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In Re Seybert Commission.

(From the Manchester Guardian, August 10th, 1887.)
SPIRITUALISM: A REPLY TO MR. MONCURE CONWAY.

To the Editor of the Manchester Guardian:—
Sir.—In your issue of the 2d inst. I find an article headed "Spiritualism" from the pen of Mr. Moncure Conway. Mr. C. commences by saying—"You need not be surprised if a number of mediumistic avatars appear in England about this time. During the last three years there has been going on without observation, even without the knowledge of the Spiritualists themselves, a scientific detection of their frauds, which leaves few eminent mediums with reputation enough to remain even amongst their most infatuated customers."

I reply, the Spiritualists have known all about it from the day of Mr. Seybert's decease. As in similar attempts to entrust the life or death of Spiritualism to the tender mercies of Association, they have been exposed by the same scientific investigation, and every experienced Spiritualist has known from the first, it would be a pitiful failure, and from the first, it would be a pitiful failure, and from the first, it would be a pitiful failure.

When it is remembered that Australia, India, China, Japan, every one of the thirty-six States of America and every country of Europe abounds with mediums, and that the private mediums of the home circle are in thousands of instances preferred to professional ones, it is a thing too much to expect that the whole sixteen persons examined as mediums by the Commission should find wanting, should outweigh the truth of the thousands who did not go to Philadelphia. But even then, it is so thoroughly certain that all the sixteen examined would be found wanting, if the ten professors and Mr. Conway had not taken the trouble to examine them from the other side? Permit me then to lift the veil to see what that other side may be. The late venerable Thomas R. Hazard accepted the office of counselor to the Commission upon certain conditions, including one which Mr. Conway has somewhat forgotten to allude to. It was this, that he (Mr. Hazard) must accept of the published words—"should reject the attendance of any person or persons whose presence I (he) deemed might conflict with the harmony and good order of the spirit circles." How far the Philadelphia Commission respected this condition may be gathered from Mr. Hazard's own words. He says: "I must confess that through some strange infatuation, obliquity of judgment, or perversity of intellect, the trustees of the University have placed on the Commission for the investigation of Spiritualism a majority of its members whose education, habit of thought, and prejudices so singularly disqualify them from making a thorough and thorough investigation of the subject which the trustees are obligated, both in honor and by contract, to do, that had the object in view been to belittle and bring into contempt and hatred the cause that I know the late Henry Seybert held nearest to his heart, the trustees could scarcely have selected more suitable instruments for the purpose intended from all the denizens of Philadelphia than are the gentlemen who constitute a majority of the Seybert Commission." In vain Mr. Hazard solicited that some of those professors whose public addresses on Spiritualism breathed that very spirit of hatred and contempt, and who complained should be excluded from the Commission. There they remain to this day, and are among the signers of that report.

It is not only that whatever facts did accrue in these investigations are reported in the spirit of "prejudice, hatred and contempt," but there are some reasons to show why it must have been most difficult to procure any spiritual manifestations at all before such a Commission. Whatever that force may be which constitutes the difference between a "medium" and a non-medium, it is certainly of a mental and magnetic character, that is, a combination of the subtle elements of mind and magnetism, and therefore of a psychological and not of a physical nature. Whilst the Spiritualists of this generation have had no one to teach them either what spiritual gifts are or how to use or how to abuse them, experience has shown that the conditions under which spiritual phenomena are produced, and hence it is that strong help or hindered by their mental states, but also by the will, magnetism and mental states of those who surround them. Investigators have again and again proved that the presence of some individuals promotes and aids the manifestations of spiritual power, while that of others absolutely quenches or nullifies it; and that in hundreds of well-proved cases in which human agency or fraud was utterly impossible. The most philosophical writers on occult subjects all testify that while honest skepticism is not obnoxious or injurious to medium power, determined antagonism, ill-will, hatred and contempt are, and hence it is that strong prejudice, bigotry, and, above all, the proud, self-sufficient assumption of associating bodies, have invariably been found to quench and destroy the power they pretend to investigate. If other reasons are wanting to show why committees of specialists, self-elected scientists, or determined opponents, rarely succeed in evolving spiritual manifestations, I have but to add that the appliances of physical formulas to psychological conditions cannot be otherwise than failures. For corroboration of these facts, I

have but to refer to the recent French experiments with "hypnotism," i.e., animal magnetism, as evidence that the whole subject of occult force is at present entirely beyond the domain of physical science, and requires a thorough and candid research into psychical phenomena to master the laws of its production. Without further dilating on a subject to which physical science affords no clue, I submit that the most ordinary experience will show that materialistic writers and physical scientists imbued with hatred and contempt of any subject involving subtle psychological conditions may be fairly distrusted when they assume to pronounce the verdict of failure which they had evidently determined to ensure.

Let me refer to Mr. Conway's statement concerning the genuine character of the occult phenomena given through Slade, the Leipzig University, and published in Zöllner's excellent work entitled "Transcendental Physics." On the faith of Prof. Fullerton's statements (one of the veritable Philadelphia Commission) Zöllner was mad, Fohner blind, Slade but nearly so, and Weber too far advanced in years to recognize the disabilities of his associates. A noble verdict truly to pass on four accredited professors of the Leipzig University! and one which should make the Pennsylvania professors tremble lest they, too, should fall under the lash of Mr. Conway's gentle pen! True it is that Mr. C. O. Massey, the eminent London Barrister, who translated Zöllner's book, in the last number of *Light*, Aug. 13th, in a long and lucid article emphatically refutes each statement; but *Light* is only a Spiritualist's organ, and how many of those who read Mr. Conway's words in the *Manchester Guardian* will see Massey's noble refutation in *Light*? I would gladly give quotations from this part of the other side, but dare do no more than repeat the too true opinion of Von Hartmann, quoted in Massey's article, when he says: "The short way with spiritualists, who are unfortunately also men of science, is to declare them mad."

As a final word to Mr. Conway, permit me to assure both him and the English people whom he so generously warns against the invasion of the mediumistic avatars of America, that the Spiritualists in that country are just now too busy to trouble themselves about the Seybert Commission or the idea of emigrating to England. This is the camping season, and by my latest public and private advices I find that there are scattered over America about from twenty to thirty camp-meetings, averaging in all something over two thousand campers in each. Every day brings long trains of visitors, all believers, or at least sympathizers, with the spiritual movement. I don't know where Mr. Conway's sixteen "representative mediums" may be, but I do know that at least a hundred names that number are busily plying their wits in the different directions, and from the reported speeches already made on the occasions of the great mass gatherings, either the verdict of the Philadelphia doctors has entirely dropped out of memory, or it is not deemed worthy of a reminder in the Spiritualists' happy, holy, religious meetings.

Let me assure your readers that the English people are safe from the irruption threatened by Mr. Conway at present; and, last of all, that which might well have been the first setting aside all the ages of proof that have preceded this century—that which is now called "Modern Spiritualism" is not due either to the spirit-circles or to spirit-mediums at all. By many long years of travel around and about the world, as well as by ceaseless research and investigation, I have proved, and shown in my voluminous published writings, that Spiritualism is a spontaneous, world-wide and irresistible outpouring—often as unlooked for to its recipients as it is unlooked for and astonishing. The spirit-circles are wholly a secondary movement, and was organized and commanded by spirits for the purpose of developing mediumship and aiding investigation. To these facts I have pledged myself by the publication of an immense mass of testimony, gathered from every country, and from every class, and witnessed by tens of thousands, amongst whom are monarchs, princes, nobles, statesmen, authors, scientists, and plain common-sense men and women, many of whose honored names I have given in full, and whose testimony I have openly cited. When all these can be shown to be such fools as to be in one world-wide conspiracy to delude, the ten Philadelphia professors may put Spiritualism in the tomb of "hatred and contempt," and Mr. Conway may preach its funeral sermon.

In aid, etc., EMMA HARDINGE BRITTON.
Manchester, Eng.

For the Banner of Light.
IN MEMORIAM.

To the memory of Mrs. Lottie C. Belden, who passed the gates of transition on the morning of the 27th of July, 1887, this tribute is affectionately inscribed by her sister,
F. O. HYZER.

Ascended spirit, thou hast made
Still brighter the transition way,
Disappearing more the heavy shade
Of matter by love's golden ray.
Each time the gates are thrown ajar
To the immortal realms of light
That we've idealized afar,
The soul, with a re-quickened sight,
Beholds them with a clearer power,
That brings them nearer every hour.
"Only a step" it seems indeed
Across the boundary of the spheres—
Only a sigh, and we are freed
From the long stress of tolling years.
"Dust unto dust," soul unto soul!
Earth unto earth and heaven to heaven,
And spirit retains its goal;
The veil is rent, the chains are riven:
The way is open matter done,
The soul receives what it has won.
We've met together at this hour,
And each of first world cross the stream;
Thy spirit first attained the power,
To waken from its earthly dream.
But all advantage is not thine—
Through the fulfillment of the law,
Through mortal labor still in mine,
New light and power, my soul shall draw.
Thou hast shown from thy transcendent plane,
Till form to form we meet again!

In Philadelphia, recently, a piece of ground with a frontage of fifteen feet on Chestnut street and thirty-four feet on Fourth street, sold for \$100 per square foot, or at the rate of \$4,500 per acre. In New York a somewhat similar piece sold for \$145 per square foot. Both pieces were necessary to complete a building.

Original Essay.

WHAT IS SOUL?

BY A. F. MELORE.

Soul is the essence of existence, a purely intelligent life-principle, and constitutes a part of universal life or causation. As such, it is intelligence *per se*, and indicates that life is intelligence, that causation is intelligent in essence, or conscious of its existence.

Matter is not intelligent, and yet it must contain a portion of this life-principle. Inherent otherwise it could not manifest motion, force, growth, development, or bring forth effects endowed with life. Material life is not conscious of its existence, and yet it produces effects which prove that an anterior force exists within or behind it that is enabled to manifest it, or give it expression, as it were.

Animal life exhibits a degree of consciousness which, if not as active or intelligent as human life, is sensuous at all events, and may be regarded as a compromise between absolute sensuousness or intelligence, and absolute lifelessness or inaction—death. The latter comprises matter in its carbonaceous state, and from which we may infer that intelligence or life in the cause must constitute absolute motion. Whether simply motion, as imparted with all the qualifications found in a material matter as well, may be left to the choice of those who prefer to evolve life's creations from the material entity of the universe. But the fact is, that the soul-nature of matter exhibits intelligence or intelligent activity, whether sensuousness in any form, nor does it manifest itself by the brute creation, as it comes from the soul. We know that in their undeveloped state often indulged in the latter, and yet do not possess a material body as earth's beings possess them, and that physical sensuousness or animal motion will be alive or active in them as consciousness.

If the soul of man acts for a different effect only, why should not the same effect be likewise? Or have the spirit-circles an appendage connected to their life-principle, as they, through which, these effects are produced, or material nature are experienced? They have a spiritual body, it is true, and which is said to be composed of the essences of the physical body. But what is its nature? Is it intelligence or matter? If the former, it would only act for an intelligent effect, as the soul-principle of man does, and if the latter, then it ought to be seen by the material eye. But as it is neither, it must be a compromise between the two, and thus sensuous in nature.

It is said that all material life has a similar spiritual appendage, and that it is composed of the entity called spirit. But why does it not exhibit the same intelligence that man does? Is it because the soul-principle is lacking, or because spirit is not intelligent? Or because the inherent life-principle has not reached the same degree of motion that pure intelligence has? If the latter, then only the inner condition of life is intelligent; and the outer must be of a different nature, and soul is one thing, and spirit another. If the spirit of man is not intelligent, but sensuous, why should not universal spirit be of a similar nature, and like the same, an essence of the material or a compromise between the two?

That intelligence is more active in quality, and therefore superior to spirit, is proven by the fact that as man develops in soul-motion he loses taste or desire for the material or sensuous; and why should not the same rule hold good for spirits outside of a material body? Have they not the same sensuousness to overcome that man has? If not in the spirit-body, where else does this animal or material sensuousness exist? And if their spiritual bodies are not spiritual, and are not composed of spirit—what else are they? But if they are spirit, then spirit is not intelligence. The only part of man that manifests a purely intelligent motion or action is his soul, or his soul-nature, whatever that may be. The effects prove it to be an intelligent life-principle, and as such we term it soul, to distinguish it from that sensuous life-principle known as spirit.

Psychometrists know that spirits may be sensed by their exterior, their spiritual bodies, and from this understand their material or animal privities. Mortals are sensed in like manner, and as long as they do not express themselves by word or utterance, no intelligent manifestation or thought is perceived—only sensuousness is experienced. But when the intelligent principle within, the soul, becomes active, either love or intelligence is manifested—the latter by language from mortals and by impression from spirits. But love being the highest form of intelligence, may be cognized without the aid of a medium, for God is love. By virtue of being a condition which constantly gives, imparts and bestows, and in exerting his soul-force for this effect, man creates a temporary rapport with the cause of his being—intelligence in its purest state. No spirit action is enabled to produce this effect, but, on the contrary, the more he exerts his outer nature, the more sensuous or emotional man becomes. Love is calm, tranquil and tender in its effects, but like the power which governs the universe, potent in its bearing, and thus enabled to penetrate to the innermost center of the soul—the intelligent principle in man which constitutes the essence of life's existence, and an unaccommodating, unadulterated part of the universal soul, God.

Charleston, S.C., Sept. 10, 1887.
That life is carried on of sensation has been proved by direct experiments to be what.

Literary Department.

A BROKEN LIFE;

OR,

MABEL'S WARNING.

Written Expressly for the Banner of Light

BY MRS. E. M. HICKOK.

Two young girls sat, half-hidden by fleecy draperies, within the shaded embrasure of a lofty window in the elegant up-town residence of James Weston, Esq., one of Boston's merchant princes.

Comfort and luxury, convenience and beauty harmoniously combined, were seen all about them. The air was so sweet and fragrant, laden with the incense of many choice flowers, that it was a blessing to live and breathe it on that lovely June day. Even within the city's precincts one could rejoice in such a plenitude of air and sunshine. Mabel Weston and her most intimate friend, Florence Barclay, had been out to ride, and had enjoyed the refreshing coolness of the morning among the shaded drives and beautiful avenues of the city's suburbs.

They had not visited the narrow streets and wretched hovels where want and crime and misery stalk almost unrebuked. They had not inhaled the polluted air which some human beings were compelled to breathe; they had not looked on human faces pinched with poverty, stolid with crime, or haggard with despair; nothing rude or terrible had shocked their delicate nerves; and they returned at peace with all the world, and especially in love with their own beautiful city.

Florence was to pass the day with Mabel, so the two fair young creatures, who knew nothing of life's stern purposes, and had not guessed at the pain and sorrow, established themselves comfortably alone in the spacious room for a confidential chat.

Mabel was known to be engaged, with the full sanction of her parents, to a young lawyer, Raymond Alford by name. "Poor Florrie," as Mabel pityingly called her (when alluding to this fact), was less fortunate. The young man whom her innocent heart had chosen was born and had ever lived in very humble circumstances. By his own determined efforts he had arisen to the position of book-keeper in the establishment of "Barclay, Holmes & Co.," with a salary far exceeding that with which he had provided for his mother and sisters several years previously, and indeed until they were able to care for themselves.

But proud, aristocratic Mrs. Barclay frowned upon the good-looking clerk, who hardly knew himself how he had dared to let his devoted heart's love speak from his face, unless it was the unmistakable response which had looked from Florrie's lovely hazel eyes ever since that time when he had been fortunate enough, by ready wit and daring, to save her from an impending danger. Yet, although each understood the language which the soul flashed in magnetic light from the other's speaking eyes, there appeared not the slightest hope that Florrie's parents would ever consent to her marriage with Ernest Harward, because his family could not possibly gain admission to their fashionable circles. And yet papa Barclay knew very well what estimate to place upon the young man's ability and integrity.

Florence and Mabel were quite conversant with each other's heart histories, and the former found her greatest comfort in long, quiet talks with her sympathizing friend.

"My own father and mother met with just such opposition," Mabel would say, "because one was poor and the other rich; yet they have always been happy, and I know they love each other very dearly. Why, Florrie, I think sometimes that I have the happiest home in the world; no one ever speaks an unkind word in this house."

In truth, the home of James Weston did possess the rare combination of wealth and happiness. Early in life he had married for love, and prosperity had marked all his undertakings. He could now afford a season of vacation each year; and his devoted wife, who had ever cheerfully remained at home when a pressure of business kept him there, accompanied him.

Only one grief had shadowed their hearts in the vanished years, when a bright little boy, who blessed them for a few months, was taken from their loving care, and spared alike the sorrows and fleeting joys of an earthly experience. Mabel was their only darling, and though guarded most tenderly, she had been too wisely taught to mar the harmony of that little household.

Into this sweet, peaceful atmosphere, as a wayward, tempest-tossed traveler drifts into a haven of quiet rest, came a woman—a woman whose life-history was written in the deep furrows, lining a still beautiful face, surrounded with waves of snowy hair, which contrasted so strikingly with soft black eyes and jetty brows and lashes. She looked like one whose high spirit and intense, proud nature, had been subdued and toned down by deepest suffering; a woman who rarely smiled and seldom conversed freely, yet who was singularly attractive to young and old, perhaps from her deep sympathy, which needed no form of expression to make itself realized. It was of her that the young girls were speaking at the time of their introduction to the reader.

"She is singular," said Mabel, with confidential impressiveness, "very singular in some things, mamma says, yet we have all become very fond of her. You know she came to give me one term of music lessons, but she is such a superior teacher, so refined and pleasant, yet sad; we like her so much, and she seems so well content to stay with us, that papa has offered her a home so long as she wishes to remain."

"Do you know anything of her history?" queried Florence.
"Very little," replied Mabel. "You see, Aunt Mabel Haynes recommended her as a woman of superior intellect and accomplishments, and without near relatives. Auntie only spoke of her having met with some sudden, terrible grief years ago, which had changed the whole tenor of her life. I believe she was quite wealthy, and once very fond of gay life; but she has spent nearly all her property in charitable gifts and deeds. But, Florrie, at last whispered Mabel, "she has the strangest ideas about seeing and conversing with friends who have died."

"And does she ever speak to you about it?"
"Yes, often. One day she described my baby brother, who died so many years ago; how could she have known? And she speaks of them as real and natural beings. Mamma thinks it is beautiful, but she cannot quite believe it is anything but imagination."
"Why, Mabel Weston!" Mr. mother would not have a Spiritualist in her home. She thinks their belief is either the result of insanity or very wicked."

"My mother says she prefers to judge people by their lives rather than by their professions. But there is the dinner-bell; we will dismiss the subject—it is too deep for me."

"I thought," smiled Florence, as they arose, "that you were becoming quite serious for my gay, teasing Mabel."

On their way to the dining-room they were joined by Miss Aubrey, the music teacher just spoken of. She gave Florence a cordial greeting and Mabel a loving smile, making some pleasant commonplace remark to both. It was easy to see that this woman thoroughly appreciated the generous kindness which had received her as one of the family in this pleasant home after a brief acquaintance of a few months.

Dinner over, the girls proceeded to the library, discussing the merits of a newly published book which had already found its way there. From this the conversation drifted to their own personal affairs, until Florrie exclaimed, laughingly, yet half in earnest:

"But you do tease Ray Alford unmercifully, I think, Mabel. I should not dare to persist when that fire comes into his eyes."

"But, Florrie," Mabel answered, with a little, careless laugh, which told how lightly she regarded the subject, "I want to cure him of his absurd jealousy. Even now I have a new test for his love—a plan which may show him how ridiculous his suspicions are. Yes, come right in, Miss Aubrey; you will not disturb Florrie and I, not in the least." For that lady had opened the door, and seeing the two friends in conversation was about to withdraw. To Mabel's words, however, she bowed, smiled, and advanced toward the bookcase, while Mabel went on: "You see, Florrie, I pretend to have a secret—of course Ray has no peace until he can discover it; he fears it may relate to Mr. Rudolph, of whom he is inclined to be suspicious in many ways; and by-and-by, when he has become so angry that his eyes flash fire, and look so handsome, you know, I will laugh at him, and tell him to see how utterly ridiculous is groundless jealousy."

"Who speaks of jealousy as a thing to be treated lightly, or stung to desperation?" said a voice, so stern and commanding, so unlike Miss Aubrey's gentle tones, that both girls turned, with a startled look, toward her.
Her face was pale as death, even to the quivering lips; the book had fallen from her hands; her eyes were dilated with a wild, agonized expression.

"Miss Aubrey, you are very ill," cried Mabel, in alarm. "Shall I call mamma?"
The lady shook her head, laying a detaining hand on Mabel's arm, and soon she mastered the tide of emotion sweeping over her and spoke:

"No, dear, I am not ill—not bodily, at least—but I heard that terrible word. Tell me, please, who is jealous?"

"Why, Ray," answered Mabel, quickly, but coloring a little; "Ray Alford. He has become so horribly jealous lately that he must be cured. It is his only fault, too. He wishes me to dance with only a select few; he is not willing for me to go anywhere without him, and he is hardly civil to Mr. Rudolph, who will persist in his attentions, though I have decidedly refused him."
"Pardon my plain speaking, if you can, for I am your friend. I think your lover is right, and his careful guarding of his dearest treasure."

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SPECIAL NOTICES.
In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of important free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.
We do not read anonymous letters and communications. The name and address of the writer, and the indorsement of a guaranty of good faith, are indispensable to return or preserve manuscripts that are not used. When newspapers are forwarded which are not for our inspection, the sender will confer a favor by drawing a pencil or line around the article he desires specially to recommend for perusal.
Notice 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.

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Before the oncoming light of Truth, Greeds tremble, ignorance dies, error decays, and humanity rises to its proper sphere of knowledge.—*Spirit John Pierpont.*

Good Things for No. 1.

We shall inaugurate Vol. LXII. of the BANNER next week with a fine table of contents, which we feel will interest our readers everywhere. Among the spiritual and literary matters which will find publication in No. 1 may be mentioned the following:

A full account of the remarkable mediumship of the late JOHN C. GUNNELL, from the pen of Hon. Thomas R. Hazard—never before published.

An interesting sketch of "AMARONA," (with portrait.)

"INSANITY," by Mrs. A. E. Porter.

"ANGEL TEACHINGS," an original poem by Emma Scarr Booth, Cleveland, O.

"MATTER AND SPIRIT," by W. J. Colville, San Francisco, Cal.

Reports of phenomena, BANNER Correspondence from various States, etc., will also appear.

Dr. Talmage on the Other World.

A recent discourse of this noted Brooklyn preacher, delivered at The Hamptons, was devoted to the subject of the "Employments of Heaven," and was extremely interesting from his standpoint and as an exposition of his personal views and sympathies. The question: "What are our departed friends doing now?" he thought was more easily answered than might be supposed. Nevertheless, he is content to depend for his ideas and information upon the story as it was told eighteen centuries ago, drawing his inferences from that alone.

After God has made a nature—he lays it down—he never eradicates the chief characteristics of its temperament. A phlegmatic temperament never becomes a sanguine one, nor the reverse. Paul and John were just as different natures after their "conversion" as they were before. And Dr. Talmage argues that if "conversion" does not eradicate the prominent characteristics of the temperament, neither will death eradicate them. He regards the question, therefore, as a sum in addition and a sum in subtraction. We are to subtract all earthly grossness from our departed friends, and add all earthly goodness. Then we are to conclude that they are doing in heaven what in their best moments they did on earth.

Dr. Talmage spurns the common notion of heaven, that it is a place of rigid and out-dried forms, full of monotonous occupation. He remarked of people who liked to go to church that they would not wish to stay there till Christmas; and that however much people may like to hear the hallelujah chorus, they would not care to hear that for fifty centuries; and that, though it might gratify many to wear crowns of gold, it would be only an afflicting burden to have to wear such things forever. We ran the thing into the ground—to employ his own language—when we make what is special and celebrative to be the exclusive employment of heaven. You might as well, said he, if asked to describe the habits of American society, describe a Decoration Day, or a Fourth of July, or an autumn Thanksgiving, as though it were all the time that way.

He believed we should all be just as different one from the other in heaven as here; and hence he believed that there will be at least as many different employments in the celestial world as there are here. The great love that will absorb our being will no more abolish employment than love on earth—paternal, filial, fraternal and conjugal—abolish occupations here. Those who on earth found great joy and delight in what is esteemed fine, he believed are now indulging their tastes in heaven in the same direction. On earth they had their gladdest pleasures amid pictures and statuary, and in studying the laws of light and shade and perspective. Have you any idea, he asked, that that affluence of faculty at death collapsed and perished? There is now more for them to look at; they have a far keener appreciation of the beautiful; they stand amid the very looms where the sunsets and the rainbows and the spring mornings are woven. Because the painter has dropped his easel, the sculptor his chisel, and the engraver his knife, is it to be supposed that that taste which he has been engraving and cultivating for forty or fifty years

is obliterated? These artists while on earth worked in coarse material, and with imperfect brain and frail hand. Now they have carried their art into larger liberties and wider circumference. They are at their old business yet, but without the fatigues, the limitations, and the hindrances of the terrestrial studio. Raphael could now improve upon his masterpiece of Michael, the Archangel. Michael Angelo could more vividly present the Last Judgment. The painters find their strength of faculty multiplied ten thousand fold. And this is why the eye, the brain and the hand were taken away from them.

And so, too, our departed friends who in this world were passionately fond of music are still regaling that taste in the world celestial. If heaven had no songs of its own, said Dr. Talmage, a vast number of those of earth would have been taken up by the earthly immigrants. Cannot the soul sing? We often say there is so much soul in such or such an one's music. In heaven it will be all soul. Cannot the soul hear? If it can, then it can hear music. Therefore do not, when someone in our households leaves for heaven, close the piano and unstring the harp, as many do, because the fingers that used to play them are still. We must remember that they have better instruments of music where they are. Music was born in heaven, and it will ever have its highest throne in heaven.

And those who in this world had very strong military spirit are now, he believed, in armies celestial and out on bloodless battle fields. They are enlisted straightway in some heavenly campaign. Besides, in our own world there are battles for the right and against the wrong, where we must have the heavenly military. We are buoyant and courageous, because while we know that the armies of evil in the world are larger than the army of the truth, there are celestial cohorts in the air fighting on our side. Dr. Talmage confessed that he had not so much faith in the army on the ground as he had in the army in the air. And our mathematical friends in heaven find their delight and joy in mathematics. In heaven numbers, distances, calculations, are infinite. And the metaphysicians on earth are still engaged in studying mind. With them it is glorious metaphysics, everlasting metaphysics.

The explorers on earth are exploring still, but with lightning locomotion, vision telescope and microscope at the same time. A continent at a glance; a world in a second; a planetary system in a day. Those whose delight on earth was in study are studying yet, with all the volumes of the universe open before them. The historians are studying history, but instead of the fragmentary history of our planet the history of the eternities. The departed astronomers are going with one stroke of the wing right out to Jupiter and Mars and Mercury and Saturn and Orion and the Pleiades. The chemists are still pursuing their own science. They stand on the other side of the thin wall of electricity, the wall that seems to divide the physical from the spiritual world, that so often seems to be broken through, and the mystery is all at once cleared up for them. And the legal minds are studying law in a universe where everything is controlled by law, from the least unto the greatest.

And those who in this life delighted in exercising the art of healing, they are still busily engaged at their old business. "No sickness in heaven," says Dr. Talmage, "but plenty of sickness on earth, plenty of wounds in the different parts of God's dominion to be healed and to be medicated." He dwells on the probability that the healing spirits are still employed in their vocation on earth, and under greatly improved conditions and with vastly increased powers. He would not at all wonder if Abernethy and Dr. John Brown, and others of renown as healers on earth, come back again and again to see some of their old patients, and to have their joy in healing the sickness and the woes of earth.

And as for those who found their chief joy here in social converse, what are they doing now? Dr. Talmage believes they are engaged in brighter conversation there and enjoying a grander sociality. "What a place to visit in," he exclaims, "where your next door neighbors are kings and queens, you yourselves kingly and queenly." And he fills up the picture with striking personalities. It is strongly evident that Dr. Talmage refuses respect for the old belief in the nebulous and vaporous indistinctness of the spiritual state, and does implicitly believe in spirit return and spirit service on earth.

Who are the Law-Breakers?

In the matter of the recent Ute troubles a case in point is furnished showing how weak is the hope of the red man for justice in this country when white cupidity or prejudice enter the field against him.

It is only a short time since that the daily papers all over the land were filled with half-column headlines about a great "Ute uprising" which threatened to engulf in general massacre the unfortunate white settlers, and spread fire and ruin broadcast in the sovereign State of Colorado. For awhile the enemies of the Indians, East and West, fed—as they always do in such cases—the flame of popular panic, and magnified the aggressive nature and bloody character of the projected Indian campaign. But all at once came a puff of investigation from Washington, and lo! the frontier card-castle of war fell in ruins and without a sound!

Let us review the case according to the printed reports in the daily press—for these are, naturally, all we have to be governed by in the matter, and upon their trustworthiness this criticism must stand or fall: A party of Indians are challenged by a number of cowboys to a race—the penalty being that the losers must forfeit their horses; the race is won by the Indians; the white men refuse to pay the "debt of honor" (an indebtedness which those who are given to games of chance among civilized people are wont to consider more binding than a written note); the Indians having fairly won, take the only course which according to their light will give them their due, and decamp with the horses in the night; the laws of Colorado proclaim them at once as horse-thieves. (Mem. Would any one, in the name of the law, have taken steps to protect the lives of these Indians had they lost, and then refused to give up their ponies and been murderously attacked with revolver and knife by the cowboys, because of their recalcitrance?) A sheriff and posse attempt the arrest of the offenders (?) under circumstances which to the minds of the Indians schooled to the memory of white treachery smacks strongly of immediate death. They give up their arms without a struggle and then flee for their lives; that is the great "Ute uprising"! The news is flashed by telegraph all over the nation; great sympathy is

expressed for the sheriff and his party, and the "raw militia" who have been ordered into the Indian fastnesses by the Governor of Colorado; and the finger of the indignant everywhere is pointed frantically to the scene of trouble with an hysterical shriek for government troops to "put down the savages."

Just here President Cleveland by his action (for which he deserves the thanks of every lover of justice in America), proves himself the true man that he is, and his subordinates, from the Indian office down, together with the army commanders on the spot, seem pervaded with his own spirit. The Governor of Colorado is assured that the State laws must be enforced by Constitutional means; that the Ute reservation—under the protection of the United States—cannot be invaded by the State troops, and shall not be; and thus the wave of frontier wrath is stayed by the very hands of the regular soldiery by whose aid it really expected to roll on to victory and a fulfillment of the old Colorado cry: "The Utes must go!"

As time proceeded the true state of the case has dawned on the nation; the daily press wipes the fevered perspiration from its furrowed brow, and laughs heartily about the whole thing as one huge joke. But how about the Indian side of this very funny episode? Quite a number of them have been killed and wounded; if report be true they have been treacherously assailed by the Colorado troops in the morning, when the night previous they had been assured by these same troops that they would be allowed to retire unmolested to the reservation; they have been attacked, (if the same report be true) contrary to the rules of civilized war, by frontiersmen disguised in United States uniform—while in the present instance has meant that its wearer is the Indian's friend; 3000 head of sheep and other stock have been abandoned by the really peaceably inclined Indians in their terror; and 300 horses, the property of Indians, have fallen into the white man's hands "to be held as hostages," (as the dispatches naively state it, for the persons of Colorado and the two comrades whose bodies the State demands the surrender of as horse-thieves—the agent of the Ute reservation protesting, and an officer of the United States troops averring that these same horses were already being broken for individual uses by private parties, so that the number in the hands of the State was slowly melting away and would thus be lost to the Indians entirely. We might be pardoned for asking if the laws of Colorado, about which we hear so much, contemplate a protection of such a course, which, to say the very least, closely resembles "hippocleptia" on a large scale?

The band of Colorado have, as by last accounts, succeeded in getting back to their reservation (from which Agent Byrnes claims they were originally absent of right, being on a hunting expedition under the provisions of the treaty of 1874); peace reigns; and the authorities, National and State, are doing what they can to return to the Indians such of their property—horses included—as can be gained possession of. We trust that in the settlement of this trouble the government at Washington will stand by its wards, and hold the State responsible for all Indian property lost or destroyed in this connection.

And we further hope that the lesson of this unfortunate affair—so patent that we will not pause for a summing up—will not be lost on the people of America.

The Boston Journal of last week, we believe stated the case correctly when it said that in all the incidents thus far recorded "it is the whites who have been the aggressors," and added: "The fact that not a single outrage or depredation of any kind has been committed by the Indians, that they have shown a steadfast purpose to avoid hostilities, and that such fighting as has taken place has been only when they were attacked, seems to attest their innocence of any desire to make war."

The Struggle at Hand.

On the fourth of next month will be held in Springfield, Mass., the regular annual meeting of the American Board of Foreign Missions, alphabetically known as the A. B. C. F. M. The session is expected to occupy the body of the week. There are some two hundred members of the Board, the total number being restricted to two hundred and fifty. It is what is called a close corporation and is self-perpetuating. It has the power to manage its business according to its own pleasure; and the Congregational churches it represents have no right to interfere. In such relation, however, it is difficult to understand how it can claim to be their representative. Yet while it depends upon the churches for the more than one-half million dollars which it annually requires for carrying on its missionary work, it has committed itself to a missionary policy that is fast alienating their sympathy. Therefore there is a loud summons for a radical change in the Board. The churches, as they are the ones that furnish the money, insist on the right to a representation in the Board that shall at least be an acknowledgment of their indispensable service. They begin to think they ought to control its policy.

The interest in the coming meeting is deep and rapidly extending. The party that holds the fort as against Andover Seminary have been extremely active in the issue of circulars calling on all members of the board to be present without fail to endorse the policy of the prudential committee. It is at work precisely after the fashion of political parties that are drumming up votes and making proselytes. The issue is the one raised over commissioning a certain missionary to preach to the heathen at the board's expense, who believes that probation for those who have never heard of Christ is continued in the next world. The trouble is really caused by the limitation of the orthodox creed; it is found that it will not work, the more widely it is applied to actual humanity. As a dogma and symbol of church authority, it was as good as anything else for a time to rally around, but an enlarging application of it forces it to go to pieces. The issue raised by the party in possession of the American Board is this: that no man can be sent out as a foreign missionary under its auspices who holds that those who have had no chance to hear of Christ in this world may have probation continued to them in the next. If the board stands by its present policy and utterances, it is believed that a fatal division is inevitable.

GERALD MANN, who has for the past twenty-three years been in receipt from the English Government of an annuity of seventy pounds, has, in response to the memorial of Matthew Arnold, Robert Browning, Herbert Spencer, Prof. Tyndall, William Crookes, and others, had it increased to one hundred pounds.

Much matter of special interest, phenomenal, local and philosophical, is printed this week under the "Banner Correspondence" head. Our friends in Kansas, Ohio, Missouri, Vermont, Massachusetts, Wisconsin and New York, are invited to send us their

Notice to Subscribers.

Volume LXI. of the BANNER OF LIGHT ends with the present issue; and on Saturday, Sept. 17th, we commence Vol. LXII.

We earnestly request all of our present patrons whose terms expire with Vol. LXI. to do us the favor of renewing their subscriptions.

We also trust that all our readers will do their best to bring in new names for our subscription list.

In order to prevent loss of papers, and other mischances, and as an act of direct accommodation to our mailing department, we desire that all who propose to renew with Vol. LXII. will, at the earliest convenient point in time after reading this notice, forward their names and amounts to this office.

The Cincinnati Wail Movement

Is a worthy one, and should become an established fact. What on earth is more commendable than to rescue from destruction, mentally and morally, the little neglected waifs of a great city? This Mrs. Hattie D. Mackenzie, of Cincinnati, is endeavoring to do. Our spirit friends and ourselves endorse this movement of that philanthropic lady. Such an institution is already in successful existence in London, and is well patronized by the liberal-minded in England. Why should not such an institution—or a number of them—be established in this country, as Mrs. Mackenzie is endeavoring to put in practical operation? Sufficient funds are all that is required. The BANNER's call for aid has been responded to thus far liberally; but we hope to increase the donation fourfold. Any sum, no matter how small, will be gratefully received.

Previously acknowledged.....\$17.40
[The Postoffice address of Mrs. Mackenzie is 114 Broadway, Cincinnati, O.]

THE SPIRIT MESSAGE DEPARTMENT will be found unusually interesting, as to contents, the present week. Attention is specially called to the communication of Waukelela—verily a prose poem in itself. The questions cover important matters, and are cogently treated by the Controlling Intelligence.

The trenchant reply of Mrs. Emma Harding Britten (see first page) to the "learned foolishness" of Monrose Conway agent the Seybert Commission and its report, should be read by every one into whose hands the present issue of the BANNER may fall.

Augustus Day, of Detroit, Mich., to whose card on our fifth page attention is called, informs us that "the Camp-Meeting at Halesett Park has indeed proved a grand success, the attendance taxing its accommodations to the utmost extent."

The sensational articles which have lately appeared in the daily press in regard to the Cincinnati Wail Institution were wholly unwarranted—and have resulted in injuring the feelings of highly respectable people.

A recent number of The Carrier Dove, published in San Francisco, Cal., contains an excellent engraving of Mr. J. J. Morse, the spiritualistic lecturer. Those who desire copies can procure them by addressing as above.

Attention is called to the announcement of the Occult Publishing Company on our fifth page.

"Only a Thin Veil Between Us."

The above deeply spiritual and very impressive song, the latest given to the public by Prof. O. P. Longley, was sung by Mr. J. Frank Baxter at Lake Pleasant Camp, and received with great favor. So great was the popular interest in it that he was requested to repeat it at a subsequent Sunday meeting, which he did before an audience of ten thousand. It is destined to become a general favorite among Spiritualists. Copies may be obtained at the Banner of Light Bookstore, 9 Bowdoin street, Boston.

PROF. JOHN McLEOD (formerly M. P. of New Zealand), to whose remarkable successful labors for the relief of human suffering in America we have several times alluded in the columns of the BANNER, is at present located at 121 Pine street, Providence R. I. The Professor's special gifts are the bestowal of clairvoyance, the development of mediumship, the healing of disease at a distance, by transmitted magnetism, etc. We have recently perused a number of letters addressed to him by parties in Boston, Charlestown District (do.), South Boston, New York City, Memphis, Mo., etc., in which the writers acknowledge the receipt of marked benefit from his powers in the several directions above named. One gentleman in Missouri, whom the Professor has never seen, and who is upward of one thousand miles distant from the home of his benefactor, avers that whereas he was for years tortured with bronchial pain and a severe cough, he was cured in 24 hours by the application of a simple magnetized bandage, sent him by Prof. McLeod.

HALL'S JOURNAL OF HEALTH.—In the September number of the cause of many cases of ill health is traced directly to a habit of over-eating, which the writer considers to be as injurious as a free use of intoxicating liquors. A plea is made for a more general introduction of amusements as conducive to the health of the people. An attractive page of this issue is that on which appears the representation of a portrait in crayon made from the remarkable mediumship of Dr. and Mrs. Henry Rogers, transferred from the BANNER OF LIGHT March 26th, accompanying which some account is given of the manner in which it was produced, and the personal experience of the editor in obtaining a correct likeness of a long-since departed friend by the same phenomenal process. An interesting variety of shorter articles is given, and taken altogether, this is a most excellent number of a periodical that all our readers will find it to their advantage to subscribe for. Published at 208 Broadway, New York.

Attention is called to the advertisement of the Berry mediums, on our fifth page. We are informed that Mr. Johnson, who has recently been developed under the care of George T. Albro, has already given excellent promise. He will hold sittings (under strict conditions) at the homes of any who may desire his services. Mr. Albro retains the management of the Berry sisters, and will also act as manager for Mr. Johnson. The sittings of the Berry sisters and Mr. Johnson commence Sept. 18th.

Mr. L. W. Goodell, "seed-grower," of Amherst, Mass., exhibited some choice cut flowers at Horticultural Hall, Boston, Saturday last, for which he received the first prize. Mr. Goodell kindly donated them after the exhibit to the BANNER OF LIGHT establishment, and they were distributed among those connected with the paper in its various departments.

Our correspondent, A. H. Nicholas, of Farmington, Leavenworth County, Kan., writes that he has just patented a simple, convenient and practical sliding step for common wagons. Parties wishing to know particulars touching the invention can address him as above.

Mr. H. W. Goodell, "seed-grower," of Amherst, Mass., exhibited some choice cut flowers at Horticultural Hall, Boston, Saturday last, for which he received the first prize. Mr. Goodell kindly donated them after the exhibit to the BANNER OF LIGHT establishment, and they were distributed among those connected with the paper in its various departments.

The Banner's Spiritual Seances.

A NEW DEPARTURE.

Reopening of the Public Free Circles.

As is well known to our oldest patrons, these circles have been held ever since the issuance of the first number of the BANNER OF LIGHT, wherein thousands of decarnated human beings have had the blessed opportunity of communicating through this avenue with their dearly loved ones in the earthly life. We propose, with the assistance of the good angels who inaugurated this Department of our paper, to still continue it. Thus on Tuesday, Sept. 13th, and each recurring Tuesday of the season of 1887-8, Miss M. T. SHELHAMER, the well-known trance medium, will occupy our platform for the purpose of answering such questions as may be presented the Controlling Intelligence by the Chairman, Mr. L. B. WILSON—and of giving such other spiritual matter to the public as the guides of the medium may deem important—which matter given through her vocal organs will be reported verbatim by Miss EMILY CHACE, a competent stenographer, for publication in due course upon our sixth page.

Miss Shelhamer first made her appearance upon our Circle-Room platform in October, 1879, and has filled the position of medium thereon during the seasons that have followed, up to the close of the past season. Thousands of individual spirit messages received through this instrumentality have been published in the columns of the BANNER, as we have before said, a large number of which have been fully verified and joyfully accepted by the friends of the communicating spirits, nearly all of whom were entire strangers to the medium and to ourselves until brought to our knowledge by the denizens of the spirit-world.

Now as to the new departure: In view of the long service of Miss Shelhamer in this capacity, and because of the unavoidable taxation visited upon her magnetic forces during this lengthy period of control by constantly changing and unfamiliar intelligences, and because her guides have deemed it best to henceforth devote a portion of her powers and time to the public lecture-field, they have decided to make a change.

Henceforth, therefore, Miss Shelhamer will hold but one public circle weekly at this office—and that as stated above. It will be devoted to the consideration of questions—such as may be sent in by the public—by Spirit JOHN PIERPONT and his spiritual band.

On Thursdays of each week, beginning Sept. 15th, our platform will be occupied by some well-developed trance medium, through whose instrumentality individual spirit-messages will be given to the world. At the Thursday meetings no questions will be presented, but the time will be devoted to the reception of such spirits as desire to reach their mortal friends through the medium thus employed. Having made arrangements with that excellent trance medium, JOHN WILLIAM FLETCHER, and his guides to occupy our platform for this purpose on Thursday afternoons, that gentleman will make his first appearance there Sept. 15th, at 3 P. M. In consequence of the new arrangement, no circles will be held on Friday afternoons, as heretofore.

Our Circle-Room on both Tuesday and Thursday afternoons will be open to the public, free of expense, where, under the combination of the spiritual influences to be centered there, we feel satisfied those who may attend will find much food for instruction.

Any one having questions of practical bearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to our address by mail, or hand them to the Chairman of the Circle at this office, who will present them to the spirits at the Tuesday sittings for consideration.

To the Editor of the Banner of Light:

Mr. Charles E. Watkins, the wonderful medium for independent state-writing, came to the Lake Pleasant Camp-Meeting, with his wife and child, the last week of our meeting. I am very happy to state that Mr. Watkins was very fortunate in his selection of a wife. She has proved a helpmeet indeed. Let us all try by words of encouragement to help him in his good resolutions. His mediumship is improving. The manifestations in his presence are very remarkable. I am informed that their little boy, seven years of age, possesses the same gift of his father, and has obtained writing between two sittings, for the amusement of his young companions. His parents do not desire him to practice this until he is older, fearing it may affect his health while he is so young. I think there is no phase of mediumship so convincing and satisfactory to the skeptic or believer as that of independent state-writing.

JOSEPH BRADLEY.

Greenfield, Mass., Sept. 24, 1887.
[We are fully satisfied, as was the late Mr. Epos Sargent, of the entire reliability of Mr. Watkins as an independent state-writing medium, and we hope the friends everywhere will encourage him in his mediumship.—Ed.]

Hypnotic experiments seem to be the reigning sensation at present in Paris, and other thought centers in France. One singular result of the system of practical inquiry is recorded in the following paragraph, to the dissemination of which many of the secular papers of America are now devoting the necessary space:

"In one of the Paris cafes chantantes a young girl is at present giving singing performances while in a hypnotic state. When awake Miss Theodora is said to have not the slightest musical talent, but as soon as she sinks into a trance the warbles in the most artistic manner all kinds of songs. It is said that fraud is out of the question, as a number of physicians have testified that in the natural state Miss Theodora sings abominably."

Attention is called to the card of Mrs. Amanda M. Cowan, on our fifth page, announcing a change of location to take place about the middle of the present month.

Mrs. Mackenzie's Home for Waifs at No. 114 Broadway is one of the most beneficent institutions in the city. It is a place where the waifs of a great city are given a home, and where they are taught to read, to write, and to sing. It is a place where the waifs of a great city are given a home, and where they are taught to read, to write, and to sing. It is a place where the waifs of a great city are given a home, and where they are taught to read, to write, and to sing.

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WISHES to inform her many friends that she has rented Suite 2, Van Rensselaer Building, No. 219 Tremont street, Boston (near Boylston street), and will give her first Séance there on Saturday afternoon, September 10th, at 7 o'clock.

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education it sets forth is so in harmony with the lofty conceptions of the spiritually-minded, that no one whose thoughts tend upward, and who sees that out of the present turmoil and seeming retrogression are to come peace and advancement for all earth's people, will hesitate to add

circulation. terse in language, clear in argument, forcible in expression, apt in illustration, and, withal, founded on immutable truth, the work bears its own recommendation and will be welcomed and read by thousands.

GUIDE POSTS ON IMMORTAL ROAD

This book is the outgrowth of a soul that has battled with despair, and feels, through sympathy, the woes of others. It is not sent forth as a literary effort, but only as a blinder of hope to those who hunger for future life; and the simple facts may encourage others to seek such evidence.

It proves by the Bible that we are immortal and that we are *not*. It shows how unreliable the scripture is in such matters, and how powerless is Christianity to comfort the bereaved. It proves by fifty millions of witnesses that C

No woman, were she not upheld by an honest desire to serve humanity, could hurl this book into the Orthodox world and thus invite its criticisms and rebukes. But in the hope of pointing the weary to "guide-posts" on the roads, the writer of this brave little book accepts the punishment.

A FRIENDLY CONTROVERSY between
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room. Loveland is somewhat of a neurotic, a
 tall, highly neurotic type, and Hall, vigorous and
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