure by prayer a crime.

The Iowa Independents aim not only to emancipate their own State, but to strike down the whole system of medical usurpation by a decision against the constitutionality of such laws. To do this additional service to humanity will be expensive, and they need country, and they call upon the people for pecuniary aid. We are requested to ask that all who can spare anything for this purpose forward their offerings immediately to the care of J. W. Scott, Des Moines, Ia., Editor The Magnet.

#### Donations

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

Amounts received since our last acknowledgments: Rrom J. W. Segar, \$2,00; Mrs. S. L. Porter, \$3,49; H. Anderman, 40 cents; G. W. D. Lyon, \$1,00; M. W. Waitt & Co., \$4,00 ; Helen Stuart Richings, 50 cents ; H. Anderman, 50 cents ; "J. O. B.," \$5.00.

MRS. A. M. GLADING, of Philadelphia, called at our office on Monday last, and reported matters spiritual to be in a highly promising condition in that elty; some of its first people are to be found among the audiences regularly gathered to hear the message of the New Dispensation. ---- The First Association has recently had the benefit of the eloquent services of J. Frank Baxter, as recorded in the BANNER columns. secondition of which Mrs. Glading is the speaker, is also in a very prosperous condition. On the 28th of October last a fine and well attended entertainment was carried out by the Temple and its friends, for the purpose of raising funds to pay the expenses of incorporating the society, which they expect to effect the present winter. During Mrs. Glading's absence, Judge Westbrook will address the Temple Association for one or more Sundays.---- Mrs. Glading spoke last Sunday for the Phenomena Society n Berkeley Hall ; next Sunday she speaks in Haverhill, Mass.; the following one in Newburyport, and the last Sunday in November for the Phenomenal Association once more.----She desires to return thanks to the friends who have made her present visit to Boston so pleasant and memorable to her. Nov. 5th to 8th inclusive were rendered specially memorable in Massachusetts by the exercises held in Cambridge, Mass., in honor of the two hundred and fiftieth anniversary of the founding of Harvard College-exercises which took on a national character by the attendance of President Cleveland with officers of his cabinet. The public enthusiasm in Boston and elsewhere was intense, and their welcome could not but have been very pleasant to the Ohief Magistrate of the nation and his lovely spouse. Addresses and briefer remarks of the most important and practical character were made during the delebration by men whom Massachusetts and many other States delight :... to honor; and the occasion-whic. has been fully treated by the secular press-demonstrated anew the firmness of the hold which our republican institutions maintain upon the estimation of the people. ALLEN PUTNAM delivered a very able and instructive lecture before the First Spiritualist Society of Attleboro', Mass., on the evening of the 22d ult. It was highly appreciated by an intelligent and thoughtful audience, and gave general satisfaction. The Advocate of that place, with commendable liberality, published a brief summary of Mr. Putnam's remarks, quoting its leading points as being an effort to impress upon the minds of his audience the importance of liv-ing pure lives, and the fact that, "as a man sows, also shall he reap"; though not by any means arguing that the consequent suffering for wrong doing will be endless, but that the great and all-wise Orsator has wisely and kindly provided opportunity and means for reformation to those who will reform and eventually become happy. Lin tyras anter the Shalls in 20.5

Thirty years ago, he says, "the spirits were from the spirit-land supported the teachings of the Bible." Now, Dr. Hawthorne, you must on accounting for that, for the molecule, for

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#### Wallace and Darwin.

Now that we have so distinguished a naturalist as Alfred Russel Wallace actually with us, and giving us scientific discourses, it is of special interest to discover at what point and in what respect he differs from Darwin, or rather diverges from the latter, on the evolution and natural selection theory which both of them have proclaimed. In a note that occurs toward the close of his first volume on Blology, Herbert Spencer, the English philosopher, "refers to a paper on "The Origin of the Human Races," read by Mr. Wallace before the Anthropological Society of Great Britain, March 1st, 1864, and remarks of its author as "a gentleman well known among naturalists. as having independently thought out the hypothesis of natural selection, though ... less elaborately, than Mr. Darwin." At the close of his first lecture before the Lowell Institute in Boston, Dr. Wallace, after enumerating the many objections which had been brought against the theory of the survival of the fittest, briefly answered them one by one, and then proceeded to define his own position upon the relation between man and the lower animals. It is here that he differs from Mr. Darwin.

Mr. Darwin holds that the mere evolution of the animal accounts for all, for the spiritual and intellectual possessions and possibilities as well as for the more highly perfected physical state. On the other hand, Mr. Wallace holds that while, in the history of the process of evolution, man is connected with the animals, emerging, for example, from the physical condition of the anthropold ape, he is yet possessed mentally of powers which never could His last accusation, that Spiritualism is "the trace their development from the lower and mals. That is to say, there was a stage in evolution at which divine power came in again with a fresh manifestation, bringing a gift for man which as an animal merely he never before possessed and enjoyed, and endowing him with new attributes that were brought directly by the divine hand.

It is at this very point that Mr. Wallaco shows himself a Spiritualist. He refuses to recognize animal power as the superior, or even very plons, and every communication received the equal, of divine power. A mind like, his would go back even of the physical, and insist

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THE PILORIMS .- Those who desire to understand the process by which these brave men. educated by trial in England and in Holland, grew to be the founders of a nation on this continent wherein a Parker and an Emerson became possible, will do well to attend the lectures of Edwin D. Mead at the Boston University, 12 Somerset street, on the evenings of Nov. 11th, 18th and 23d.

20 THE SPIRIT MESSAGE DEPARTMENT this week in its "Questions and Answers" treats of social life in the next sphere of being; five excarnated intelligences make individual appeaks for recognition by their friends; Eva Clark speaks for Charles H. Barnes; and Lotela voices the desires of fourteen other spirits who find themselves unable to manifest personally.

15 Mr. Albro, the Manager of the Berry Sisters' séances, would say to their patrons that he will reserve a few seats for the accommoda. tion of those who are unable to engage seats in advance on account of business or other engagements, as late as one hour before the séance.

A REUNION, similar to the one held at Louisville, Ky., last year, is to be held in Cincinnati, O., March 27th to April 3d, 1887, inclusive, under the management of the Southern Association of Spiritualists and the Union Spiritualists of that city.

Miss Sara Williamson from Brooklyn, N. Y., is now in Boston, at the residence of Dr. Wellington, 123 West Concord street. She is a writing medium only.

19 In the card of Mrs. S. R. Stevens, trance medium, on our seventh page, the address should read 474 Shawmut Avenue, Boston.

The Evening Star, Washington, D. C., for Nov. 2d, states that Maggle Beadling, a seventeen year old girl, living at Banksville, Alleghany County, Pa., has been in a trance for over two years, with the exception of three short lucid intervals. She fell down stairs in August, 1884, injured her spine, and was permanently paralyzed. She does not seem to remember the names of the living, but sometimes bows and smiles when deceased relatives or friends are mentioned, and indicates with her arms and eyes that she sees them : She sings hymns, but instead of the tune to which she learned the words she sings airs which have never been heard before. Their rhythm and hari mony are perfect, and they are sweet and beautiful." Her family and friends believe these airs to be those she hears "the aniels " sing, and seeks to give them an interpretation to earthly comprehension. Her case would seem to strongly resemble that of the celebrated Mollie Fancher, of Brooklyn, N. Y.

LET Mrs. Carrie R. S. Twidg has returned to bush bess at her office, 15 Davis street, this city.

19 19 1

The Melbourne Progressive Lyceum held a very successful session at the opening of its new season, Sept. 5th. Those of the remaining Sundays of the month were well attended, and great interest manifested. On that of the 26th three hundred were present.

The attack of Mrs. Sidgwick upon Mr. Eglinton's mediumship appears to have acted somewhat like a boomerang, the nature of which is to return and strike the thrower instead of harming the object almed at, Remarking on the attitude of the Society of which Mrs. 8. A husband is President, the Harbinger save :

"We are inclined to agree with the editor of Light who expresses an opinion that evidence and argument who expresses an opinion that evidence and argument are thrown away upon people who have made up their minds they will not see. A number of members of the Society for Psychical Research are evidently preju-diced against the spiritualistic theory and devoting all their energies to the evolution of new theories to account for every psychical fact, which is forced un-der their notice. The result is likely to be a fasco,' as no medium of repute will be likely to submit him-self to the unfair treatment to be expected from their hands." hands." -----

POST-MOBTEM CONFESSIONS; Being Letters Written through a Mortal's Hand by Spirits who, when in Mortal, were Officers of Harvard College: with Comments by Allen Putnam, A. M., author of "Natty, a Spirit." "Bible Marvel Workers," "New England Witchoraft Explained by Modern Spiritualism," and "Agassiz and Spiritualism." 12mo, paper, pp. 118. Boston: Colby & Rich.

Ever the truth comes uppermost," and it could not be otherwise in the case of the so-called Harvard Investigation of Spiritualism, and the report thereof promised nearly a third of a century ago ; hence these 'confessions." But the report did not come until most of the participants in the events it records and explains had passed to a world where justice is more speedily operative than here, and happiness is attained only by dealing justly with all men and all that concern them.

As the main portion of this book has appeared in our columns, its nature is well-known to our readers, all of whom will be rejoiced to see it issued in this durable and convenient form, for the wide circulation which it well deserves and will doubtless receive. To this Mr. Putnam has wisely appended a Supplement of sixty pages, in which he very clearly sets forth his views on various matters collateral to the general topic, and replies to questions that a reading of the previous pages may suggest to many minds. At its commencement he remarks that many in high esteem for their mental culture, philanthropy and benevolence are under the mistaken apprehension that the subject of Spiritualism is " repulsive, narrow and low"; yet they are not averse to a perusal of brief statements upon any subject in which large numbers of men and women are deeply interested, provided they are made by students in whom they can repose

The Daily Voice (an expansion of the old-time weekly Voice), published by Funk & Wagnalls, 10 and 12 Dey street, New York, is an able and ardent advo-Cate of the temperance reform.

Card from George A. Faller.

To the Editor of the Banner of Light : As many correspondents all over the country are be-ginning to wonder with regard to my delay in attende.

they are made by students in whom they can repose confidence as truthtol, reporters of what they have experienced. For such readers he presents in this Supplement "some of the many views he, by much study of the subject, has been led to entertain, 'to prize, and to desire the adoption of by all true philan-thropists and workers for the promotion of broad hu-manity's welfare." We are informed that the proceeds of the sale of this book are to go to Mr. Putham, as an aid to his somfortable support during his remaining 'days in mortai form. Furchasers have, therefore, the satisf faction of knowing that while they are adding by its and by its circulation among others enlightening the

#### LIGHT. BANNER OF

### ALL SORTS OF PARAGRAPHS.

THE DAYS THAT ARE TO BE. When the shackles shall be rended, And this bondage shall be ended, And fraternity extended Over land and over sea, Then the darkness shall be lighted, And the wrongs of men be righted In the days that are to be. For the sleep of death is broken ; And the blind have sought a token ; And the lips of fate have spoken— Deaf may hear and blind may see ; Dear may near and oling may see; For the promise hes grown dearer, As fulfilment draweth nearer. And the dawn is growing clearer Of the days that are to be. — The Watchman.

It is beautiful to behold at a wedding the sorrowstricken air of the parent as he "gives the bride away," when you know for the last ten years he has been trying his best to get her off his bands.

Simpkins—"Why, Tompkins, old fellow, what is the matter with you?" Tompkins—"Ahl breaking up, I'm airaid, Simp. Too much brain work. Doctor says that I must stop reading and writing, and avoid in-tellectual conversation, and a\_\_\_\_". Simpkins—" Very good advice. Come and spend your evenings with us." good advice. Come -Harper's Bazar.

An offender in England was recently sentenced to five years' penal servitude for stealing a cotton shirt.

Elizabeth Peabody has wisely remarked : " It makes a heaven wide difference whether the soul of a child is regarded as a piece of blank paper to be written upon, or as a living power to be quickened by sympathy, to be educated by truth."

Old Gentleman: "And how old are you, my little man?" Little Freddie: "I'm not old at all, sir; I'm nearly new."-Harper's Bazar.

The Vermont Woman Suffrage bill is a limited measure, applying only to local elections, and then only to women who are assessed for at least \$200.

TO CURE NOSE-BLEEDING.—Take a please of very clean sponge, not too large, soak well in lemon julce or vinegar; then pass it up the nostrils, one or both, whichever is bleeding, as far as can be done safely. Then place the patient flat upon the back, say on a lounge or hard bed, with the head close enough to the edge to hang over it a little. In this way the blood will reach the sponre and form a clot as it comes in contact with the acid, and so stop up the vessel which is bleeding. That's all. It is easier for patient and attendant to plug the nose in the face than that part of it which is in the throat.

Some days ago a member of the English Parliament was in Washington. He was taken to see the Presi-"What I no guards !" he exclaimed. "Not a dent. guard," was explained him. Then he was taken the rounds of the departments, saw the doors of most of the higher officers wide open, while a simple card gained admission to the room of the cabinet officer at the head of the department. His surprise became stupefied amazement. "Now I know," said he, " what a Republican government really is!" and went off lost in wonder and admiration.

When the cashler makes off in the silent shades of night he usually takes a little something with him for running expenses.-- Yonkers Statesman.

The New York Woman Suffrage Association recently chartered a boat, and went in a body to visit our new Goddess of Liberty on Bedloe's Island. The fact that Liberty was embodied as a woman they regarded as a compliment to the sex, and so expressed themselves. Marguerite Moore and several other ladies made excellent speeches.

The clouds of morn, noon and eve are all the same; 't is only the sun which gives the rosy hue to the one, the fleecy whiteness to the other, and the bluish, dark tinge to the third. Even so it is with thy lot, oh 1 man. 'T is the manner in which thou lookest upon events befailing thee that makes them for thy good or ili.-

Dr. Wallace at the Lowell Institute. Dr. Alfred Russel Wallace delivered the second of his course of lectures in the Lowell Institute Thursday evening, Nov. 4th, his subject being "Darwinism and Some of Its Applications." He was greeted by a large audience, and his remarks were listened to with close attention.

He said that the most interesting phenomena and the most clear demonstrations of evolution were to be gleaned from the study of islands, to which the next three lectures will be devoted.

To elucidate the striking points in his lecture, he had maps hung bebind him, to which his lecture, he had maps hung bebind him, to which he frequently re-ferred, which brought out clearly the land and water formations of the earth, as well as the islands of both continential and volcante origin. Dr. Wallace began by asserting that great oceans were the most important barriers that prevented ani-mails from spreading over the earth: There have been three principal beliefs as to the world's surface, he said; the anelent one was that land and water were fared and immutable. Its advocates argued that the earth was created as we now see it, and concluded that the remains of animals on the mountain tops were freaks of nature. Then arose the science of ge-ology. Beside the marine fossils found in many rocks, rocks were found showing subsequent formations. The evidence is complete in all its details. The con-clusion that existing lands were formed at sea bot-toms, and that oceans and continents had exchanged places, is erroneous.

Tooks were found showing subsequent formations. The evidence is complete in all its details. The conclusion that existing lands were formed at sea bottoms, and that oceans and continents had exchanged places, is erroneous. This view was held until recently by most geologists, and even now by a few. This belief was founded of the flare the dark. It is a very curious thing that numerous writers in late years, arguing the interobange of the ocean enables us to explain many things beretofore in the dark. It is a very curious thing that numerous writers in late years, arguing the interobange of ocean and land, have never considered the difference of facts represented. It is important to conceive that when a quantity of land surface rises there must be a subsidence somewhere else. Consequently, the supposition was that when continents arose. The land would disappear, while the ocean would be a little diminished in depth, and it would take ages before land could rise to form a continent. You find the oceans enormously deep compared with the highest land. There is nothing in the oceans corresponding to valleys and mountaing—only a slight undulation. It is exceedingly difficult to limit the roles a by which an ocean can replace a continent; the continent would disappear. This difference is a fundamental one, and I am incllued to think that this alone should settle the question. Another class of evidence equally striking is afforded by the geological structure of all continents. Everywhere we find immense areas of sedimentary rocks are found sun tracks, Tipple marks, coarse standstone, and had been graduly shring. In a spreat many cases, the position coougied by the formation can be told by the finences of sediment, where all the strikat contain coarse material. In these sedimentary rocks are found sun tracks, Tipple marks, coarse standstone, and other marks. This proves that these formations and had been graduly shring the geological map, you will find the different formation spread over in belts—narrow and wide—and

lecture there again next Sunday, 14th inst., and on the lecture there again next Sunday, 14th inst., and on the Baturday evening just preceding will give the Asso-clation a benefit entertainment, assisted by local tai-ent. On Tuesday evening, Nov. 9th, he was in Worth-ington, Mass., and on Wedneaday, the 10th, lectured in the Universalist Ohurch at West Cummington. On Thursday and Friday evenings, 11th and 12th, he will lecture in The Spiritualists' Hall, in Stafford, Ct.; on Monday and Tuesday evenings, 15th and 16th, in Poquennock, Ct., in The Spiritualists' own Hall there, also, and on Wednesday and Thursday evenings, 17th and 16th, in Bast Hartlord, Ct. Sunday, Nov. 21st, he will lecture in The Spiritualists' Hall in Somerville, Ct. Mrs. Hattle C. Mason has returned to her residence, 65 Pembroke street, Boston, Mass.

55 Pembroke street, Boston, Mass. Mrs. Clara A. Fleid was in Amosbury on Sunday last; she speaks in Troy, N. Y., Nov. 21st and 28th.

last; she speaks in Troy, N. Y., Nov. 21st and 28th. W. J. Colville, in answer to numerous inquiries, in-forms the public that his duties in Boston are such that he can only lecture out of the city on Wednesdays of any week. Arrangements on strictly moderate terms can be made with him by written application to 668 Tremont street, Boston, Mass. Abbie N. Burnham spoke in Hyde Park, Nov. 7th ; Will lecture in Boston, Nov. 10th ; in Cambridgeport, Nov. 12th ; Berkeley Hall, Boston, Nov. 14th. She will speak in Manchester, N. H., last Sunday in Jan-uary ; in Providence, March 6th, and in Manchester the last two Sundays in March. Address 1243 Wash-ington street, Boston, Mass.

### The Meetings in Chicago, Ill.

To the Editor of the Banner of Light:

interested in what is going on among the Spirinterested in what is going on among the Spir-itualists of the great city of the West, Chicago, Ill. The light is shining from many quarters, and many true, honest workers are doing all in their power to disseminate the truths of the Spiritual Philosophy. The First Society of Spiritualists meets every Sunday morning and evening at Martine's Hall, North Ada street, West Side, Dr. Bushnell presiding. The spirit-control of Mrs. Cora L. V. Richmond give two exceptional discourses, answer promptly many vexed questions propounded to them, and close the services with an inspirational poem, the subject being selected by the audience. We think the attendance is much larger this fall than usual. We notice in the audience the faces of many who are not known, or have not heretofore been classed among Spiritualists. The popular subjects selected by the controls of this gifted sensitive draw many of the church people to hear, and when they have once heard they become so much interested and charmed, they come again and bring others with them. This Society is doing a grand work, and certainly will continue in so doing as long as Mrs. Richmond remains with them. Connected with this Society the ladies have organized a "Band of Harmony," which meets every two weeks. At these meetings "Ouina" controls the medium, answers questions from the light which she has received, and gives names of persons to any who wish. These gath-erings are very interesting, since harmony reigns supreme. That which may be called the Second Society itualists of the great city of the West, Chicago,

That which may be called the Second Society That which may be called the Second Society meets every Sunday afternoon, at the Hall, In-diana Avenue and 22d street, South Side, Dr. J. W. Warn presiding. This may well be con-sidered a mediums' meeting, as after the singing and a few opening remarks, the mediums occupy the time in giving tests. It has a good attend-ance, and many convincing tests are given to unbelievers. A gentleman recently dropped into one of these meetings out of idle curlosity. The Indian spirit, "Sunflower," controlled her me-dium, and took her to the stranger and said: "Brave, your mother, who died, as you call it, three weeks ago with consumption, stands by your side and says her name is Mary. She is the one that made you come here, and is so pleased." That man is a firm believer now. This is one of many tests given at these meetings every Sun-day. Among the many speakers and mediums, we notice beside the President, Mrs. Coverdale, Mrs. Suydam and Mrs. Howes (recently of Bos-ton). During the past summer many young mediums here here day who promise

<text> end to the amount of good-work it has done and will continue to do under its present man-agement. The Apollo Hall Society, No. 2730 State street, South Side-President, J. H. Bailey-meets every Sunday morning. This, more strictly speaking, is a Conference Meeting, and all subjects are discussed with much fearless-ness. It is quite well attended, and doing good by its liberal thoughts expressed on all subjects of the day. The spiritual meeting held at 213 West Madi-son street-President, Dr. McCloud-may well be called the Citizens' Meeting, as its attendance is from all classes of society. It meets morning, afternoon and evening. This meeting is inter-esting a class of people that no other society could get to attend their gatherings, and thus doing a great work in the right direction. His meetings are always crowded. He invites all to take part, but they must speak on Spiritual-ism, or be called to order. As he expresses it, his meeting is a Spiritual Meeting, and nothing but Spiritualism can be discussed while he is in the chair. Dr. McCloud is the right man in the right place. May he long continue in the work commenced. Dr. J. H. Randall has recently started a meet-ing in the *Evening Mail* building on Fith Ave-nue which meeta every Sunday afternoon. This ing in the Evening Mail building on Fifth Ave-nue, which meets every Sunday afternoon. This may well be called the Social Meeting. The Doctor opens with a twenty minutes' address, Doctor opens with a twenty minutes' address, then turns the meeting over to the audience, who continue the meeting in speaking, de-olaiming, test giving, singing, etc. Among the mediums who attend this meeting we notice Mrs. Henderson, the well-known medium of New York. We learn that a project is on foot to start a meeting on the North Side. We hope this will be carried out, as there are many Spiritualists on the Side who wish to attend meetings but on that Side who wish to attend meetings but cannot, they are so far away. Thus, Mr. Edi-tor, the work for which you have so long and faithfully labored goes on in the big city of the West. And Chicago is not behind her sister oities in furnishing places where spiritual truths may be obtained by the hungry public. on that Side who wish to attend meetings but OYRENUS.

ALLEN PUTNAM. ESQ., will answer calls to lecture or to attend funerals. Address him No. 46 Oferendon street. Boston, Mass.

#### 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 earnest 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 COLBY & RICH, Publishers. the work.

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AT Advertisements to be renewed at continued rates must be left at our office before 12 M. on Naturday, a wreak in advance of the date where-on they are to appear.

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W. J. COLVILLE'S new Evening Class in the Spiritual Nov. 16th, at 7:30 F.M. Terms, 57 for 12 lessons, 2 per wook, Tuesdays and Thursdays. Mirs, Coolidgo gives treatment daily; fee \$1. Nis

### Inspirational Gifts.

AM about to open a class at 663 Tremont street for the unfoldment and development of Inspirational Gifts, such as Inspirational Spraking, Writing and Music. Those wishing to join can call at the above piace, or address MRS, EVA CASSELL, 66 Walnut street, Ohelsea. 10° N18

### MRS. L. M. SMITH,

MEDIUM, has removed from No. 22 Union st., Charles-town, to No. 6 Liverpool street, East Boston. 2w\*

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PHYSICAL Manifestations in the Light. Hands plainly seen and feit by all sitters, messages written, Howers given by materialized hands, every Tuesday, Thursday and Bunday, 46 Chandler street, Boston. 1w N13

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JUST ISSUED.

## **POST-MORTEM CONFESSIONS:**

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

Now on Sale.

Perhaps some of your many readers may be

The outrageous Boston Post avers that "Smith says" that the Bartholdi statue lighted up looks like a country woman with a candle in her hand standing in the kitchen door calling in the dog.

A Burlington girl, who is a great talker, says that it is better to be engaged in conversation than not at all.—Burlington Free Press.

The first Confederate monument ever erected on the Gettysburg battlefield arrived and was put in position Baturday. Nov. 6th. 1It is of ! Richmond granite, and marks the position of the Second Maryland Infantry, formerly First Maryland, Battallon, which was stationed at the toot of Culp's Hill, on the Confederate left, and which also participated in the short but loody sharge made on the Federal troops stationed on Oulp's Hill on the evening of July 3d, 1863. The monument will be dedicated November 19th.

Bome one says it is the hill which produces the echo. And here we have lived all these years thinking it was the hollen-Bimphamton Republican.

The Ohio Democral, published at New Philadelphia. copies an editorial article from our columns, and gives it the following appreciative endorsement t

"An interesting article on 'The Bardens of Taxa-tion' from that excellent paper the Boston Barymus or Light, will be found on our first page. That is was written two years are does not detract from its morits."

From the fact that eighteen different telephone girls employed in the Hartford (Conn.) office, have been married during the last three years to some of the

#### Movements of Mediums and Lecturers.

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

Monday's mail to insure insertion the same weet.] Miss Jennie B. Hagan spoke in Fail River, Mass., Oct. 24th and 81st; will speak in Philadeiphia through the month of November; Dec. 5th in Hyde Park, Mass:, 12th, Fail River, Mass; 19th and 26th, Dover, N. H.; Jan, 1887, 2d and 9th, Greenwich, Mass.; 16th and 23d, Manchester, N. H.; 80th, Woonsocket, R. I.; Feb. 6th and 13th, Newburyport, Mass; 20th and 27th, Haverhill; March 6th and 13th, Dover, N. H.; 20th and 27th, Norwich, Ct.; 26th to April 5th, in Cincinnati; April 10th, Haverhill, Mass; 17th and 24th, Worces-ter, Mass. Address for November, 618 Spring Garden street, Fhiladelphia, Fa. Prof. W. F. Fock and wife-Mrs. H. S. Lake-speak for the Bociety of Norwich, Ct., each Sunday, and in Chelsea, the three following, and is ready for en-gagements for week svenings and the last three Sun-days of December. Address care this office. Mrs. Lunt-Parker has returned to Washington, D. C.,

days of December. "Address care this office." Mrs. Lunt Parker has returned to Washington, D. C., where she would be pleased to make avrangements to lecture and give tests with the child medium, Lily May Lunt, siz years of age. Terms, reasonable. Address Parker House, 202 4% street, corner Pennsylvania Ave-nue, N. W., Washington, D. C., Jöseph D. Billes, of Weymouth, will speak in East Dennis Nov, 14th. in Hanson. Nov. 21st., in Clinton (probably) Nov. 28th, in Haverhill Dec. 4th, in Brock-ton Dec. 11th, in Haverhill Dec. 18th. All combon not store the should

ton Dec. 11th, in Haverhill Dec. 18th, All communications for Mary A. Charter should henceforth De addressed to her residence, 668 Tro-mont street, Boston, Mass. She will receive calls for platform tests, etc., in Boston or elsewhere. Will go Bast, West or South. Keep her busy.

employed in the Hartford (Conn.) office have been married during the jast three years to some of the subscribers on the line, it would seem that it is a wo-man's voice more than her looks which actohes on. W. S. Glibert is credited with a witty remark : "It is easy enough for Bishops to be good on salaries of 25,000 a year." said the satirical dramatis, looking round upon a circle of literary friends. "Dut we have to be good for nothing-(a pause)-and some of us are." Hereford's Acid Phasephate. One of the Beet Tonics. Dr. A. Arkinson, Prof. Materia Madies and Dermatology, in College of Physicians and Surgeons, Baltimore, Md, ways: "It makes a pleasant druk, and is one of the phosphates in soluble form."

New Haven, Ct .- The Spiritualists' Hall Society was privileged to listen to the controls of Bro. Thorndike of Manchester, N. H., both alternoon and evening of Sunday, Oct. 31st. We hope he may be with us again. Mrs. Hattie Lovett gave some very wonderful tests. Mrs. SARAH S. SPEAR, President.

Oleveland, U .- Mr. J. W. Flotcher's Illustrated Lecture at the People's Theatre on Sunday evening, Nov. 14th, will be upon " Ireland and her People."

er-The friends of the late Edward S. Wheel-er-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.

Read "ZOELLNER'S TRANSCENDENTAL PHYSICS," This is one of the grandest works of the nineteenth century, "Everybody should inave a copy. Colby & Rich have the work on sale at the Banner of Laght Bookstore," Bos-

tion and advice, \$2. Every Tuesday and Thursday 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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### A Facts Social Seance

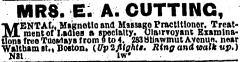
COCOA. COCOA. COCOA.

WILL be held Tuesday evening. Nov. 16th, at the resi-dence of L. L. WHITLOUK, No. 143 Washington street, Dorchester, corner of Gienarm. Take green Grove Hall car. Good Mediumship and Music, Admission, 25

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# More anon. Chicago, Ill., Nov., 1886.

### Message Department.

#### Public Free-Circle Meetings

Public Free-Circle Meetings Are held at the BANNER of LIGHT OFFICE. 9 Bosworth street (formery Montgomery Place), every TUENDAY and FRIDAY AFTERNOON. The Hall (which is used only for these shares) will be oren at 20 clock, and services con-mence at 3 o'clock precisely, at which time the doors will be closed, allowing no excess until the conclusion of the shares, every in easy of absoluto necessity. The public ere cordially factified. The Messages published under the above heading indi-cate that spirits carry with them the characteristics of their east hilfs to that beyond-whether for good or cell; that they exist in 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 tra-son. All express as much of truth as they perceive-no entry.

All express as much of truth as they perceive-no more.
 All express as much of truth as they perceive-no more.
 It is our earnest desire that those who may recognize the messages of their spirit friends will verify them by informing us of the fact for publication.
 All axia and the spirit friends will verify them by informing us of the fact for publication.
 All expression on Crickshow table are grate-fille appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pressure to place upon the altar of Spirituality there floral offerings.
 We invite suitable written questions for answer at these searces from all parts of the country. [Miss Shelhamer desires it distinctly understood that she fives no private sittings at any time; neither does sho receive visiters on Tuesdays, Wedne sdays or Fridays.]
 Are Letters of induity in regard to this department of the BAN such must not be addressed to the medium in any LEWIS B. WILSON, Chairman.

SPIRIT MESSAGES,

GIVEN THROUGH THE MEDIUMSHIP OF

#### Miss M. T. Shelhamer.

Report of Public Séance held Oct. 8th, 1886-Continued from last issue.

Mary Ellen Pratt.

My name, Mr. Chairman, is Mary Ellen Pratt. I lived in Boston. I have friends here. I have a dear sister whom I wish to reach. I hope that she will know I have returned. She al-ways called me Nell, and sometimes, when I have seen her thought ; she ways called me Nell, and sometimes, when I have come to her. I have seen her thought: she wished she only had Nell with her to consult on little troubles and perplexities that came up before her. Many times I have tried to make her know I was with her, but without success. My sister's name is Eva Pratt. To day I hope to accomplish something in the direction in which I have worked. I hope to bring to my sister that love and that influence which will cheer her mind and make her life much brighter. In looking at her life from the

much brighter. In looking at her life from the spiritual, it seems to me that she ought to be contented. True, she does not possess many things that others have, but she has a pleasant home and a quiet, peaceful life, and so, al-thous is sometimes trials come to her. I think they are only for her own good, when she meets them with a trusting spirit, feeling that they will all pass away and she be left only the brighter for them brighter for them. My mother and father are both with me, and

My mother and father are both with me, and they also send their love to our friends and to my sister; they wish all to feel that there is a beauiful life beyond this of earth, and that those who are here are left only to reap the ex-periences they must needs have to get ready for the other world which is beyond. I did not live very long on earth. I felt it was cruel that I must be taken away from all its scenes and pleasures. I did not know what was before me; but afterwards I found it was all for the best, and when mother came I felt perfectly satisfied. I have not always been lingering around the earth and my friends here,

perfectly satisfied, 1 mays not always been lingering around the earth and my friends here, though I have often come to them and tried to help them over the road of life; but I have, in the spirit world, still to gain knowledge and become versed in those instructions which I could not gain here and which I so truly felt the need of.

the need of. I wish to tell my sister that when she is alone—with her paint-box and brush—I come to her. I love to watch her, and I believe that she will be helped to develop her artistic taste and to accomplish much that she desires to, yet which she feels she is not competent to do at present at present.

#### Henry Moore."

[To the Chairman:] Do n't it make any difference to you who comes? I have been around these parts a good bit of a while, but somehow I thought you might not want me to come in.

I thought you might not want me to come in, so I kept a little back; but to day it seemed so any to slip along I got here almost before I knew it, so if you don't want me just say the word and I 'll slip out. It's about two years since I went out. When I crossed the border I did n't find myself in a new country that needed breaking up, but I found myself in a pretty good sort of a place that seemed well established; but I did meet many of the old forces and the old hards that many of the old faces and the old hands that used to be kept very busy breaking up the way used to be kept very busy breaking up the way and getting things in order for making a living. You Eastern people do n't know much about the hardships of life, but when you go out into a new country or into a new part of the country, and find everything wild and rough and in need of training and cultivation, then you know what it is to go to work and overcome things-make them your own. I have been in and find everything wild and rough and in need of training and cultivation, then you know what it is to go to work and overcome things-make them your own. I have been in that way myself before now, but along the back part of my life I did n't see such things; they'd all gone by. Well, when I opened my eyes in a new world the thought struck me, perhaps there was something to be overcomethere, and when I saw the place well laid out I exclaimed, "Oh! no; that's all right." But in a little while I found there were a good many things to overcome, not exactly in the old way, but in other ways that called for as much energy and as much determination as anything on this other ways that called for as much energy and as much determination as anything on this side could do. So you see I have been busy, trying to get things straightened out and my-self into shipshapo order. Now I'd like to say a few words to those who knew me. They'll look up mighty astonished at the idea of spirits could back and talking; it will be now to most of them I think and it will be new to most of them. I think, and they won't understand it. It seems to me they can find out about it right among themselves, if they only try: just get together, a few of 'em, sit down sort o' quiet like, in a neighborly way, and ask the good spirits to come about 'em, and let 'em know if they are round. I seems to me there's power enough on the other side to make some manifestations, and I believe they will. Now I am ready for that sort of work, and will do the best I can in opening out a way for the spirits to get back. I will say "How do you do?" to all the old neighbors, and tell 'em I'm first-rate myself, and hope to find them so when they get over the border into the new country. I may say, perhaps, that I am from Hartford City, Ind., and I am called Henry Moore.

I thought I would like to get to them : it seemed as though it would break off a connection that I do not exactly feel satisfied with.

I do not exactly feel satisfied with. I am very glad to come to my friends at almost any time, but for a long time I have felt as though I was pulled back-to the earth-life, I mean-and it is an uncomfortable feeling. A man do n't like to feel that he has a rope around his waist, and is pulled in a direction opposite to the one he wishes to go. That is something the way I have been feeling for a good while past. I was told to come here and speak to my friends, and tell them that I remember them, and would like very much to meet them again ; and perhaps this experience would break off that condition, and give me a chance to rise higher. higher. So far as I have seen the spirit world—and

So far as I have seen the spirit world—and I ought to have seen a good deal of it by this time—I am very well satisfied with it; there is plenty of room over there for a man, and after a while he gets to his rightful place. I think I can see mine. I have seen many another get into his, and they all seem better satisfied, and as though they could pull along easily after that. Well, I am trying to get my place. I have an idea where it is, and I want to go there, but the strings pulling me this way have pre-vented me, to an extent. I have only good words for my friends. I am satisfied that I went out of the body; it was best for myself, and I think for all. I have no wish to come back here to live. I should be glad enough to shake hands with those I care for, here or in the hereafter; further than that I have no especial desire to come in contact with the

no especial desire to come in contact with the physical life. I don't want my friends to think I am growling, for I am not. I only express the way I feel, and the desire I have to become a little more free.

#### Lizzie Pierce.

My name is Lizzie Pierce. I am attracted by All name is Lizzie Pierce. I am attracted by a friend present. I bring her the lovo of all her dear spirit-friends, and wish to tell her they are watching around her, trying to make their influence felt, in brightening her life. Some-times the way seems sad to her; she does not really feel satisfied and happy, there is so much that seems depressing to her; but again the clouds disappear and the surpline comes with a flood of light to make her spirit sing as sweet-iv as the birds do. I can see that she has felt a ly as the birds do. I can see that she has felt a little depressed, and has thought that she would come here and see if she could not get into another atmosphere. I see that she felt almost impelled to come, and it was so, because spirits are at work, to help her, to bring her strength, to make her life more pleasant for herself and for these around her.

for those around her. I bring my love, and hope that it will be of some use, that it will brighten her life and make her more harmonious. I think the adverse con-ditions will disappear slowly but surely one by one, until she stands out at liberty to do as she feels impelled to by her spirit desire. I would like to send my love to my dear friends, and have them know I return, and I wish to bless have them know 1 return, and 1 wish to bless them in some way, to make their lives happy. I am so happy in the spirit-world, it is all so sweet to me, that it seems I cannot rest unless I share some of its glory and perfume with those who are struggling along on earth through the adversities of material life. Many other friends also join me in their affec-tionate regards, and we all trust that the day is not far distant when we shall come clearly, and can give our messages and influences of encour-

can give our messages and influences of encouragement that will be felt and understood. are so now more than they have been in the past. My friends are getting out into a knowl-edge of the spiritual life, or rather it is coming to them almost unknown to themselves; their thoughts are more free and their lives are more beautiful because of this influence, this mag-netic atmosphere, that surrounds them. [Recognized by a lady in the audience,]

Spirit Eva May Clark spoke for Spirit Barnes Oct. 5th, but the message was accidentally omitted in our last issue :

#### Charles H. Barnes.

**Charles H. Barnes.** I see a young man who gives the name of Charles H. Barnes. I call him a young man because he don't seem old at all in his way or appearance. He passed out of the body very suddenly; it seemed to be a surprise to himself as well as to his friends. He says he had a rush of blood—a numb feeling around the brain— that is about all he can tell of it. He says he will confess he was not satisfied at first, because he preferred to be here in the body: but now he looks at it in a different light, and is very well pleased with all that has come to him. He was connected with what he calls the Washington Corporation, but says he is not employed in that line now. Since passing to the spirit-world he has been traveling around in different local-ities, made new friends and visited new scenes.

Q.-[By the same.] What are their pursuits, if they have any? A.-As we have sold, the members of one family may pursue different avocations; one may be a student of philosophy or a scientific incestigator, another may find his time and at-tention occupied in attending to those agricul-tural pursuits in the spiritual world which cor-respond to the agricultural employments of earth, but there is this difference: the spirit in-terested in the study and pursuit of agricul-ture does so from a scientific basis, studying his lines and seeking his information in order to apply the principles of them, in their best results, for the benefit of mortals and the in-habitants of other planets. It would take an entire afternoon for us to enumerate the vari-ous avocations or employments of spirits, but every soul must sometime, if not upon first entering the spirit-life, come into an active con-ditor the new which we new entering the spirit-life, come into an active con-dition, through which he may employ the best energies of his being, and in coming into this condition he will find a line of employment to which he is adapted, and which calls out the best powers of his soul. Q.-[By the same.] Is any provision made for their support?

A.—Every soul must support itself: it seems to be an undeviating law of spiritual life that every spirit must put forth efforts in order to become self-sustaining. True, we sometimes find spirits who seem to be idle, who are not performed by the second out the performance employing their energies, but their existence is one not fully developed, it is rather sustained in connection with physical life. These spirits feed upon the magnetisms of mortals, and in this way are about half supported. But every spirit, on passing away from the confines of physical life, finds within himself resources, powers, energies which he may apply to the fulfillment of certain lines of labor, through which he receives all that is necessary for the sustanance of his spiritual body and for the development and growth of his spiritual perceptions.

#### Lotela, the Indian Maiden, Spoke for other spirits, as follows:

How do, Wilson brave? Lotela going to give talk for the spirits to day. Pretty good crowd of spirits here. Heap of 'em can't come. They're all pressing forward, all want to come, I suppose. Well, they will sometime; we're clearing the way as fast as we can. The first one is one is-

#### Nathaniel Wiggin.

Nathanicl Wiggin. There's a spirit here-he was an old man when he went away, and he would like to come to his people in Salem, Mass. He was connect-ed through his life with different kinds of busi-ness. Lotela gets it that he had something to do with coal; it seems as though he did deal in coal. When he first came before Lotcla he didn't have anything on his head; now he's got on a queer-looking kind of a hat. It belongs to some kind of an Order. Don't you know that day those Odd Fellows marched through the streets-it looks like what some of them wore. He shows this because it was something he was

He shows this because it was some of them wore. He shows this because it was something he was connected with. This spirit is very anxious to reach his fami-ly; he don't want 'em to give him up, and he don't want to give them up; he wants 'em to feel he is right at home with 'em, enter-ing jurt thair placeures and nursuits. He sends ing into their pleasures and pursuits. He sends them all his greetings, and would love very much to have an opportunity of talking to them. He don't like to come in a public way; he'd rather come where he can speak alone to his people. He comes here to call the atten-tion of his friends to his return. Lotela gets the name of Nathaniel Wiggin. [Recognized by three persons in the audience.]

#### Sallie Upham.

Lotela sees a lady who is interested in some-Lotela sees a lady who is interested in some-thing that she calls humanitarian work at Walpole. She seems to have some interest in that place, but she comes from Malden. She wants her friends to know she has got back, and she is very glad she took the course she did. That's what Lotela gets from the spirit. She left some money to help along some poor, sick people, and it makes her feel happy in the spirit-world. She feels as though it had helped her to free herself from the troubles of the body, and get into a light condition, where she could feel relieved from all distress. This spirit did n't feel good before she went out: spirit did n't feel good before she went out; she felt real bad in her body. Now she comes back feeling strong and well and happy to greet her friends. Lotela gets the name of Sallie Upham.

#### Charles Darrell.

**Charles Darrel**. Here's one who gives the name of Charles Darrell. He comes from Philadelphia. He has a wife and, he says, some friend, and he would like to reach them. Hesays that he saw a friend of his who went into a spiritual meet-ing-house there, getting quite interested in what the lady speaker had to say, and it at-tracted this spirit; he thought if he could only get the opportunity of talking through that lady he could give his friends something that would be very useful. He did not succeed that time, but he is coming again by-and-bye. He sonds his love to his wife, and tells her he is very glad she has taken the step she did, and made the change; he feels very much better about her; it will have a good influence on her life, and make her happier than she would have been in the old way. This spirit has something in his hand; I want to see what it is; it looks like a great long hook; it has got a handle to it, up top, like a sword. I don't know what it is for-something he used in his business; he holds it up and seems to think it will help to identify him.

#### John Harper.

Here is a spirit who gives the name of John Harper. Ho sends his greetings to friends in New London, Conn. He promised through a medium that he would see if he could send a few words from this place, and he has been try-ing ever since. It was through no fault of theirs that he did n't succeed; he did n't know what the trouble was only be could n't control what the trouble was, only he could n't control. There seems to be something going on he is in-terested in, and he says : "Tell them I hold up my right hand, and promise to do all they have asked, just as soon as conditions are provided Asked, just is soon as conditions are provided for me to do so. I am not alone, I am only one of a band who are working for great develop-ments and for useful results. Tell the friend to have patience, and wait until the way is open for the accomplishment of those things which he has in mind."

#### Sarah Slater.

l see a spirit who gives the name of Sarah Slater; she says she has a brother John she Slater: she says she has a brother John she wants to come to. She comes from Brooklyn, N. Y. He is now in New York City. She says there was a spirit came here a while ago that belonged to some of her people, and gave a mes-sage, and they got to her friends, so she thought perhaps she could come in the same way. She wants to tell her brother John that the spirit folcade here here there at help him elong in friends have been trying to help him along in his work. He sort o' got puzzled; did n't hardly know which way to go; he'd get to one place, and could n't tell where it was best to move. These spirits have been trying to help him, and make his path more pleasant. They want him to feel encouraged, because by next spring he will find himself in a condition to do what he has wanted to for a long while. He will know what that is, because it is in his mind all the time. time.

#### George A. Mayo.

There's lots of preach spirits round. Lotela aint talking for them; they 'll all have to come

themselves when they want to preach. Lotela never preaches; do n't know how. There's a great tall man comes; he says he lived in Boston. He's got a brown beard, and blue eyes, and looks real pleasant. He gives the name of George A. Mayo. Me never saw him before; he says he has been to this circle search times trubus to manifest to his forcel He thinks he has n't got just the right idea of how to manage yet. He sends his greetings to his family and to his friends, and wishes they his family and to his friends, and wishes they would investigate Spiritualism, and give him an opportunity of coming to them in person. He has now, Lotela sees, a pile of books on his arm; they aint books with printing in them, but books to write in—big, with green edges. He used this kind of books when he was here, used to scratch a good bit. There seems to be something connected with some of his business writing that he would like to talk over with members of his family, because he don't feel members of his family, because he don't feel quite settled about it; he thinks he could get some notions from them, and give them some ideas that would make things much better un-derstood, if he could get to them privately and have a good talk.

#### Caroline Hardy.

Here's a lady who gives the name of Caro-line Hardy. She would like to send her love to her son George. She says he is in Springfield, Mass. He was a young man when she left him ; now he is of middle age; and she says he has his own family cares, but the spirit has been anxious about him for a long while. She feels, if she can get into his presence so as to make him feel her influence, it will be a gratification to her. and perhaps be of use to him. Some to her, and perhaps be of use to him. Some one brought her here, and told her she could find the means of getting to her boy; that is why she comes. Can you help her?

#### Henry Pollock.

A little way off is a spirit, and I get the name of Henry Pollock. Ain't there a fish called that? He looks awfully stern; that's the reason Lotela wanted to know if there was a fish called by that name. Fishes always look serious, don't they? He don't get very close is he used to kind of fight about it.

about it. He stands right over there, under Colby chief's picture. Lotela wants to help him so me tell you what me get about him. He's very anxious, Pierpont chief says, to reach his friends and confess himself in the wrong con-cerning certain transactions that he passed through, also concerning his former religious belief. The spirit do n't say anything, only just looks, and Lotela gets this from Pierpont chief. He says the spirit is very restless and unhappy in the other world. He has been in-vited here to throw off his unpleasant condi-tion, and rise into something better. He has no hope of convincing his family of the truths of Spiritualism, because they, like he did. of Spiritualism, because they, like he did, scout at the idea of spirits having the power to return to earth; but he feels deeply now that he did wrong to laugh at these things, for they seem to him like sacred truths. He de-voutly hopes his friends and family will reconsider their opinions, investigate these things for themselves, and not depend upon the hear-say of others. There seems to be something connected with his material affairs that troub-led him. He would like to have them righted, led him. He would like to have them righted, and that seemed to follow him to the spirit-world, and keep him uneasy. This influence don't just like to give it, and it makes it kind of hard. He comes from right here in Boston; all the parties have lived here, and are here now, some of them.

NOVEMBER 13, 1886.

some new ideas are going to pass through the brain of the brave for the people of earth. This great tall, powerful spirit, came here to-This great tall, powerful spirit, came here to-day to enter into communion with another band of spirits that are a little in the distance, for the purpose of bringing a special magnet-ism to the brave, for his work during the next six moons. It looks to Lotela as though a special work was to be most fully pushed on during the next six moons, and then joined on to another kind of work. That is why they have been telling him to keep quiet and not ex-ercise his powers in certain ways. They want to use them all for this new work, they feel it to be so important.

SPIRIT SIESSAGES TO BE PUBLISHED NEXT WEEK, Oct. 15. — LaRoy Sunderland; Hannah White; Johanle Evans; Susan Marsh; Paul Statson; Joseph Curtle. Oct. 19. — Daniel Temple; Mamie Thorpe; John Humph-rey; Mrz, L. J. Staples; Daniel J. Pickeriug; Martha Jor-dan; Johnnie McArthur.

### THE MESSAGES GIVEN As per dates will appear in dus course.

As per actes tont appear in aus course. Oct. 29. -John Tyerman: Edward Warron Teulon; Joseph Curtis; Dora A. Hendrson; John Armstrong; Banuel Huntor; Edward J. Hooper. Nov. 2. - Cooper Ludlow; Frederick Baylles: Hannah Brown; David N. Adans; Ella Russell; L. Byington; Nancy Goodwin.

#### Verifications of Spirit-Messages.

#### DAVID WILDER.

In the last number of the BANNER OF LIGHT I find among the communications given at your circle-room, one on the first of the present month from my father, whose name I bear. It is quite true, as he says, that I do at times feel depressed, and somewhat discouraged by my want of strength, both physical and men-tal, to engage more actively in work for our cause. But I find my consolation in the belief that my life is taken by my guides for those both in and out of the material body who need it, and that sooner or later all will be seen to be right. Those who care to know how this work is done should read the beautiful " Lesson from Life," by Rita Bell, on the third page of your paper of this date, and learn the effect of our thoughts upon those with whom we have been brought in contact. Your circles benefit not only the limited number who can make themselves known, but multitudes who are brought there to see and hear what is done, and have their minds opened to the truth. I am glad, as an old Spiritualist, to say how fully I appreciate the work the BANNER has done so long and faithfully, and that I especially value the circles as aids in spreading the truth all over the world. DAVID WILDER.

### Boston, Oct. 30th, 1886.

CHARLES IVINS. In the BANNER OF LIGHT of July 17th appeared a message from CHARLES IVINS, who passed on from Ohio the previous July, as he stated-in fact, the message appears to be full of statements of special interest to his family. Some friend showed it to Mrs. Ivins, and she wrote to us about it, closing as follows : " I recognize the spirit-message of Charles Ivins to be that of my husband. It is every way correct concerning his life and death. MRS. KATE IVINS. Lebanon, O , Oct. 14th, 1886."

#### New Publication.

TRAITE EXPERIMENTAL ET THERAPEUTIQUE DU MAGNETISME, with figures. Course of Lec-tures Delivered at the Clinique du Magnet-isme, by H. Durville, 1886, 16mo. At the Li-brairie du Magnetisme, 5 Boulevard du Tem-ple Pavia ple, Paris.

This volume comes to us printed, as might be supposed, in the French language. By making use of the experimental method its author claims to have discovered the laws which direct the phenomena of Animal Magnetism. He holds that all forces of nature. magnetism, electricity, heat, light; sound, color, etc., are but modifications of a single principle. A force modified according to the nature of the body which it traverses pervades the human body, all animal bodies, vegetables, and inanimate nature. All these forces are subject to the same laws. The human body is polarized, and two individuals act upon each other after the fashion of magnets, and produce attra tion and calmness, or repulsion and excitation. All the bodies or agents of nature being polarized, exert the same influence on the human body. M. Durville teaches that there exists but one disease, which is due to a rupture of the equilibrium between the vital forces, and that this can occur in two ways only: either the diseased organ lacks the energy and strength necessary for the performance of its functions, or it possesses too much activity, and thus accomplishes those functions with too great rapidity. The application of the principles laid down in this work admits of either increase or diminution of energy. In this way the magnetist is, enabled, though ignorant of medicine, and without the use of medicaments, to cure those diseases which are not the result of too severe injury or laceration of the organism, and to relieve all

#### Clara Smith.

**Clara Smith.** I only wish to say a few words. I desire most of all to send my love to my friends in Troy, N. Y., and toll them how happy I am to come and communicate in this way. I was very fond of my friends, and perhaps the hardest task I had was to bid them "good-bye," and feel that I was leaving them forever. How changed all things seemed, when I found that I had not really left my friends, that I could come closer to them than before I Sometimes, on earth, there were circumstances which kept us apart; now, it seems almost as though I could see them whenever I wished, know what is taking place with them, and understand their conditions, and that is very pleasant to me.

and that is very pleasant to me. I would like to tell my friend Flossie that although I could not redeem a promise made to her in early life, because I was taken ill and passed away, yet I always have remembered it, and shall redeem it at some future time, in a and shall redeem it at some future time, in a different and a better way. I know she is sat isfied, and perhaps seldom thinks of it, but still I have it in mind, and it seems to me if I can sometime come to her and talk, as well as to my other friends, it will be a great bleasing to us. I have watched my brother, and I know of his visits; sometimes he has wondered if I could go with him, if it was possible for those who are dead to know of their friends' move-ments, and take an interest in them. I wish to say, Yes; I have done so; I have been with him, I have great sympathy for him in them. I am Chara Smith.

14月1日日日

**用于"在本派和中心"。**他的问题于

Report of Public Séance held Oct. 12th, 1886.

#### Invocation.

Invocation. Angels of love and truth, bathe us in your light, your influence, at this hour. Our souls are open to a reception of your inspirations; oh i may they be showered down upon us in abundance. Our lives would grow in sympathy with the holy and the true of angelic realms; we would enter into communion closely with these who have passed through the trials and the vicissitudes of life, who have gained experi-ence and grown wise therefrom; we would profit by their wisdom; we would receive pearls of knowledge, of instruction, from them. Oh I may we at this hour become indeed recipients of light and bounty from on high.

We welcome all returning spirits to this place; we freely offer to them our influence, our greetings, and what opportunities we have for their return, for them to speak or to send forth some magnetic power of love to friends on earth. We know that these same returnto friends on earth. We know that these same return-ing spirits from beyond come, asking sympathy, seek-ing light, instruction and belpfulness from those on earth. May we be joined together in concord of spirit, in harmony and pence; and oh i ye bright ones from immortal worlds, bring to our hearts such tokens of good oheer, such tidings of great joy, as will inspire us anew to press forward with great zeal, doing our duty faithfully and well from day to day.

#### Questions and Answers.

CONTROLLING SPIRIT .- Your questions are

now in order, Mr. Chairman. QUES.--[By Martin Lewis.] In the other life do spirits live in families, as they did when on earth ?

ANS.-The family relation is sustained in the apiritual life in cases where the spirits are banded together by the law of soul-attraction banded together by the law of soul-attraction or of true spiritual kinship. For instance, here on earth is a family, each member of which is bound to the other by the closest ties of sym-pathy and affection; if one member of this family is disturbed, is saddened, all the mem-bers suffer through sympathy; if one has cause to rejoice, all the others rejoice also, for there is a spiritual kinship running through the en-tire family. Each member of such a family, on passing to the spirit-world, will gravitate to one and the same home; they will all be united there, sustaining their relationship to each there, sustaining their relationship to each other, and pressing forward in holy communion other, and pressing forward in holy communion day after day, while at the same time each member of this spiritual family may pursue different lines of employment and cultivate a diversity of taste. Another family on earth does not seem to possess among its members this tie of tender attraction; each one seems to live distinctly within himself, to pursue his own pleasures, to reap his own experiences, neither seeking nor receiving the deep, true sympathy of his brothers and sisters. There is not the spiritual kinship between the members of this family that there was in the family first mentioned. Members, in the latter case, pass mentioned. Members, in the latter case, pass into the spiritual world; each one gravitates to his proper sphere, and years may pass, even ages, before the family are again brought to-gether into active association, and it may be that the law of attraction will never come into operation between these individual souls; they bin, I have known of, his thoughts and desires, and I have great sympathy for him in them. I am Clara Smith.
John H. Safford.
My name is John H. Safford.
My name is John H. Safford.
My name is John H. Safford. I have n't any stranger here, but I have friends I and somehow i which we first portrayed.

1.0.2

#### Mary Anna Joslin.

Mary Anna Joslin. Lotela ever so much obliged to the lady for these pretty flowers. [A bouqueton the table.] Aint they nice? Lotela now gets the name of Mary Anna Joslin, a young spirit about twenty summers old; she is yery anxious to find her mother, and she can't come to the medium. She wants you to help her. She says her moth-er is in Oakland. Cal., and her name is Ellen Joelin. This spirit has been gone away a few years, and never been to her mother at all, be-cause she could n't-that's the reason. She wants to send her love, and tell her she is happy in the spirit world; it is much Drighter than she thought it would be, and she did n't have any fear at the last moment; that all passed away. Why, it looks as though this spirit was drowned. I do n't mean the spirit, I mean the body; the blanket was wet through. It seems that she suffered a great deal of fright at first; she knew it was coming 'fore it did come, but at the last minute she did n't; it all went away, and she feit very calm and resigned. She has been trying for a long time to send words of cheer to her mother and friends, that they may know all things are well with her.

#### George Anderson.

George Anderson. Here's another, who calls himself George An-derson; he says he has relatives in New Bed-ford, and he is attracted to them. There is a young man that is strongly thinking of going to sea, and this spirit wants to stop him if he can; he thinks it won't be good for him; it will be a rough, hard life, and have a bad effect upon him. The mother of this young man don't want him to go; she begs him not to. He thinks it will be better for him. This spirit comes and says that he agrees with the mothcomes and says that he agrees with the moth-er: it won't be best for the boy, and he had better heed the counsels of those wiser and older, and be contented with his position. The spirit sends his love to all his friends; he is glad he has gone aloit; he feels very comfortable over vonder. over yonder.

#### Eliza Dewey,

Eliza Dewey; This one gives the name of Eliza Dewey; she comes all the way from Topeka, Kansas, to speak to her friends, bringing her love. She has with her another older spirit; her name is Mary. Lotela gets it that she is the mother of the first one. And now 1 see another spirit who comes along, too-a tall man who belongs to the same band and calls himself. Samuel Tucker. They all join together in sending love to their friends, and tell them all is pleasant with them on the spirit-side of. life. They did n't, know anything about Spiritualism when has with her another older spirit; her name is Mary. Lotela gets it that she is the mother of the first one. And now 1 see another spirit who comes along, too-a tail man who belongs to the same band and calls himself. Samuel Tucker. They all join together in sending love to their friends, and tell them all is pleasant with them on the spirit-side of life. They did n't know anything about Spiritualism when they were here; they thought they were going somewhere, but did n't know, where or how they d ever get there; thut they did, and got out all right.

#### Annie May.

Lotela sees a little spirit that is attracted here by somebody present in the council. She was a beautiful little pappose when she went to the hunting-grounds: she's grown up a good deal bigger now. She first comes like a little girl, with a blue dress on, and a white apron full of yellow buttercups; and then, while Lo-tela is looking at her, she changes and appears as she does in the hunting-grounds-a big girl. She looks now a great deal as she did when she was a little tot; she walks up and down, holds out her hands and hunghs. She wants her friends to know, all of 'em, that she has got here and brings them her love and many beau-tiful foral offerings from the Summer Land. /She is happy in the spirit-world; kind friends make her life one constant round of sunshine from day to day an.] year to year. Lotela gets the name of Annie May, Lotela sees a little spirit that is attracted

#### Springflower.

Springflower. Springflower wants to give a little message to the Colby chief. She wants to say that she comes from the Indian band to give messages of love to Colby chief on his anniversary day. This is his birthday, and Springflower commes from Red Jacket's band. Lotela does, too, but Springflower is speaking for them. Sagoyewa-tha sends down big magnetic power to the chief and wants him to be strong and firm, to swerve not, and the red brother will help him over all the rough places. He say that many times he is called upon to go through the dark forests where the trees grow so thick about his head that he cannot see the clear sky through the branches; but the Great Spirit of all Love and Light is there just the same, though he cannot be seen or understood, and for the ohief to go on bravely, knowing that the course through the forest is ever straight, and the In-dian braves will fulfil their promise and help him to the end. Springflower brings love from Fanhle squaw, Woonie and all the rest of them, and wants the brave to know they are making the hunting grounds full of sunshine and glad-ness to-day, because it is the anniversary of their beloved friend in the council-chamber. **To Mr. Dawbarn.** 

#### To Mr. Dawbarn.

Lydia E. Pinkham's Vegetable Compound strengthens the stomach and kidneys, and aids digestion. It has no equal for female complaints.

#### To the Liberal-Minded.

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

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Fublishers, 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."

#### Passed to Spirit-Life

From her home in East Holliston, Mass., Oct. 20th,

From her nome in East Holliston, Mass., Oct. 2011, 1883, Mrs. Jane B. Hoyt, aged 72 years. She was among the first to investigate Spiritualism in har native State, Vermont, and for many years has been a firm bellev. Fin and an earnest worker for its glorious truths. She did much to encourage and strengthen her niece, Miss Jeonle B., Hagan, in her early childhood and mediumship, and she has now passed on to the glad fruition of all her hopes and faith. J. B. HAGAN.

From Canandalgua, N. Y., Sunday, Oct. 24th, 1886, the veteran Spiritualist, John Turner Knapp, aged 84 years and 8 months,

6 months. He was an ennest advocate of the Spiritual Philosophy, and a subscriber of the BANNER OF LIGHT from its first issue to near the time of his decease. He has now joined the loved gone before, and will find a peace which this world denied him. His mortal romains were taken to his home in Cato, and funeral obsculus conducted, and by the side of his companion (who itted long enough to celebrate their golden wodding in 1874, when, she was soon called honce.) in the Hillside Comolery reposes the work out casket, while his discuthralied spirit goes marching mutuh, N. T.

From his home in Peconic, N. Y., Oct. 25th, 1836, James ... Richmond, aged 70 years...

Bichmond, aged to years. Mr. Richmend was one of the earliest to become inter-stad in Epiritualism, and from investigation accepted its A teachings. He has often expressed himself to the writer to the effect that the result of his researches had brought to him knowledge of the continuity of life beyond the grave, and its superior spiritual conditions. His intelligence was greatly above the ordinary, and was never sparingly brought into activity in the defense of truth, and sright. There are those living at this time who are alled with feel-lings of gratitude for ald and sympathy bestowed upon them in their needs, unexpectedly, while many others have toward his welcome to the new life. His funeral services were conducted by the Rev. J. H' Ballou, of the Univer-salist church of this place. W reaths of autumn leaves and flowers were placed upon the casted, tributes of affection. Howers were placed upon the casted, tributes of affection. From Astoria, Orgeon, Oct. 16th, 1886, D. O. Fruit.

From Astoria, Oregon, Oct. 18th, 1886, D. O. Fruit,

From Astoria, Oregon, Oct. 18th, 1886, D. O. Truit, aged 62 years and 4 months. The deceased was a veteran Spiritualist. His aged wife, who survives him, has long been a medium, and together they have cared for and healed the side, given fests to many, in the years long past, which proved the truth of spirit communion. Many have been instructed in the truths of Spiritualism by this aged pair. Hundreds of Spir-fualists in this State received their first knowledge of the pase of the state received their first knowledge of proved apparently good health up to the moment of his pair loyed apparently good health up to the moment of his pase log on. In harmony with his generous mattee, He, was a good hus-band, a kind fatter, and a generous mattee, the was a good hus-large yacanoy among his associates may be been on filled; if a large yacanoy among his associates may be been on filled; if a

ALTE CONTRACTOR DE LE PRODUCT

(Oblivary Notion and according buship lines published pratuitously). Wann the arosed that number stampy entisyonesh additional line willow daarost. The world on an use arose much a sea. You poerty administ water this heading. ).

### NOVEMBER 13, 1886.

## BANNER OF LIGHT.



Miscellaneous. Adbertüsements. Mediums in Boston. Mediums in Boston. New Pork Advertisements. JAMES R. COCKE, MRS. DR. DERBY. The Spiritual Offering, DR. HENRY ROGERS. YOURS FOR HEALTH. Intuitive Physician and Natural Electrician, A LARGE EIGHT-FAGE, WEEKLY JOURNAL, DEVOTED TO THE ADVOCACY OF EPIRITUALIEM IN ITS BELIGIOUE, SCIENTIFIC AND HUWANITARIAN ASPECTS. COL. D. M. FOX, Publisher. D. M. & NETTIE P. FOX......EDITORS. Magnetist, INDEPL: DENT SLATE-WRITING. 230% Tremont street, Room 5, Boston, Examinations \$1,00. 'Developing and Business Medium, Test and Business Medium. LYDIA E, PINKHAM'S DR. J. N. M. CLOUCH. AL80 1556 Brondway, near 46th street, New York. EDITORIAL CONTRIBUTORS. Frof. Henry Kiddle, No. 7 East 130th st., New York City 'Ouina, ''through her medium, Mrs. Ocra L. V. Richmoud 64 Union Fark Flace, Chicago, Ill. Among its contributors will be found our oldest and ablest writers. In it will be found Lectures, Essays upon Scien-tific, Philosophical and Spiritual subjects, Spirit Communi-cations and Messages. A Young Folks' Department has recently been added. edited by Ouins, through her Medium, Mrs. Cora L. Y. Richmond; also a Dopariment, "THE OFFERING'S School for Young and Old, "A. Dauforth, of Boston, Mass., Prin-cipal. Medical Olairvoyant, MAGNETIO and Electric Healer, 686 Tremont street. Boston. All diseases treated without the use of medi-cines. Diseases of Eyes, Nerves, Brain and Lungs, spe-cialties. Will visit patients. 5w\* N13 EGETABLE COMPOUND THE 603 Tremont Street, Boston. New York Beacon Light, Sittings daily from 9 A. M. till 5 P. M. Price, \$1,00. -IS A POSITIVE OURE MISS HELEN A. SLOAN, AN INDEPENDENT WERKLY SPIRITUAL JOURNAL, GIVING MESSAGES FROM OUR LOVED ONES IN SPIRIT-LIVE, AND CONTAINING MATTER OF GENERAL INTEREST CONNECTED WITH SPIRITUAL SCIENCE. all of those Painful Complaints and **DEVELOPING SITTINGS.** MAGNETIC Physician. 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Special terms for Magnetic Treat ments by the month. Specimen Copiessent free on application. Bpecimen Copies sent i ree on approximitation. Nowsdealers supplied by the American News ('ompany, 9 and 41 Chambers street, New York. All communications and remittances should be addressed Mitth. M. E. WILLIAMM. Oct. 17. 232 West 46th Mt., New York Chty. NEW MEDIUMS DEVELOPED. MR. F. E. GODFREY, Inspirational Speaker: MRS. M. S. ELDER, Trance, Test and Business Medium; MRS. L. M. BIXEY, Psychomotrist. Test and Healing Medium; MRS, J. D. BRUCE, Test, Business and Medical Medium. These mediums are now ready for public work. 4w\* 022 BLOATING, HEADACHE, ABAYOUS TAUGUNDANDANDAND GENERAL DEBILITY, DEPRESSION AND INDIGES TION. THAT FRELING OF BEARING DOWN, CAUSING PAIN, WEIGHT AND BACKACHE, IS ALWAYS PER-MANENTLY CURED BY ITS USE. 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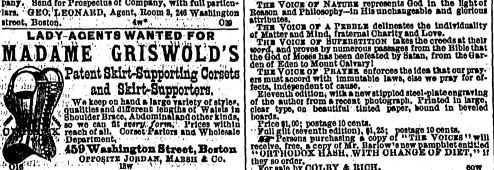
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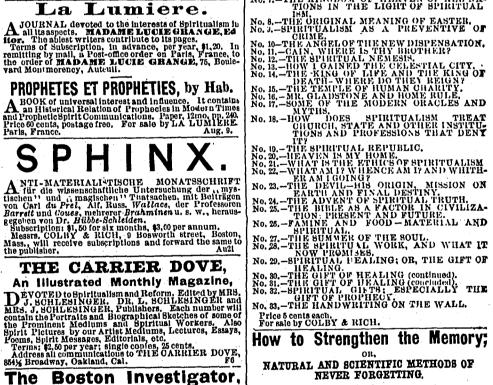
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#### OF LIGHT. BANNER

### NOVEMBER 13, 1886.

# Banner of Bight.

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#### BOSTON, SATURDAY, NOVEMBER 13, 1886.

#### Babies to the Front.

Some of the most direct proofs of "spiritreturn" that I have experienced have come through the clairvoyant vision of children less than five years of age. One of these wee mediums was a golden-haired, fairy-like child, who would play for hours with spirits, and often run to her mother complaining that Tommie Sutherland or Bessie Cook "wouldn't play fair." And at that very hour mothers were sitting desolate but a few doors away, and in tearful memory calling these spirit darlings "dead."

I was once a visitor in the home of a wealthy iron-master in Eugland, who was a powerful physical medium. An impromptu dark circle

iron-master in England, who was a powerful physical medium. An impromptu dark circle was held one evening, and was thought to be a failure, till, on lighting the gas, a cradle in which a babe had been quietly sleeping was found sprinkled with flowers; and the little one was clapping its hands in gleeful recogni-tion of some being invisible to us. The family circle should, if possible, always include the little ones. Their elders will soon find that babies attract spirit-children, and that their presence incles harmony, and thus supplies better conditions for "spirit return." But even the public scance finds a greater power and interest if children old enough to understand are brought there by their friends. This was most beautifully illustrated at a scance for "materialization." from which I have just returned. Mirs. Williams, of New York, was the medium, which is equivalent to saying that "Bright Eyes" was mistress of ceremonies on the spirit side, with Mr. Holland as commander-in-chief. Two little girls, per-haps five or six years of age, had been brought by their tathers, and received warm welcome from the cabinet. One of them was presently invited by "litch treven" to "come inside." from the cabinet. One of them was presently invited by "Bright Eyes" to "come inside," and without the least fear the child took the hand of the spirit and passed from our sight. By the musical chattering of "Bright Eyes" and the manly voice of Mr. Holland, we judged the spirits were making the child very much at home. Suddenly the curtain swung wide, and the child stepped forward, with "Bright Eyes" holding one hand and the other clasped by a spirit-daughter of Thomas R. Hazard. It was a singularly beautiful scene, and one long to be remembered by those present. In a few mo-ments the spirit-forms sank slowly out of sight, and the little mortal returned to her father's

ments the spirit-forms sank slowly out of sight, and the little mortal returned to her father's side.<sup>1</sup> Mr. Holland oxplained that the child was a medium by inheritance, which fact had given unusual power to the cabinet spirits. One of the band, known as Frank Cushman, gave us an exhibition of his strength, by taking the other child in his arms, lifting her to a table. and then returning her gently to the floor. All this had taken place with the editor of the BANNER present to witness and enjoy it. The Indian maiden appeared with her usual strength and energy, and gave him warm greeting. I sometimes think there is "cupboard" love on the spirit side of life as well as ours. Wheth-er that be so or not, the editor is always re-membering his spirit-friends; so Lotela had her materialized heart gladdened by a nice little Japanese present, which she carried with her into the cabinet, saying she would take it away with her. Should she find power to do this, there might come a postscript to this his-tory of "bables to the front": but there was a very amusing sequel to that gift. Lotela had disappeared; spirits had come and gone; when addenly the voice of "Bright Eyes" demanded of her adopted sire "whether he had n't a present for her, too?" I am afraid I am about to let out a solemn secret, but truth demands the sacrifice. The editor had another Japanese present in his pocket, but up to that moment had dedicated it to another spirit. He saw he was "cornered," and with the shrewd-ness of an experienced editor changed his politics in a moment, telling "Bright Eyes" he had a present all ready for her. To our sur-prise we heard that young lady say, in a low tone, "Here, Lotela, you may have this back, now," Mr. Holland explained that the jealous little intelligence had confiscated Lotela's pres-ent, until she found there was also one for her. Whatever may be the fact in the "Summer-Land," we could all see that "human nature" of the Orthodox variety ralors Whatever may be the fact in the "Summer-Land," we could all see that "human nature"

Many a good test wasgiven during the scance, Many a good test wasgiven during the scance, and one gentleman said he had come two thou-sand miles to be welcomed by his spirit-wife. But such incidents belong to the chronicles of

the mountain was filled with (spirit) horsemen and chird the 'open vision' Jesus, when he went up the mountain with Peter, James and John, all saw Moses and Ellas; they had their vision opened. John, in the lise of Patmos, saw many visions, and also many spirits. Many cases of the present day could be men-tioned, such as Mrs. Blair, who, with heyes blindfolded, mixes her paints and produces with her brush some very fine paintings. How does she see? With her spirit eyes, not with her natural vision. What is it to see without eyes? Was it not Psyche, the soul of man? Here are two leaves from this chrysanthemum. I look, and they are alike; I consider there are others like them, and a perfect flower from which they came; that there was a stem on which they grew, roots in the earth from which all sprung. These all preceded these two little leaves of this blossom. So with man. Those who have seen spirits formerly and now, testify to the grand truth that man lives beyond the body." Reference was ande to the accident on the Troy and Greenfield Railroad, whereby the engineer lost his life. When he left his home that morning he had a premonition, but duty urged him on. Also to the blind seeing and the iame walking, when in their dreams, as of sickness? Conditions must be given to accomplish these things, and these do not exist at the time. You wonder how a spirit controls a medium, and why if at one time they may not at any and all times. Do you know how you control your own body? If not, how can we tell you how the spirit of another can do so. In meeting a friend long absent would you stop and count the steps you took to meet him, or how many stones you passed over? So if spirits come to us, need we ask how they come? The telephoue al-hows us to converse with ifiends away from us. Spirits reach us through the eart, through the fine and sensi-tive organ of the brain or nerves of the body, or they photograph their thoughts on the brain. These are somed to the soul."

of the Soul." The audience gave marked attention to the entire discourse, and were much charmed with Dr. Buffum's songs, with one of which the service closed. In the evening Mrs. Brigham delivered a fine dis-course. She speaks in the same place next Sunday (14th), morning and evening. W. A. D.

Parker Memorial Hall .- On Sunday last W. J.

 (1410), morning and evening. W. A. D.
 Parker Memorial Hall.—On Sunday last W. J.
 Colville delivered two powerful and eloquent inspirational discourses. The attendance wishing perileularly in the evening ; the music of its usual excellence. The organ is a fine instrument and Mr. Rudolph King manipulates it with taste and brillinary. Madame Fries-Bishop and Miss Arabella Pearce as vocalists give great satisfaction. The subject of discourse at 3 F. M. was 'Liberty.'' Estracts from the BANNER of Licit, starting with the thrill of pleasure vibrating in the hearts of Americans and Frenchmen alike on the occasion of the dedication of the Bartholdi Statue, proceeded to a definition of true liberty as to tally distinct from license; this fact Whittler Drings out very prominently in the verses written for the occasion. The whole difference between liberty and license, said the speaker, is between a sliftsh; graspling desire for personal freedom and advancement and an intelligent and humane desire to give to all the liberty desired for self. Instances were quoted showing how bitterly opposed to true liberty was the policy of many who, claiming the utmost freedom for themselves denied every human being needs, before all else, entranchisement of mind, emancipation from the galling chains of fear and fashion. Because thins are dustomary they are not necessarily right; because old, not of necessity venerable. We must ster clear of the rocks of conservatism, on whose cruue, sharp bides onr vessels must be rent to plecce, and equality of the Quicks and solito in man : spiritualized affection, illuminated understanding, sciencens. The evening to World," an exquisitely wrought female figure with torch in hand, etting her light which the untilhing may easily be engulifed. "Liberty Eslightening the World," an exquisitely wrought female figure with torch in hand, atting of more sharp sides on vessels must be rent to plecce, and equaliy of the Guicks and solito of mean; sharp side son vessels mu Colville delivered two powerful and eloquent inspira-

INSTITUTE OF SPIRITUAL SCIENCE, 668 Tremont street. The spacious parlors of the above house were dedicated to spiritual work, Nov. 1st. Two hundred persons were present, about one hundred and fifty of whom partook of an excellent supper in the basement after the interesting musical and literary exercises. Fine music, speeches and recitations were in order from 8 till 10 P. M., when another hour was spent at the supper tables and in pleasant, social converse. the supper tables and in pleasant, social converse. Tuesday, Nov. 2d, a memorial meeting was held at which special mention was made of Judre Ladd and other workers recently translated to spirit-life. Fri-day, Nov. 5th, Mr. Colville commenced his course of historical lectures with a very good audience. The subject for Friday, Nov. 12th, 7:45 P. M., is "Egypt and her People, Six Thousand Years Ago." Classes in the Spiritual Science of Health and Heal-ing are now in session on Tuesday, Thursday and Sat-urday of each week, at 2:30 P. M., and on Tuesdays and Thursdays at 7:30 P. M. A public reception is held every Monday at 7:45 P. M. Ladles' Unlen, every Friday at 2 P. M.

terminutes, interspersed with music from the Pro-

ten minutes, interspersed with many field to the feasor. Remarks were made by Col. Bailey, Mrs. Dr. Out-ting, Mrs. Bhaw and others-and tests given by the controls of Mrs. Dr. Dillingham, Mrs. Dr. Moulton, Mrs. Collins, Mr. Edgerly of Newburyport, et al. An original poem was read by a stranger lady from St. John, N. B. All seemed pleased with the services.

Eagle Hall, 616 Washington Street.-The meetings at this place on Sunday last were fully attended, and an increased interest is plainly seen at every meeting.

meeting. The afternoon exercises were opened with an invo-cation by Miss D. B. Simpson. of Sulem. She was fol-lowed by Mirs. Harding, of Maiden, Mirs. J. K. D. Co-nant, David Brown, Mirs. W. A. Rich, and Dr. M. Y. Thomas, all of whom gave clear and positive tests and spirit descriptions, which were readily recognized, and pronounced correct. Appropriate, and unusually interesting remarks were also made by Mirs. Rich, Dr. M. V. Thomas, Da-vid Brown, and others. The evening services were opened with well-chosen remarks by Miss Simpson, followed by a large number of psychometric readings by Mirs. Loomis-Hall, which were pronounced clear and correct.

of psychometric reacings by aris, housing first, were pronounced clear and correct. Mrs. A. B. Cunningham and Mrs. M. W. Leslie both gave many tests, and described the spirit friends of those present with such accuracy that in every in-stance the descriptions were declared to be correct

Boston Spiritual Lycoum. - Paine Hall. -The session of last Sunday opened with a good at-tendance. The guides of Miss Emma Ireland deliver-

tendance. The guides of Miss Emma Ireland deliver-ed an address. Readings and reoltations were given by Miss Amy Peters, Eddie Rich, Gertie Rich, Sadie Peters and Alice Russeli. Mr. Wetherbee made one of his characteristic addresses. The Annual Fair and Sale will be held at the La-dies' Aid Parlor the first or second week in December. The young gentlemen and ladies of the Lyceum pro-pose to organize a Literary Association on Tuesday evening of this week. The children are to have a Christmas Tree on the Sunday following Christmas. Miss M. Fawcett, a young lady connected with the Lyceum for some time. was recently married. FRANCIS B. WOODBURY, Cor. Sec. C. P. L. 45 Indiana Place, Boston.

#### Spiritualist Meetings in Brooklyn.

Conservatory Hall, corner Folion Street and Bedford Avenue.-Services every Sunday at 11 A.M. and 7% P.M. Lecturer for November, Mr. J. J. Morse, of London, Eng. Tests by Mrs. Dr. J. W. Wright, of New Haven.

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

#### Brooklyn, N. Y., Items.

During the past month, October, the Spiritualists of this city have met at Conservatory Hall, corner Fulton street and Bedford Avenue, under an arrangement made by Mr. J. W. Rand, the proprietor of the abovenamed hall. Large audiences have assembled, and a most harmonious state of relations exists on all sides.

named hall. Large addiences have assembled, and a most harmonious state of relations exists on all sides. The speaker for October was Mrs. Neilie J. T. Brig-ham, and her pleasing manners, highly spiritual leo-tures, poems, and replies to questions, afforded great pleasure to the large and sympathelic audiences that greeted her. During four Sundays of October Mrs. Isa Wilson-Porter was engaged as test-medium, and her evidences of spirit-power, consisting of readings, character de-tineations, etc., gave much satisfaction. For a por-tion of November at least, Mrs. Dr. J. M. Wright, from New Haven, will supplement the lectures by gir-ing psychometric readings at their close, her first ap-pearance on Sunday last being very acceptable. Our regular speaker for the current month is Mr. J. J. Morse of England. Two very large audiences greeted him Sunday last, and many congratulations, to which purpose each Sunday morning will be de-voted during the month. In the evening the subject was: "Man and his Masters," upon which for fifty minutes the controlling intelligence delivered a re-markably powerful, eloquent and inclive address, which was heartily and frequently applauded. By special request from friends in this and New York City, the controls of Mr. Morse have been in-duced to re-deliver their powerful and beautiful lec-ture upon "Liberty Enlightening the World," and ac-cordingly that will be the subject on Sunday evening next.

cordingly that will be the subject on Sublet, State, and next. Mr. John Slater, the wonderful test medium, still continues to receive large audiences at Avon Hall, Bedford Avenue, as was the case afternoon and even-ing on Sunday last. His tests of spirit presence and return are marvelous and convincing, carrying convic-tion to even the most obdurate skeptic. Owing to ill health Mr. Slater announces his departure for San Francisco, Cal., on the 22d inst., where he is to be with the Temple Society for the ensuing six months. BEDFORD.

Spiritualist Meetings in New York.

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

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

Grand Opera House, 23d Sireet and 8th Ave-ue.-Servicesevery Sunday at 11 A.M. and 7% P.M. Con-

A Soldier's Statement. FLEMINGTON, N. J., Oct. 31st, 1885. DRS. STARKEY & PALEN,

Dear Sirs! Lear Sire: I am horry you feit it needful to ask "permis-sion" to do a thing so obviously right, and a thing that I am myself doing at every favora-ble opportunity, viz: state for the benefit of other sufferers, what Compound Oxygen has done for me.

You certainly and most cheerfully have my unqualified permission to use any information concerning my case that you have, or that I can give you, though I suppose you have about all

give you, though I suppose you have about all there is. What it did for me is so remarkable that it is with diffidence I tell the whole truth, except where I am well known. You remember the cause of my trouble is, that during the war, at the Battle of Fred-ericksburg, a minie ball went crashing through my spine lengthwise, passing, the surgeons said, as close to the spinal cord as it could, and not sever it. Inflammation was only pre-vented by constant applications of ice at Wash-ington for a month afterward. By spells since, and sometimes for about a year together, the suffering amounted to extreme agony, so great that insanity it seems must have been the resuffering amounted to extreme agony, so great that insanity it seems must have been the re-sult had I not been quieted with morphine, be-fore I got the Compound Oxygen. The last "pull" I had (and I had them at intervals of about two years.) ended with the use of Com-pound Oxygen, in the summer of 1882. The day the Compound Oxygen, came I was not able to sit up to have my bed made, so sat up in bed to inhale, and thought as I did so, "sold again, this will amount to nothing." However, determined to follow directions, I inhaled again in the evening, and instead of six

However, determined to follow directions, 1 inhaled again in the evening, and instead of six doses of morphine that evening, as on the last evening before, I only took one small dose, and slept more than usual, and better. The next night took no morphine and slept good eight hours, and in less than two weeks walked (on crutches) a quarter of a mile at a time. Like most of all who get up feeling "so good," but whose judgment is as feeble as the body, I would over do, and get down, but I would get

but whose judgment is as feeble as the body, I would over do, and get down, but I would get up almost as soon. These downs and ups cor-ered a space of perhaps three months, since which time I have not been confined to the bed nor house for a day, bùt of course an injury so great is a permanent due; of such a nature is the injury that at times (more likely after a spell of writing) any person standing close to me when I turn my head slowly, can hear a grating sound similar to that produced by rub-bing a knife on a whetstone. Of course such a mangling and tearing of the nerves centering (do they not?) along the spine, leaves me in a constantly enfeebled condition, but when the brain feels strained, and the nerves sensitive, a few days' use of the Compound Oxygen brings brain feels strained, and the nerves sensitive, a few days' use of the Compound Oxygen brings back (has every time so far) an increase of vital-ity, and all the health that can be put into a body that has been so barshly handled, and much more than you doctors encouraged me to hope for when I asked your fadvice concerning it. I regard Compound Oxygen as nature's strong right hand for tepairing bodily waste and damage. Yours truly, REV. J. C. SUNDERLIN. FLEMINGTON, N. J., Sept. 20/h. 1886.

house down, I have to do the next best thing, viz: to "strengthen that which remains" as well as I can, and my resort has constantly been, since the first remarkable experience with it, to Compound Oxygen. In the use of this auxiliary of nature there is no remarkable shock of any kind given to the system

system.

day or week, would be found almost impercepti-ble in her progress. If we had not been sustained all our lives by breathing the atmosphere which surrounds us, who would believe in the seeming nonsense of breathing? It seems a mere nothing that we inhale and exhale fifteen or twenty times a minute, and yet we are dependent upon it for life. We could not endure its privation for five minutes, and yet that atmosphere can be so contaminated, and without arresting the atten-tion of one of the senses, that it would not sup-port life for twelve hours.



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FLEMINGTON, N. J., Sept. 20th, 1886. Dear Sirs: I remain comparatively comfort-able. The "house I live in" is shattered and torn, and as it is impossible to tear the whole

I am now satisfied more than ever that the

I am now satisfied more than ever that the ABSENCE of such shock, or thrill to the system, is just precisely what should be. Nature in all her normal and healthful opera-tions works silently and quietly, and if meas-ured by the moment, or perhaps even by the day or week, would be found almost impercepti-ble in her progress

tion of one of the senses, that it would not sup-port life for twelve hours. Such are the subtle influences which should be thought of by those who have an idea that this remedy (Compound Oxygen) is not efficient simply because it is tasteless. How foolish (?) to swallow down the tasteless draughts of limpid spring water, but how long could life be sustained without that tasteless

J. J. Morse.

Beacon Light, rather than to the columns of the Banners of LIGHT. So I close, as I began, with a desire to see "bables to the front " every time. New York City. CHARLES DAWBARN.

#### Spiritualistic Meetings in Boston:

Banner of Light Circle-Room, No. 9 Bosworth Street-Krery Tuesday and Friday attornoon at 30'clock. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Boaton Spiritual Temple, at Berkeley Hall.-Borvices every Sunday at 103 A.M. and 74 P.M. Richard Hoimes, Chairman: Wm. A. Junkice, Treasurer. The Ladles' Industrial Society will meet fortnightly the coming season at Langham Hall, No. 4 Berkeley street.

Parker Memorial Hall, Berkeley and Apple **1 Server memorial man, serverity and Apple-tion Nirrets.** - Public meetings every Sunday at 03 A. M. 3 and 74 P. M. Locturer, W. J. Colville, Organist, Ru-dolph King. --663 Fremont street (in connection with the above), public meetings every Monday and Friday, at 74 P. M. Ladies' Union every Friday, 2P. M. Classes, etc., by appointment.

First Spiritual Temple, corner Newbury and meter Streets.-The Spiritual Fraternity Society will bit public services on every Sunday P.M. at 23 and oven-tract Ti

hold public services on every Sunday P. M. at 23 and oven-ings at 73. College Hall, 34 Easex Miroct.-Sundays, at 10% A. M., 2% and 7% P. M., and Wednesday at 2% P. M. Eben Cobb, Conductor. Eagle Hall, 616 Wrashington Mircet.corner of Easex.-Sundays, at 2% and 7% P.M.; aslo Thursdays at F.M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

Spiritualistic Phenomena Association, Berke ley Hall.-Meetings Sundays at 2% P. M. Address all communications "Spiritualistic Phenomena Association, 1031 Washington street, Boston, Mass." D. J. Ricker, President.

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

1921 Washington Mirect. The First Spiritualisi Ladies' Aid Society meets every Friday. Mrs. H. O. Tor-

rey, Secretary. MARS. J. F. DILLINGHAM, assisted by Mrs. Fales, will hold meetings-a prominent feature of which will be test seances-on Bunday evenings for the present.

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

**Oheises.**—The Ladles' Bocial Aid Society meets in Fro-mont Block, 120 Winnisimmet street, on Friday afternoor and evening of cach week. All are invited. Mrs. E. A. Pratt, Fresident; hirs. M. A. Dodge, Secretary.

The Boston Spiritual Temple Society at Berke. ley Hall last Sunday was supplied by Mrs. Nellie J. T. Brigham. The services of the morning opened with

ley Hall last Sunday was supplied by Mrs. Neille J. T. Brigham. The services of the morning opened with singing by Dr. O. T. Buffum, and an invocation by Mrs. Brigham. The subjects were "Psychometry," "Man," "Why are there no Square Corners in Na-ture ?" Psychometry is a new term applied to a sub-jeot as old as man, Psyche being the name given in the early axes to spirit, and the terminal part to meas-ure, and knowledge of the soul. Psyche by the an-cients was represented by a butterfly on the forehead, an emblem of its former life in the animal, as the but-terfly was of the worm, and its ability to soar above former existence into the sunshine of nature; this li-instrated the soul's freedom from the body. "Man": To some, man is an animal, only of the physical. The materialist will say, "There is no spirit in man," but there has been through all history a beliet that the spirit of man exists after it leaves the body. To the inquiry, "Why are there no squares in nature?" the speaker sail : "Gorms of expression, and everything that crystallized does so in its own way. Dissolve sail, alum and sugar in water separately, and you perceive no difference; but its the we revapo-rate and each will form its own distinct crystal, and we know each by its special formation. It is so with all crystallizations : each is distinct and individual-ized. Thus in the human each has its own expression. In answer to sucher question, it was said : "Bome thind given us to wheat, and supposed to be a perfect fiven handed forth... Instead, we were the parter of inmoversity one of the spirit or di inmortality is some thind given us to wheat, and supposed to be a perfect when handed forth... Instead, we weat the grave way we want were vant were its the mount law output by and will our lynes, and have no each of being first will an trystallizations : each is distinct and individual-it when handed forth... Instead, we weat the pre-when handed forth... Instead, we weat the pre-what were its the mount law, output by a fing with were

Friday at 2 P. M.

The Ladies' Industrial Society, connected with the "Boston Spiritual Temple" Society at Berkeley

Hall, held its first business and social meeting, Tues-

Hall, held its first business and social meeting, Tues-day evening, Nov. 2d. About fifty were present at the evening social. At the business meeting held in the afternoon, Mrs. Mellen in the chair, a committee was appointed to express our sympathy to Mr. Moses Hunt and Mrs. Charles Chittenden in the removal of their companions to spirit-life. After the collation a circle was formed, Mr. W. A. Dunklee presiding. Miss Jennie Rhind gave some practical remarks clothed in symbolical language. Mrs. R. Shepatd Lillife followed. Mrs. Clara A. Field said that since she last met with the Society she had burled the last of a family of seven—a daughter who she had feit would have been her companion for years to come. Although she realizes her spirit presence daily, there is that which even spirit presence cannot fill; but she Although she realizes her spirit presence cally, toero-is that which even spirit presence cannot fill; but she feels consoled by the thought that when she is called to go she will have no "good bye" to say to any near relative, but pass ou to be welcomed over there by her whole family. Mrs. Lille followed with words of en-couragement, referring to some of her own bistory. Miss L. Barnlooat, Mrs. Cutting, Mr. J. Edson, Dr. Dean Clarke, Mrs. Dillingham, Mrs. Dunklee and Mrs. L. Wellington remarked on our duty to each other Wellington remarked on our duty to each other

and the cause. Names of a number desiring to become members were handed in. The next meeting is to be held Nov. 16th.

Spiritualistic Phenomena Society\_Berkeley

Hall .-- Sunday, Nov. 7th, the guides of Mrs. A. M. Glading gave a very successful discourse on " Phenom ena: Their Importance to the Spiritual Philosophy.'

The guides congratulated and encouraged the Boclety in its efforts to develop mediumship, thereby enabling the spirit-guides to attain more power and hold better command of the mediums. It was a very opportune address, as many members are contemplating holding family circles the coming winter, and the practical instructions given were appreciated. At the conclu-sion of the address, the Indian guide of the speaker took control and wave correct readings of character took control and gave correct readings of character in rapid succession. After these the hand of the me dium was controlled to write, and more than twenty dum was controlled to write, and more than twenty messages w-re given to persons in the audience. At the conclusion of the exercises, Mrs. Glading received many a heartfelt shake of the hand by those who had received a loving message from a dear one gone be-fore. Mrs. Glading speaks again for this Society Nov. 28th. Miss Wakefield and Mrs. Edwards rendered fore year lumble.

fine vocal music. Next Bunday, Nov. 14th, Mrs. Abby N. Burnham will address the meeting, and Mrs. Loomis Hall and others act as test mediums.

First Spiritual Temple, corner Exeter and Newbury Streets .-- The young medium, Mr. James Hamlyn, late of England, occupied the platform Sunday, Nov. 7th, both atternoon and evening. His guides gave two interesting discourses, which were listened to with close attention the evening service being specially excellent. We predict that in the near fu-ture this young man will be classed among our best

mediums. Mr. Hamlyn will speak again at this place next Sun-day. Services at the usual time-2:45 and 7:30 P. M.

Langham Hall .-. The meeting opened by Dr. As pinwall, of No. 283 Columbus Avenue, at this hall-to be continued on each Sunday noon or immediately be cohiling on each subday moon or immediately after the morning services at Berkeley Hall-was well attended on the Th' Inst. 'After an original song by Prof. Longiey the Doctor stated the object of the insetting, which was to afford immediums and others in-terested an opportunity to give bast, relate personal experiences or imake any remarks which would be in-

Sunday at 2% P.M. Admiss meeting.

HOW SPIRITUALISTS VIEW THE STATUE .-- J. J Morse, of London, lectured last night under the au-spices of the First Society of Spiritualists, at Grand Opera House Hall. His subject was "Liberty Enspices of the First Society of Spiritualists, at Grand Opera House Hall. His subject was "Liberty En-lightening the World." He invited attention to the wide difference between the sentiments typified in the celebrated monuments of the Old World, commemo-rating the victory of an army, or the whim of some royal despot, and that illustrated in the great work of Bartholdi, the gift of one free nation to another. The sentiment, however, he said was of no account unless developed in action. A more enduring liberty should be fostered under the metatic function developed in action. A more enduring liberty should be fostered under the majestic figure of the statue-a liberty born of a triumph of man over his selfishness and founded on a wider justice.—The World, New York, November 1st.

#### Letter from Walter Howell. To the Editor of the Banner of Light:

Judging from my limited observation since arriving in England I should say the cause is advancing. In Manchester alone, where there was, four years ago, but one society, there are now three. We cannot help realizing that these three centres exert an influence in different parts of the city, which must produce good in different parts of the city, which must produce good results, though speaking from a financial stan dpoint they are not prosperous. As in physics, so in meta-physics, we develop our real power through conflict. I have been fully employed since my arrival, and have a long list of engagements extending to June in 1887. There is a large field open to the worker, but he must labor in a missionary spirit, not looking for earthly reward. Our andiences are chiefly made up of the intelligent working-class. These would give more liberally if trade was better. Bpiritualism is being kept before the public mind by a noble army of upaid sperkers, and occasional visits

Spiritualism is being kept before the public mind by a noble army of unpaid sporkers, and occasional visits from Mrs. Emma Hardinge Britten, E. W. Wallis, and other professional lecturers. Geraid Massey is doing good service by clearing away theological rub-bish, and preparing the ground for the reception of spiritual truth. The many friends of J. J. Morse whom I meet in-quire most kindiy after him and his family. The Spir-itualists of England feel his loss, and those in America fully appreciate the addition of so able an advocate of our glorious cause. Yours sincerely.

our glorlous cause. Yours sincerely, WALTER HOWELL.

WALTE Bury New Road, Higher Broughton, Manchester, Eng., Oct. 30th, 1880.

#### Haverhill-Good Templars' Hall.-Mrs. O. Fan-

nie Allyn, of Stoneham, occupied the rostrum at this place last Sunday afternoon and evening, for the First place has Submy alternoon and evening, for the First Spiritualist Society, speaking upon subjects selected by the audiences, which themes were handled in a manner to elicit the closest attention of all present. At the close of each address improvised poems were given, upon subjects also selected by the audience. ---Mrs. Allyn will occupy the same platform next Sunday, at 2 and 7 o'clock F. M. to be followed the last two Sundays in the month by Dr. Fred L. H. Wils. lis. P,

----

Newburyport, Mass .- Mrs. S. Dick lectured and gave tests on Sunday. Mrs. Dillingham comes next Junday.--Mr. E. P. Pride, President of the First the winter. Ħ.

Saratoga Springs, N. T.-Gen. E. F. Bullard, G. R. Burrows, P. Thompson and Mrs. Lyman related phenomenal facts for the Spiritualists on Sunday, Oct. sist, and Mrs. Mills fead a poem by Lizzle Doten: Mr. Gridley also made a few remarks. In the even-ing Dr. Mills gave a number of platform tests.

Manchester, N. H. Mrs. Lunt Parker spoke for the Spiritualist Boolety, October 17th and 94th, to ap prodiative and/ences. Life May Lunt, only shy years of age, gave many olear readings and tosts. Mra. Parker was a sucat as the pleasant home of Mr. and Mrs. George Futnam.

The glorious light of heaven comes to us in a quiet way, yet who can compute the actual uplitting power of the sunlight for one day in our hemisphere? The tons and tons of water our hemisphere? The tons and tons of water and other material, in the form of grains, grasses and fruits, actually lifted up from the earth by the quiet influence of the sun? Just such are the silent influences, through mighty forces, which are daily busy building up our physical structure, the mysterious temple which is so beautifully adapted for our dwell-

inc place here a little while. In connection with such thoughts I can easily apprehend, though I may not fully compre-hend, any more than I can how the light ac-complishes all its wonders, how this beautiful so efficiently do its work.

It might be interesting to me to know (though not more useful) How the Compound Oxygen brings me a quiet, restful feeling that induces sleep, and puts nature in a condition where all her forces can be employed repairing damages; but though I may not know how the sunlight silently lifts and colors and improves all na-ture, may not know how the silent forces of at-traction hold all things in their places, may not understand all the laws controlling the subtle operations of vitalization, and so not know how this sweet vitalizer and restorer of nature (Compound Oxygen) does its work, it is

nature (Compound Oxygen) does its work, it is sufficient for me to know it does. There must be the same patient, restful wait-ing for this that there must be for the natural growth of anything else, and then there will be the same rejoicing in the blessed realization of healthful happiness. I am still as well as could be expected, tak-ing the (Lompound Oxygen when the whole of

ing the Compound Oxygen when the wheels of life show signs of friction and need to run easier. But when, after an interval without it, I begin to take it, I generally sleep a little better the first or second night, and it is not like sleep induced by narcotlos. Without it I have rea-son to believe I should not now be alive. Yours truly, J. C. SUNDERLIN.

To learn "what Compound Oxygen is-its

node of action and results"—send your address to Drs. STARKEY & PALEN, 1529 Arch street, Philadelphia, Pa., and you will receive free by mail a work of two hundred pages, giving an interesting statement in regard to this simple remedy with a large number of cases of oures by its use.

Providence, R. I.-Our anticipations were more than realized in the rich intellectual and spiritual feast given us by Mrs. R. Shepard Lillie on Sunday, Now, 7th. Her subjects were furnished by her audi-ences and were treated in a manner to give the high-est satisfaction. Some very fine music was rendered by Mr. and Mrs. Lillie. Our friends, Mr. and Mrs. Lillio, are to be with us the remaining Sundays of this month.

MARY E. A. WHITNEY, Assist. Cor. Sec.

Haverhill, Brittan Hall.-Mrs. K. B. Stilles, of Worcester, spoke before the Spiritualist Association in Brittan Hall, Sunday, Nov. 7th. An unusually large in Brittan Hall, Bunusy, Nov. Hu. An unusually latge audience listened to her in the afternoon, and the number increased in the evening. Mrs. Stirs has not spoken before for some time, and her terse and earnest words were from a new standpoint and a higher plane of development.—Next Sunday Mrs. A. M. Glading, of Philadelphia, will occupy the platform. R. P. H.

tions without re-incarnation. The origin of human life on earth is treated in a new and interesting manner, which cannot fail to interest the reader. The author has given many years and much thought to these subjects, and has put forth in this work a theory that satisfies his critical and skeptical mind of eternal life, which he does not think any more attached to the spiritual forms that we put on at death, and which our friends appear in, than it is to those mortal bodies, although evidently of much longer duration. Cloth, price 75 cents; paper, 60 cents. For sale by COLBY & RICH.

### Parker Memorial Hall Lectures

On Salvation, Prayer, The Methods of Spirit Influences, and The Nature of Death.

BY J. M. PEEBLES, M. D.

LECTURE I. .-- The Spread of Spiritualism-and why? Its-Present Tendency. What has it done for us? What is Sal-vation? Are Spiritualists saved? Can we save ourselves? In what way is Ohrist our Savior? Nature of the Ohrist-

In what way is Ohrist our Bavior? Nature of the Ohrist-Spirit. LECTURE II.—The Notion of Prayer. To whom should we pray? Does Prayer change God or his laws? How Prayers are answerd. Should we pray to Angels and Spiritis? Shall we pray for the dead? Prayer at Spiritual Seances. LECTURE II.—A Talk withan English Materialist. Proofs-of Spirit Intervention. Methods of Spiritual Influences ob-sessing Spirits. How to deal with them. Spirits leaving their bodies and travellng in the Spirit-World. How Fred-dent Lincoln became a Spiritualist—and why he issued the Emancipation Proclamation. "LECTURE IV.—The Nature of Death. What shall be done with our dead bodies? The three methods of dying. The condition of infants, of thiots, and of suicides in the Spirit-World. How are Spirits employed, &c., &c., These four lectures in one pamphiet, paper, price 22 cents. For sale by COLBY & RIOH, Publishers. A BOOK WRITTEN BY THE SPIRITS OF

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