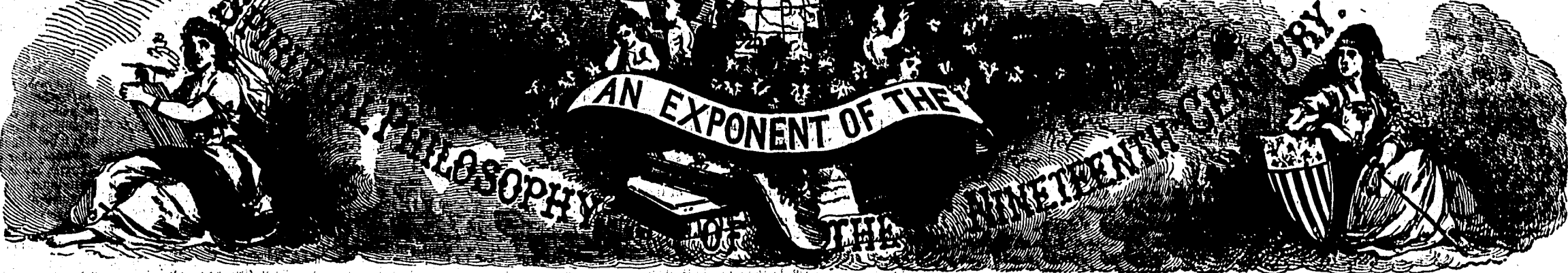


BANNER OF LIGHT.



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The Reviewer.

"Outside the Gates."

To the Editor of the Banner of Light:

It is not often, of late years, that I have found time or inclination to read through a volume of the size of that bearing the above title—the latest from the facile and inspired pen of Miss Shelhamer. But this work has an interest and charm for the student of spiritual things that I have found in few others. The advertisement elsewhere in your columns succinctly sets forth the general character and claims of the book as to origin and purpose, so that I need speak only of the quality and practical value of the ideas or truths inculcated. These, in my judgment, are of the highest and most useful that have yet been given to the world.

It is obvious that the general effect of Modern Spiritualism upon the popular mind, whether for good or for evil—for elevation or degradation—depends largely upon the ideas derived from it regarding the consequences of acts in the present life, as they affect the conditions of the future. It is undeniable that teachings have been given forth from some quarters in the name of Spiritualism, and even purporting to emanate from spirits (perhaps really so), which have tended to destroy all sense of accountability or fear of unhappy consequences from any course of life in this state of existence, and to produce the feeling that mortals may float along in the current of selfish inclination, without struggle against evil or conquest of self, and yet find themselves after "death" at once within the gates of a "summer-land" where all is beauty and bliss forevermore. Such is not the teaching of this book—and, it may be added, such is by no means the crowded sentiment of intelligent Spiritualists in general at the present time. On the contrary, as stated by Spirit "Benefice" in his introductory "Thoughts from a Spirit's Standpoint" in this volume, "Spiritualists profess to believe that the deeds committed on earth leave their reflex upon the spirit, and by their effects produce happiness or pain, when reviewed in the clear light and understanding of the eternal condition." But he very significantly adds: "Yet that they positively realize this great truth is an open question."

Well may this be considered an open question, in view of the indifference manifested by numbers to any serious efforts for personal spiritual culture in this life—that is, for the eradication of those vices which result in self-reproach and misery, and the attainment of those positive virtues and graces which alone afford joy and happiness to the spirit. The testimony of "Benefice" as to what he finds in the spirit-world accords with that derived from many other sources, and is worthy of earnest heed. He says:

"As one of many spirits whose duty and mission have been largely found in ministering to spirits suffering pain and misery, I have been brought into contact with souls whose keenest anguish was caught from remembrance of the wrongs they had done on earth; deeds of unkindness, acts of oppression, words spoken harshly, but little thought of at the time they were expressed, have been recorded on the tablets of memory, and here in the spirit-world respond to discomfort and confuse the soul. If the memory of little unkind acts brings an intense pain, what shall be said of those heavier deeds of oppression and of injustice that crowd and torture human beings with remorseless energy? When a disembodied soul awakens to the truth that he has deeply injured a fellow-being, has defrauded another of his rights, has done evil to others, the habit of remorse is like a scorpion's sting to his quakened nature."

It will be observed that it is not, alone great crimes and startling enormities of wickedness that are said to cause suffering in the after-life, but the recollection of "little unkind acts," and even "words spoken harshly, but little thought of at the time they were expressed." These things are constantly occurring in the lives of many otherwise very worthy and respectable persons, and pass as "unconsidered trifles." Spiritualists are by no means exempt from them. But there can be no doubt to one who has studied the spiritual laws of "one's own being," that all such trifles become inscribed upon the pages of the "book of life," to confront and disquiet one when the day of revelation comes, as sooner or later it must.

The wrong confessed by the repentant spirit whose thrilling story gives the title to this volume—the false step whose consequences shut her for a long and dismal period "outside the gates"—was not an outrageous or shameful deed, but simply, it would appear, a piece of sharp practice, such no doubt as is often commended or winked at in the business world as an enticement to be looked upon as "smart and successful." And, moreover, it was prompted by benevolent wish to provide more bountifully for those dependent upon her exertions. Yet the suffering and remorse which followed, when the soul awakened to a realization of the wrong done, are appalling to contemplate. This goes to show that any deviation from the law of right is no trifling matter.

All this strongly suggests the importance of earnest efforts to cultivate and maintain through life not only a careful regard to the strict rules of morality and honesty, but, beyond this, to develop those finer spiritual graces, which are a safeguard against unkind acts and harsh words. It is not here a powerful motive, first, to vigorous self-discipline, in order to overcome wrong habits and tendencies in ourselves, and, secondly, to the formation of societies or schools for ethical and spiritual culture, where the young (and old, too, if they are willing to learn) may be taught these finer spiritual laws, and so learn to escape those fearful intimations of the gates.

Such is one most important lesson of this work. And, indeed, all the other lessons are of the same nature.

other is found in the testimony it presents as to the possibility of reform or improvement in the after-life—the opportunity for retrieving the mistakes and making amends for the wrongs of this life, and thus, through suitable atonement and purification, of securing an entrance "within the gates" in due time. This is set forth in so simple and rational a manner, so wholly in accordance with the ordinary motives of human action and methods of the divine government, as to carry conviction of its truth. It is at least far more rational and probable than the horrible notion of the Calvinistic or Augustinian creed—that nightmare of theology—that there can be "no change after death," "no repentance in the grave." Of course there must be first a perception and realization of the wrong done—a "conviction of sin," as our Orthodox friends would phrase it—and this seems often accompanied by terrible remorse, compunctions, and even despair, followed by the awakening of desire and hope of improvement, this being evoked usually in the despairing soul by the ministrations of angels, often unseen, then the engaging in works of kindly service for others, whereby the wrongs done may, if possible, be repaired, or at all events the sin-sick ones may "work out their own salvation," their purification from selfishness, and thus become fit for the society of the pure and holy. What reasonable objection can be made to such a method of administering the divine government? What rational or justifiable motive can there be for the infliction of punishment, or rather suffering, except the reform of the sufferer? When that is effected, or penitence has been produced, could any but a merciless demon continue to inflict torture to all eternity? Such questions hardly need answer, and they are commended to the earnest consideration of readers who may doubt the extension of "probation" or chance of improvement beyond the grave.

Doubtless, in many instances, years may elapse—centuries, millenniums, before some souls become sufficiently developed to have any clear perception or realization of wrong in their lives—even to know that they are "outside the gates," or that there are "gates" which it is desirable to enter. Of this class, no doubt, are numbers of those who communicate in our day—the class who scout all such ideas as the need of repentance, reformation, and devotion to unselfish work. This only shows how far behind on the road of spiritual evolution these are lagging, even though they sometimes imagine they have "progressed" beyond all such "superstitions."

But a most interesting part of this lesson is the method by which personal elevation, purification and atonement are said to be effected in the after-life. That method is the awakening of interest, sympathy and effort in behalf of others, thus turning the thoughts away from self and selfish happiness, and enlisting them in the promotion of good to the needy and the miserable.

This, no doubt, indicates the law of all real spiritual growth—the process of true advancement to angelic purity and holiness. And the same law must hold equally in the present as in the future life. Genuine growth comes not so much by direct effort of will to be good, as by the indirect or reflex effect of labor for the welfare of others. *We elevate ourselves by striving to elevate our race.* In the light of this principle, how miserably deceptive and misleading are all those perverted religious teachings which prescribe faith in what somebody else has done, or mere belief in certain doctrines, or performance of certain ceremonies, or the self-infliction of penances, as means of attaining heaven and happiness! Equally deceptive and misleading is the opposite teaching, that all are floating on to glory by virtue of an inevitable "law of progression," irrespective of any earnest endeavor on their own part or that of anybody else! It is time that these wretched delusions ceased to hold sway among men, and that we had schools or institutions in which the true laws and means of spiritual growth shall be taught, and exemplified by object lessons.

Another most important lesson is to be derived from the sketch in this volume entitled "What I Found in Spirit-Life." It is this—that the highest happiness in the future life, or a lasting repose and joy within the gates, does not result from mere innocence and ignorance of suffering, nor from the selfish pursuit of happiness in any way. The lovely young spirit who contributes this sketch describes herself as a "delicate, fragile and loving child," who lived a blameless and happy life on earth, and passed to the spirit-world suddenly by a painless accident. She awoke, as might be supposed, in the other life, amid scenes of ravishing beauty and friends ready with the ministrations of love; she was placed under the care of a lovely teacher and surrounded by amiable companions; but after a season of unalloyed enjoyment she began to experience a feeling of unrest and dissatisfaction. This could be removed only by first returning to the parents and friends she had left on earth, and endeavoring, as best she could, to assuage their griefs and sorrows at her earthly loss; then by seeking out other objects of compassion, either on earth or in the lower grades of spirit-life, entering into full sympathy with their sorrows and miseries, and striving unflinchingly to lift them to higher conceptions and realizations of existence. The results of her experience she states in the following weighty words, which throw great light on some of the perplexing problems of life:

"It is a necessity for the human to rise to greater height by endeavor, and through struggle and trial. What is true of the race is true also of the individual—none are exempt from the law. Somewhere, and in some form, every soul must learn of affliction, and thus know how to treat to others, as well as to learn from its opposite, joy, the ecstasies of perfect peace. 'I did not know the meaning of life till I had suffered. I had been happy, but it was the merry, care-free and exultant peace of the unfolded, cultivated woman. There is a difference in these two stages of happiness, which all who have reached the state of tranquillity through suffering will understand.'"

"I am only one of a vast multitude of spirits who have learned the great lesson that not in the pursuit of personal ambition or gratification, nor in the attempt to selfishly enjoy life, is the greatest happiness found, but that in the attention to soul culture, added to the performance of helpful works for our fellow-beings, do we find such reward for our doings as brings us an increase of enjoyment and a power of perception such as nothing else can give."

Other valuable lessons may be found on almost every page of this instructive book, to mention all of which would require too much space. Yet I cannot forbear calling attention to the story of "The Blind Clairvoyant," which, whether it be a narrative of fact or an ideal creation, gives many important suggestions of the higher law which the gifts of clairvoyance and mediumship, for embodiment (or at least externalization) may subserve, when not prostituted to mere wonder-working or money-getting. Valuable advice is given relative to the elevated purposes for which alone these gifts should be employed, the frequency with which they can safely be exercised, the number of persons who should be admitted as sitters, and how the molestations of evil-disposed and deceptive spirits may be guarded against. The "law of the gates" are attributed, and probably with general truth,

fulness, to some moral weakness or toleration of evil on the part of the medium. It is affirmed that—"The medium who is pure in thought and clean in habit; whose nature is aspirational, ever soaring toward the light; who loves truth; who maintains tidy and cleanly surroundings, however humble they may be; who earnestly desires to do good, and who is harmoniously obedient to the counsels of the highest spirits who approach, need not fear the machinations nor the influence of undeveloped, evil-disposed spirits; for such are powerless to harm a life like this."

It may be that hardly sufficient account is here taken of the harmful influences which may be exerted over a well-meaning but sensitive medium by frivolous, gross-minded, evil-disposed or over-suspicious visitors (and their unseen attendants of like character), in inducing coarse, unprofitable, or dishonest performances in the séance-room; but doubtless the permitted presence of such persons at séances is largely attributable to want of an elevated spiritual tone on the part of mediums, or to moral weakness in admitting such visitors for the sake of the fees they will pay. At all events, this subject requires a more careful and just consideration than it has been wont to receive; and no very satisfactory or conclusive demonstration to you, but if your thoughts are free from cloud of fraud, much less any false or commendation from that life, through rekindled or "materialized" forms, can reasonably be expected until greater care is taken in the selection or preparation of both mediums and witnesses. Promiscuous séances, open to all comers on the payment of a stipulated fee, offer a tempting field for tricksters, both mundane and infernal. They result in too frequent sessions, crowded rooms, bad atmosphere, inharmonious minds, consequently very dim lights; causing more or less uncertainty as to the real nature of the forms seen. They have been a great reproach to Spiritualism thus far. Let there be an end to them!

On the subject of "evil spirits," and the danger to be apprehended from their approach to mediums, which is a subject of much anxiety to many earnest inquirers and sensitives, the remarks of "Benefice" are eminently just and wise:

"Evil spirits may approach and make themselves known to you, but if your thoughts are free from guile, and if love for mankind and a benevolent desire to be of use inspire you, you need not fear; such will have no desire or power to harm you; they will only receive a blessing by coming in contact with you, and they may have been brought to you by some beneficent guide for that very purpose."

Inharmonious, discord, dishonest dealing and impurity will open a door to such evil and depraved spirits. When once they enter they will not soon depart, but will make havoc with your happiness—but yourself have invited them in. Cultivate a pure life, sympathy and love for mankind, become honorable in your thoughts and transactions, and you will either banish them, or assist in converting them into angels of light."

This passage, together with its entire context, is commended to the serious study, on the one hand, of those few Spiritualists who utterly deny the existence of any evil spirits; and, on the other, of those who incline to denounce all as evil, or "demons," because of some unpleasant experience at their own. Probably a purer and holier, and, therefore, more truthful and surroundings would disclose how it happened that the powers evil obtained any hold upon them.

It is worthy of notice that the wise and exalted spirits who have given us their post mortem experience, after their entrance into spirit-life, in searching for "God," or "Christ," with the expectation of finding either of these beings, in human form, literally occupying a "great white throne," with saints and angels worshipping around them; nor do they, on the other hand, take the trouble to assure us, as some over-wise spirits have done, that *there is no God*, because they have not found Him enthroned in bodily form; or that no such person as Jesus Christ ever existed, because they have not made his personal acquaintance! On the contrary, there are in these pages numerous reverent but unobtrusive recognitions of "the Supreme Spirit," whose bodily presence is no more visible in that world than in this, but whose purposes are "wise and grand," whose "goodness and wisdom" become more clearly apparent as the soul advances in purity and perceptive power. "Love" is continually set forth as "the controlling force," the redeeming agency, the elevating power, by which the most turbulent, depraved and fastened and warped souls may in time be transformed into angels of light and goodness; and this love is to be exerted by human spirits, whether in the earthly body or out of it; yet, since "God is love," it ought to require no great mental strain to be able to see that wherever active, out-going love dwells and is manifested, whether in mortal or in angel, *God is there!* And while the spirit-authors of this book make no claim to personal acquaintance in spirit-life with Jesus of Nazareth, yet "Benefice" recognizes his existence by speaking of "the pure, white soul of the Nazarene," and the whole effort of that wise teacher and his angel daughters, Morna and Susie, seems to be to exemplify the Christ-spirit of unselfish labor for the debased, and to invite others to the same.

Moreover, both Susie and Morna give us glimpses of a still higher sphere of existence, which they term the "celestial," from which communications are made to the "spiritual," through mediums and by processes similar to those made use of in communicating from the spiritual to the physical—Morna herself having become a medium for the celestials. What is said on this subject, though not new to advanced Spiritualists, is of intense interest, and, considering what has been learned from other sources, and what may well be studied by such as imagine the spirit-world to consist of but a single plane of being, and all its inhabitants necessarily associated and acquainted with each other. In fact, there are no doubt spheres or planes of being of which this book gives no hint. "In the Father's house are many mansions."

But one might easily write a volume in calling attention to the excellence of this work. In conclusion, let me say that it should be read by parents and teachers, who will find in it many hints of improved methods for training the young; it should be read by children, who will derive from it just and noble views of true living for the world and the next; it should be read especially by mediums of all classes, who may learn from it how to avoid many dangers, add to their gifts for the world's ends; it should be read by clergymen and religious teachers of all persuasions, for they can hardly fail to derive from it some important suggestions of what *may* be true, regarding the life to come, and far wiser views than most of them are wont to teach. Lastly, it should be read by all who would obtain a more rational conception of spirit-life, the relations of the present to the future, and the true means of spiritual progress, here and hereafter.

A. E. NEWTON.

We heard the other day of a young minister who was "taken down," very suddenly, by a bright little girl. He had been called upon quite unexpectedly to address a Sunday school, and to give himself time to collect his thoughts he asked a question. "Children," said he, "what shall I speak about?" "A little girl on the street who had been committed to memory several psalms, and was very smart," was the answer. "What shall I speak about?" "A little girl on the street who had been committed to memory several psalms, and was very smart," was the answer.

Literary Department.

SOWING AND REAPING;

OR,

The Harvest of a Life.

Written Expressly for the Banner of Light

BY MISS M. T. SHELHAMER,

Author of "After Many Days," "Crowded Out," "The Spirit of the Storm," Etc.

CHAPTER III.

FROM CHAUCER'S ALLEY.

Farmer Corning worked with an energy born of a zealous heart during the months that followed, and so contagious did his earnestness become that the best-informed citizens of Allentown aroused to a consideration of their own duty. Petitions were drawn up and circulated among the voters of the county, asking that ways and means for the establishment of a free public day school in the town be provided from the county funds. These petitions were duly signed and placed before the proper authorities. The result of all this agitation was, that before the winter closed a school fund was created and a board of officers appointed for its judicious expenditure; and the opening spring found the streets of Allentown well high deserted by that bolterous crowd that had been wont to make them ring from morning till night; while from the open windows of the old town building came the buzzing sound of childish voices as they chanted their lessons in unison.

It was a proud and happy day for our old friend, when, clothed in a new suit of gray, his white hair carefully brushed back from his ample brow, he stepped upon the platform of the large hall of the "Corning Schoolhouse," named, at the suggestion of the Reverend Crayson, in recognition of the farmer's work, and seated himself with the several gentlemen from the district who were present to participate in the exercises. It was a beautiful day in April, for the face of Nature had been washed clean by showers of rain the night before and wore a smiling aspect. Rows of benches in the hall were filled with the townspeople and their children, for the occasion was a most important one to the place, it being no less than the dedication of the building for the "purposes of instruction and of educational work." The exercises proved to be of a most interesting and impressive character, from the opening prayer of the Reverend Crayson to the closing remarks of Farmer Corning, who, in his quaint but forcible style, addressed the assembly, exhorting the elders to do their duty by the children in sending them to the school which the county had opened for their use, and in seeing that they made their appearance in a neat and orderly manner, and admonishing the younger people to attend to their studies, to be faithful and diligent in their tasks, respectful and obedient to their teachers, and in their demeanor to try and repay the care expended upon them by the friends who had opened up these new advantages to their lives.

It was "Fast-Day," and the factories were closed for the day; at noon refreshments were served in the basement of the building for all who cared to partake. To this repeat our old friend had contributed liberally, bringing to town in his team, that morning, several balled hams, a box of butter, bags of cookies, and so on, to grace the board. In the afternoon there were quiet games and other forms of entertainment, but the old man did not participate in these, as he preferred to spend his time in visiting the sick and the infirm who could not venture out of doors.

On the following Monday the different rooms of the schoolhouse were opened to the admission of pupils, and during the week the committee kept busy in assigning the applicants to their proper places. Eight teachers had been secured to fill the positions of instructors, and before the month closed the "Corning School" had become an established institution in Allentown.

And now came the season of wild-flowers. Out in the fair, green country the sweet spring blossoms bloomed on every side. Never did they seem to lift their heads with such dainty grace and beauty as in this year, when our farmer friend walked forth at early morn to pluck them while the dew still lingered. Never once did he forget the children, and now that they had found their way to school the old man made it a point to get to town on his weekly visit at an hour sufficiently early to greet the young folks with his floral gift before the bell should summon them to their studies.

It was a charming day in May when Farmer Corning bore the choicest productions of that dainty month as kindly offerings to his numerous children. As usual he was greeted by the glad shouts of the noisy brood that danced about him in their glee. The man could not help contrasting the neatly dressed forms and cleanly faces that surrounded him now—each hand outstretched for the nosegay it was sure to reach, showing signs of the careful scrubbing it had met—with the soiled faces, unkempt heads and unclean, almost ragged, figures that only a year before had met him with fear and grimace, and a smile of genuine thankfulness shone upon his face. What had wrought this change? Only the influence of a kindly heart, the benevolence of a gentle face, the effect of a pleasant word, the gift of wayside flowers. Who can tell, as he paces along in life, giving

a tender smile here, a word of sympathy there, and even a cup of water to the weary, what good results may flow from his course?

"Mr. Corning," said a girl of ten years, that day, "I can't go to school to-day, or any more, I guess, but I came round after the poy; please let me have it, 'cause I must go home."

Her eyes were of honest blue and wide open, the face was freckled, and the mouth too large to be called handsome, but her dress of homely brown print was whole and clean, and the little red hands testified that the child was no stranger to work.

"What's the reason ye can't go to school, Jane? I don't want yer to give up yer study, now mind. It's not used to the confinement ye are, I know, lass, but yer better off there than roamin' the streets, an' it'll pay ye in the end."

"It's not that, Mister Corning," sobbed the girl, breaking into a passion of tears. "But Susie's all broke down; she's my sister, you know, that worked in the mill, and kept us going. We had a room of Granny Wells, and Susie paid for it. I kept it looking tidy while she was at work; but now she's that sick the Dispensary says she's worked too hard, and can't get well. I can't go to school any more. I must try to do some chores, or something to keep us, you know. Please give me the posies. I want 'em for Susie. She's the pale girl you spoke to at the ball on dedication day."

"The good Lord defend us!" ejaculated the farmer, glancing compassionately at the firm little face uplifted to his. "To think of a mite like ye are talking of doing chores to keep the two of ye, an' one sick! We'll see about this. Here, take this; it's the purest bunch I've got. I calculated it wud do for Minister Crayson, but ye jest take it along to Susie, with my love, an' tell her I'll be in to see her before I go home. Lem me see—what do ye live?"

"In Chaucer's Alley, first door on the right, up two flights. Thank you; she'll be glad to see you, and ever so much obliged for the posies. She loves them so much, and she used to sing about them when I brought 'em home, after you'd given 'em to me. That was when she was well; she can't sing now, it makes her cough so bad."

"Well, run along; I'll be up by-and-bye. Stay; have ye had any breakfast?"

"Oh! ye, I had a bit of bread that was left over, and Granny Wells brought Susie up a tin of warm milk. We did all right, this time."

"Well, then, go on and get her the flowers while they're fresh." And as the girl started on her homeward way the old man brushed a tear from his eyes.

At eleven o'clock the farmer found his way to "Chaucer's Alley." He had sold his stock of farm produce, except a can of fresh milk which held two quarts, a small basket of eggs and a pat of creamy butter. To these he added a basket of other edibles from the store, all of which he lifted from the wagon as he alighted before "Granny Wells's" door.

Ascending the two flights of stairs, he quickly found the small back room, where, bolstered up in an old wooden rocker, sat the sick girl, her eyes unnaturally large and shining, and with two bright red spots on her wasted cheeks. She was but seventeen years of age, but the stooping shoulders and hollow chest told a tale of hardship and want, that made her visitor sigh as he gazed upon her. The sick girl was trying to bind a piece of work from the factory, and Jane sat close by, with clumsy but willing fingers, to lend such aid as she could.

A flash of light shot from the lustrous eyes over all the countenance of the invalid at sight of the old farmer, who placed his burden on the floor with an injunction to Jane to "take care of that, and let it go the way it will do the most good."

Seating himself in the chair vacated for him by the little one, the caller entered into conversation with Susie Melg, and in a few moments learned her simple history. She had cared for her little sister since the death of their mother, five years before, who died leaving them penniless. Years of hard work in the factory had undermined the girl's health, until now she had broken completely down, and could do but little more.

"This will never do," said her listener, as the feeble tones faltered over the recital. "Ye can't do any more of this work, an' I'll take it back where ye got it"—lifting the sewing from the floor where it had fallen. "I've got to think this matter over in my mind an' straighten it out to my liking—but ye've got to keep quiet an' rest till I come again. Here's some money to get what ye need till then, an' I've brought ye some things there to give ye a little strength. Now mind, yer not to fret nor do nothing till I come to ye again." And placing some chinking silver in the sick girl's lap, he pushed his way from the room before the tearful voice could utter the thanks it wished to express.

Since the first coming of the old farmer to Allentown, the Sabbath day had been treated

with greater respect by its humble population. Formerly on that day the streets were filled with a troop of noisy young people, and the doorways and steps swarmed with the older ones, who gathered for idle talk and gossip. Now those who walked the streets did so in a quiet and modest manner; few sat upon the steps, while many went to church and gave attention to what the preacher had to say.

Farmer Corning had never been seen in the town on the first day of the week, and it was therefore a surprise to those who were out of doors on the Sabbath following his visit to Suse Melgs, to see the old farmer jogging through the town.

Driving straight on to Chaucer's Alley he drew up the old-fashioned carryall before the door of the Melgs girls' home, and in a moment he was again seated in their little, low, back room. Suse was better, Jane said, thanks to the kindness he had shown, and she hoped it would not be long before her sick sister would be about again; but the old man was not deceived by this report from the unpracticed child, who knew nothing of the flattering but baseless signs that consumptives show; and in his heart he felt that Suse would never regain her lost strength.

"How would you like to leave this old alley and go to live on a farm, where you could smell the sweet, fresh grass and sunny air, and have all the milk you wanted to drink and all the eggs you could eat?" he asked, taking the slender fingers in his own horny palm.

Leave Chaucer's Alley! Chaucer's Alley, where the noise and dust and confusion had been the discordant accompaniment to her sad young life! What could he mean? Go from Chaucer's Alley to the sweet, green lanes and flower-gemmed meadows of the country! Suse had fancied such a change in her dreams of heaven, but never anything like that for her life on earth, and now she gazed with startled eyes on her caller, who went on:

"I've been talking with my darter, Martha—she's not my own girl, but John's wife—he's my boy, but she's as good as gold, clean metal all through. Well, she sort of allows she can take care of ye out on the farm, and we'll do the best we can for ye, poor lamb!"

"But Jane, my little Jane," faltered the sister in longing tones; "I can't leave her; it—"

"No more ye shall, child," interrupted the farmer, soothingly. "We've room for her too. It's all settled—she's to help Martha round the house and be company for you; and in the fall she'll go to school in Onville—there's a proper good little schoolmarm there—it's all fixed if ye only say the word that ye'll go."

"But when?" questioned the pallid lips, while Jane, standing by with clasped hands and beaming eyes, gazed upon the old man as though he were a visitor from another world.

"Now—this very hour," he responded quickly. "It's the Lord's day, and no better could be had for yer moving. Seems like he made this one a purpose; the sun never shone brighter, and the wayside posies be jest nodding as though they knew all about it. My team's at the door, and all ye've got to do is to put on yer things."

"What will we do with the furniture?" asked Suse, while her sister ran to the corner where shawls and hats were hanging.

"If ye've anything yer particular about keeping we'll have it sent to the farm; but if yer haven't, then let Granny Wells, the old woman down below, have what's hers. You say she's been good to yer, and we've plenty out yonder."

There were only a few trinkets belonging once to their dead mother, and a few pieces of clothing for each, that the sisters desired to keep. These were gathered into a bundle and conveyed to the waiting team. "Granny Wells" was then called and the belongings of the room presented to the old lady, who rejoiced in the good fortune now coming to her tenants. Farmer Corning then bore the form of Suse down to the carriage, and placing her upon its back seat in a reclining position, arranged the cushions and wraps he had brought around the invalid as gently and deftly as a woman could have done.

Perched upon the front seat by her friend sat Jane, as proud and happy as a queen, her whole face beaming out from under the homely old hat with its exuberance of sudden joy, and thus they drove out from Chaucer's Alley, out from the dust and confusion and din, leaving the old life behind them, with Granny Wells waving a kindly farewell with her wrinkled hands. Out from the want and misery and care they had known, to the sweet life and the fresh air of a country home; through the old town, whose inhabitants stared in wonderment at the turn-out; beyond the smoky factories and into the quiet roads where green grasses bend and modest flowers wave, into the clear sunlight and the fragrant atmosphere, and by-and-by down the shady lane leading to the old farmhouse they drove. No words were spoken during that peaceful drive. Each heart was too full for utterance, but the look of rapture in the eyes of the sick girl and the expression of delight upon the face of Jane, filled the soul of their driver with a sense of satisfaction and content that was beyond the interpretation of speech.

CHAPTER IV. A GOLDEN SUMMER.

They were warmly welcomed by Martha Corning and her husband John. The invalid was conveyed to a large and airy chamber, and left to rest upon the snowy cover of its comfortable bed. With a branch of fragrant flowers upon the pillow, and the sweet spring breezes finding their way through the open window beyond the crisp muslin curtains, to linger around the reclining form and stir the little tendrils of brown hair upon her brow, Suse closed her eyes, and fancied herself in heaven, beyond the pain and weariness, and strife of earth.

Lulled to rest by the peaceful quiet of the scene, the sick girl sank into a reviving slumber, and when she awoke she found her hostess standing by her side holding a tray of refreshments before her. Of this the girl partook with a grateful smile, after which she was informed that the room she then occupied was to be her own, while Jane should have a neat little apartment which opened from it.

And thus the new life opened for these sisters as the golden weeks flew by the elder seemed to gain fresh strength, and under the gracious regimen of the farm-life she found a sweetness and beauty in existence as she had never known. After a while, Suse revived sufficiently to be able to leave her room, and with the assistance of others to descend to the porch; and several times during the summer she walked a little through the old garden; her feeble steps supported by her benefactor. When her strength permitted, the farmer would take her to ride through the lanes and shady places, where the old lady would sit in the carriage, and never was high lady waited on more devotedly by her retainers than was this simple working-girl through all the precious hours of that pleasant summer-time.

In the meanwhile Jane settled into her place at the farm. As general helper she made a useful member of the household, making up in willingness and in her eager desire to learn for her lack of skill, and rapidly finding favor in the eyes of the family. Her cheerful disposition and never-failing good nature brought sunshine into the house, and not one of its inmates would have been willing to part with the homely child at any price.

Up with the birds in the morning, and to bed with the chickens at night, Jane grew in health and rosiest, until her plain face began to glow with a light that might almost be called beautiful. Unlike her delicate sister, she had possessed little claim to beauty of form or feature, but now her expressive blue eyes and her sparkling countenance made up a picture at once interesting and pleasant to look upon.

On his weekly visits to Allentown, the old farmer was accompanied by the little girl, who took great delight in bearing all the wild flowers she could gather to the playmates and friends she had formerly known; and these visits were of no less interest to the inhabitants of the town than to Jane herself, "Granny Wells," in particular, looking forward to them with the greatest pleasure.

The old lady had found another tenant for the poor room vacated by the sisters, but she never failed to think of them or to rejoice in their good fortune, nor did the girls forget the lonely old woman who had done what she could to ease their burdens, and at every visit Jane carried some special remembrance of flower, or fruit, or dairy, to Chaucer's Alley.

Martha Corning knew that the appearances of returning health to Suse Melgs were only the signs of calm that precede a storm, and into these quiet days when heaven and earth seemed to blend in the life of the sick girl, the good housewife planned to bring all the happiness and peace that she possibly could. It was therefore to her suggestion that "Granny Wells" owed the felicity of "a long and glorious visit of two whole weeks" to Corning farm.

It was a royal day in the latter part of June when the wagon returned from town bearing beside its usual freight the old lady, whose wrinkled face was wreathed in smiles, and whose work-stained hands were clasped nervously upon her lap.

There was nothing tasty nor modern in the cut of her garments, or in the set of her huge black bonnet, but to the eyes of Suse Melgs, that looked upon the scene from the vine-draped porch, the quaint figure descending from the wagon by the help of Farmer Corning bore a charm and beauty which only the light of friendship and affection can ever shed.

The fortnight that followed cannot be described, but its memory remained as a gleam of light in the hearts of all who experienced it at the farm long after its days had vanished, and Granny Wells never referred to it without such a look upon her face as one might wear if telling of an experience with heavenly things.

After this, Martha contrived that the factory girls whom Suse had known and loved best should at different times visit their old associate in her country home, where, under its genial influence and comforting surroundings, they might pass two or three days of needed rest and companionship; a privilege appreciated by the girls and enjoyed by their kind entertainers.

And so the summer passed. September, with its golden glory, waned and ushered in the brilliant days of October; but with its freshness and beauty the month brought also weakness to the life of gentle Suse Melgs, and it was soon acknowledged by each member of the family that an angel was among them, slowly unfolding its powers for higher song.

Tender care and kindly words were given the sick girl to the last. No story of a wrathful God was repeated in her ear; only comforting thoughts of a Father's love and gentle suggestions of a home "not made with hands" were whispered to the falling child; and with no fear of death, with only a trusting confidence in the Unseen, with the hope of meeting "mother," and with the joy of leaving "little sister" well cared for, the fading eyes cast their last look of gratitude upon the faces of her benefactors, and without a shadow of dread in their depths, closed in final sleep.

The slender form was borne to its last resting-place upon the morning of "Thanksgiving" Day. It was a long procession that wound through the quiet graveyard, and many were the tear-dimmed eyes that gazed upon the placid face and white-robed body of their former companion, for many had come from Allentown to pay their last tribute of respect to one they had known and loved.

The simple service was short, but impressive, and calculated to stir the thought of those who listened. From the self-sacrificing life and character of the gentle girl, who she had reached her eighteenth summer, had been called to a better land, might be drawn many useful lessons and a noble example, a point which the clerical speaker did not hesitate to enlarge upon; and although no knowledge of the unseen world and its inhabitants was given to these people, yet such truth as could be spoken found a lodgment in their hearts.

After the burial life went on at the farm as usual, only that the vacancy made by the absence of their loved charge was one keenly felt by each member of the family. Little Jane continued to live in the home, and indeed she could not be spared from it, so useful had she become. No one realized how the child grieved for her sister, but for a time the bloom faded from her cheek and the light from her eyes.

She shrank not, however, and every morning found her at her tasks, bravely fighting down the pain that battled in her little breast; and in these days showing something of the heroism and self-sacrifice that later in life distinguished the maiden when called upon to yield the treasure of her heart for her country and her country's weal.

During the winter that followed her sister's death, Jane entered a school at Onville, for although this place was but a straggling village, yet it boasted its district school, to the honor of its inhabitants; and in a short time she showed such a proficiency in her studies that Miss Shaw, the teacher, took occasion to call at the Corning farm, and to express her approbation of the child to its inmates; a fact which brought a glow to the honest face of the old farmer, and caused him to modestly exclaim, "I sorter know'd Jane was a likely gal from the first. I reckon she'll hold her own in the march of life, an' I mean to give her the chance if the Lord's willing!"

Since the departure of Suse Melgs, a gentle, peaceful atmosphere seemed to fill every portion of the old dwelling. An influence, calm, uplifting and infinitely soothing, permeated the place. Not only was it felt by the inmates of the house, but strangers who entered also experienced the tranquil sensations brought, not one could explain it, but perhaps the remark of the old farmer will interpret its character as well as anything can do, when he said, "Seems like as though the spirit of the Lord descended on us when he took his lamb home, and its power still lingers to bless the place."

The simple, child-like faith, the generous creed of this man, were such as to bring only benedictions of peace to his household, and though he knew it not, the angels of those lives he had benefited in days past, encamped around him, and shed their benisons of light upon his fold.

Sometimes between the sleeping and the waking of his early morning hours, Farmer Corning fell into a visionary state, when scenes and objects would pass before his half-closed eyes. These forms were of brighter mold than are material things, and the human figures that attended them were of shining aspect. Occasionally the watcher beheld faces he had known, and listened to words that seemed to break within his ear, instead of out upon the air. He seldom spoke of these experiences, and when he did he called them dreams; but as he pondered over them in his waking hours the old man wondered if they had not some meaning all their own.

[To be continued.]

Written for the Banner of Light.

"IT IS LOVE THAT MAKES OUR CARES TAKE WING."

BY DELL DUSH.

Al! I oft I hear the angels sing,

"T is love that makes our cares take wing,

True love doth always sunshine bring.

We dwell above earth's clouds and storms,

We bow no more to creeds or forms,

When love of truth our spirit warms.

When comes to us the habitude

Of thinking all things fair and good,

Then is our soul with strength endued.

Then do we drop our load of fear,

And rising to a higher sphere,

We breathe a purer atmosphere.

There are no dark or dreary days

To those who tread love's shining ways,

For all are bright with wisdom's rays.

No falling flower or autumn rain,

No fading winds or desert plain,

Can give them thought or sense of pain.

Not e'en the sear and withered leaf,

Or quicken winds sobbing out their grief,

Nor summer hours that seemed too brief—

Can mar the soul-felt harmonies

That with our thoughts and feelings rise

When love reveals her cloudless skies.

The outer and the inner life

Doth lay aside its ancient strife,

In every soul where love is life.

And Nature fair, in every mood,

Will wake our heart's best gratitude,

And give us joy when understood.

The heart that like a trusting child,

To all things here is reconciled,

Hath passed through sorrow's tangled wild,

And gained a land whose skies are clear,

With love's blest sunshine all the year,

Where nothing is to harm or fear.

Thus oft I hear the angels sing,

"T is love that makes our cares take wing,

True love doth always sunshine bring."

Devil's Den Seminary, New Jersey.

New Hampshire State Convention.

[Reported for the Banner of Light.]

The Quarterly Convention of the New Hampshire Spiritualist Association was held at Plymouth, N. H., Oct. 28th, 29th and 30th. In the beautiful new church erected there a short time since and dedicated to Free Thought. The Convention was called to order at 1:30 P. M. by President Fisher of Peterboro. After song by Mr. Epps, Hon. Warren Chase read a poem and spoke at some length of his early experiences. Mrs. E. B. Corning of Concord spoke of the difficulties many church-members have in endeavoring to reconcile their creeds with reason, gave some incidents of her life, and closed with descriptions of spirits present. She was followed by S. B. Oraddock and H. E. Bennett of Boston.

Evening—After singing, Mrs. Oraddock gave a very interesting lecture on Spiritualism; its Value; False Ideas; and its Identity with Modern and Ancient, and its influence on All for Good. Following congregational singing, Bro. Chase gave one of his characteristic talks, sharp, vigorous, full of points, illustrations, and worthy of this veteran in the cause. Dr. E. B. Storer in a very attractive way, as usual, addressed the meeting.

SATURDAY, OCT. 29TH.
Morning—Conference opened with music. Remarks by Bro. Oraddock, Storer and Chase. Song, "Two Little Ships and a Ringlet of Hair." Bro. Bennett related personal experiences, and spoke of the value of Spiritualism. Dr. E. B. Storer referred to his train while being developed, and spoke of his descriptions of spirits. Jennie B. Hagan of New England, who came in from the home of her mother, gave a very interesting account of her life.

Afternoon—Song, "Beautiful Home Over There." The address following by Dr. Storer was worthy the occasion and the reputation of the speaker. Song, "The Love of God," by the choir. Invocation by Mrs. Oraddock, who spoke at some length, closing with a poem on "Angel Manifestations." Session concluded with tests by E. W. Emerson.

Evening—After singing, Mrs. E. T. Booth of Milford, read a paper upon "Temperance and Reform," full of good points, and eliciting repeated applause from the audience. Song, "Warren Chase," by the choir. Dr. E. B. Storer referred to his train while being developed, and spoke of his descriptions of spirits. Jennie B. Hagan of New England, who came in from the home of her mother, gave a very interesting account of her life.

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State Convention in Indiana.

To the Editor of the Banner of Light:

Pursuant to a call by Dr. J. W. Westerfield for a State Convention of Spiritualists, a large gathering of the Spiritualists of Indiana assembled at Westerfield's Hall, Anderson, Nov. 3d.

The meeting was called to order by Dr. Westerfield, at ten A. M. Dr. E. W. Beck of Delphi was chosen temporary President, and Dr. J. W. Westerfield, Secretary. The choir appointed Dr. Westerfield, Dr. Hillgrove and Mrs. M. E. Taylor a committee on program. Short speeches were made by Mr. G. K. Kates, Mrs. Kates, Mrs. Taylor and others. A business meeting was held at two P. M. Thursday, at which conference looking toward a State organization were held. In the evening Mrs. Kates lectured, under control of an audience which filled every seat in the hall, after which she gave psychometric readings and tests.

Friday, Nov. 4th, the meeting came to order at ten A. M. and Dr. Beck presided. Dr. J. W. Westerfield, Dr. Hillgrove and Mrs. M. E. Taylor were elected to the office of Secretary, and Dr. J. W. Westerfield was elected to the office of President. The President appointed a Committee on Organization, consisting of Dr. J. W. Westerfield, Dr. Hillgrove, Dr. Hillgrove and Mrs. M. E. Taylor. The committee on organization was organized, and the organization of a State Association and to report at ten A. M. Saturday.

On Saturday, Nov. 5th, the meeting came to order at ten A. M. and Dr. Beck presided. Dr. J. W. Westerfield, Dr. Hillgrove and Mrs. M. E. Taylor were elected to the office of Secretary, and Dr. J. W. Westerfield was elected to the office of President. The President appointed a Committee on Organization, consisting of Dr. J. W. Westerfield, Dr. Hillgrove, Dr. Hillgrove and Mrs. M. E. Taylor. The committee on organization was organized, and the organization of a State Association and to report at ten A. M. Saturday.

The Convention met Saturday at 10 A. M. and after the usual exercises the following report of the committee on organization was presented:

"CONSTITUTION OF THE INDIANA ASSOCIATION OF SPIRITUALISTS."

Name.—This Corporation shall be known as the Indiana Association of Spiritualists.

Objects.—The objects of this Association shall be the promotion of the fundamental principles of eternal existence, and the interrelation of material and spiritual planes of life, by the publication of spiritual literature and promotion of spiritual lectures by a missionary system of itinerant speaking, and the multiplication of opportunities for honest investigation of phenomena of Spiritualism; and to the attainment of a better moral and spiritual social state.

Membership.—The membership of this Association shall consist of any person endorsing the fact of spiritual communion who shall make application to and be accepted by the Executive Committee of the Association, and shall pay to the Treasurer one dollar per annum, payable at each annual meeting.

Officers.—The officers of this Association shall consist of a President, two Vice-Presidents, Recording Secretary, Treasurer, and five Trustees, all of whom shall constitute an Executive Board, and shall be elected by ballot on nomination in open convention. A majority vote of members present shall be required to elect. The Executive Committee shall be composed of such as usually pertain to like officers of similar organizations.

Term of Office.—The Executive Committee of this Association shall be elected annually at the regular annual meeting of the Association as hereinafter provided, and shall immediately thereafter assume their duties.

Bond.—The Executive Board may require satisfactory bond of the Treasurer in such amount as it may deem necessary and proper, and such bond shall be made payable to the Trustees for the benefit of the Association.

Quorum.—At all meetings of this Association, fifteen members thereof shall constitute a quorum. Members of the Executive Board.—The Executive Board shall be the custodians of the interests and work of this Association, and shall make necessary rules and regulations for their own government, subject to the approval of this Association.

By-Laws.—This Association shall have power to make such By-Laws as it may deem necessary at any annual or special meeting of the Association, provided the same do not conflict with this Constitution.

Amendments.—This Constitution may be altered or amended at any annual meeting of this Association, by an affirmative vote of two-thirds of the members present. All proposed amendments must be made in open convention one day previous to action thereon.

The report of the Committee on Organization was adopted, and the following resolutions were adopted: Resolved, That the Indiana Association of Spiritualists be organized, and that Dr. J. W. Westerfield, Dr. Hillgrove, Dr. Hillgrove and Mrs. M. E. Taylor be elected to the office of Secretary, and Dr. J. W. Westerfield be elected to the office of President. Resolved, That the Indiana Association of Spiritualists be organized, and that Dr. J. W. Westerfield, Dr. Hillgrove, Dr. Hillgrove and Mrs. M. E. Taylor be elected to the office of Secretary, and Dr. J. W. Westerfield be elected to the office of President.

By motion of Dr. Hillgrove, the next meeting of the Association is to be held at Anderson on the Thursday of the following week, in September, 1888. At two P. M. a conference meeting was held. In the evening Mrs. Kates spoke to an immense audience, after which Mr. Kates made some remarks, followed by Dr. Hillgrove.

Sunday, Nov. 6th, meetings were held as usual. Mrs. Kates spoke in the morning; conference meeting, Dr. J. W. Westerfield presided. In the evening, Dr. Hillgrove, Dr. Hillgrove and Mrs. M. E. Taylor were elected to the office of Secretary, and Dr. J. W. Westerfield was elected to the office of President. The President appointed a Committee on Organization, consisting of Dr. J. W. Westerfield, Dr. Hillgrove, Dr. Hillgrove and Mrs. M. E. Taylor. The committee on organization was organized, and the organization of a State Association and to report at ten A. M. Saturday.

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Wallace's paper read at the International Medical Congress on "The Neglect of Non-Medical Therapeutics." New York: 1886 Broadway.

THE HOMILETIC REVIEW.—The seventh of the series of discourses upon "How Can the Pulpit Best Counteract the Influence of Modern Skepticism?" is continued, the writer in this number, Donald Fraser, D. D., of London, claiming for skepticism to old dogma, as certain people are said to have done in reference to a reputed event in the days of Noah, that "it is not much of a shower after all." Dr. Fraser says: "People seem to speak of Modern Skepticism as though it were a Colossus, or a dragon, before which Christian teachers must quail. But this is an entire misconception." Perhaps it is; but it is not singular, it is of so little account as he asserts, that the ablest theologians of England and America are called upon to do their utmost to counteract its influence and stay its further development? Prof. Stuckenborg, of Berlin, resumes his consideration of Psychology as a growing power in its employment in the pulpit as a means of "bringing souls to Christ." New York: Funk & Wagnall.

THE GHOSTS.—"Psychometry," by A. K. Q., a "Royal Cross Sermon" by F. B. Dowd, "Divine Science," by Anna Kingsford, M. D., and an article responding in the affirmative to the question "Have Animals Souls?" with several incidents illustrative, are among the contents. San Francisco, Cal.: Mrs. M. E. Cramer, 234 1/2 First Street.

PHRENOLOGICAL JOURNAL.—Pundita Ramabai, a high-caste Brahmin woman, formerly Professor of Sanskrit in the Ladies' College, Cheltenham, Eng., now engaged in introducing Froebel's Kindergarten in India, is the subject of the opening article, accompanied by a portrait. Sketches of "Notable Characters" are continued and other entertaining and instructive articles given. New York: Fowler & Wells Co.

THE BIZARRE. NOTES AND QUERIES.—Much information is supplied in answer to numerous questions in history, art, science, etc. Several pages are devoted to incidents relative to the city of Boston and the Revolutionary War, of value as mementoes of past times. Manchester, N. H.: S. C. & L. M. Gould. For sale by Colby & Rich, Boston.

THE SIDEREAL MESSENGER contains its usual number and variety of articles upon matters interesting to professional and amateur astronomers. Northfield, Minn.: W. W. Payne.

THE ELECTRICIAN.—That electricity is to be adopted as the motor of street railways the editor considers to be a fixed fact. He says: "An electric street car 'boom' is certainly upon us." Descriptions and illustrations are given of an instrument for measuring the consumption of electricity. New York: 115 Nassau Street.

THE THEOSOPHIST.—The latest number at hand (October) contains a translation of the Viveka Chudamani of Sankaracharya—"The Great Jewel of Wisdom." "Buddha's Teaching" is the subject of a paper by Mr. A. P. Sinnett, followed by "Moral Sayings from the Mahabharata" and other articles elucidative of the Occult Science of India. In the literary department favorable mention is made of Mr. E. A. Brackett's excellent treatise, "Materialized Apparitions." Madras, India. Boston: Colby & Rich.

DUTY.

Think oft of your duty to God,
Though sorely afflicted you be;
Not through fear of the rod,
Nor yet because danger you see.
Think more of your duty to man—
Your brothers and sisters on earth;
The surest of ways that you can
Prove your claim to heavenly birth.
Fall not in your duty to God,
Nor yet in your duty to man;
Words may be well, prayer is too;
But add to them works and keep low.
The true "faith which worketh by love"
Has no need for fear of the rod;
Our duty below or above,
Will lead us in safety to God.
Shirley Village, Mass. —John Whitley.

Banner Correspondence.

Michigan.

ADRIAN.—O. S. Barrett writes: "I saw a communication in the *Eastern Star* from the spirit-world, saying 'animals in spirit form inhabit with human spirits,' the same as on earth. All animated life has a language; the horse neighs, the dog barks, the cat mews, the bird sings, and on through the whole animal kingdom. The noblest quadruped of all is the horse. His pride, his stateliness and noble bearing proclaim him superior to all. His appreciation of kindness and fear of maltreatment, as also his retaliation for ill-treatment, proclaim him endowed with reason. Our house pets are endowed with marvelous intelligence. I have four pet cats, 'Many,' 'Tony,' 'Gypsy,' and 'Nigger.' Any one of them will come by calling its name, and each knows its place. I talk to them as I would to a child. They will watch me very closely while reading their lesson, curiously and intelligently beaming from their eyes. 'Nigger,' the baby, though a very large cat, occupies a chair near the table at meal time. He will keep very quiet until the meal is over; then ask him if he is ready for his dinner, he will begin to talk as intelligently as he can, and will not let up until he is fed.
I once had a pet dog that weighed about ten pounds. He was of the common cur species, and died at the age of eighteen years. He was the most knowing dog I ever saw. He would do everything I told him to do except talk the human language, but he had a talk of his own. He was a prohibitionist, too. If I took a glass of beer or any other stimulating beverage while away, and on my arrival home undertook to pet him, he would growl and snap at me, and have bitten me had I not desisted. I often took him into a saloon in order to see him perform, but he would get outdoors some way and go home. Any other time it was difficult to drive him home. Did he not know more than his master in his dislike of saloons? When he died I buried him as I would a child, except I had no priest. I said over a ceremony myself and covered his lifeless body tenderly. His name was Trip; he was a good dog. Does he not yet live? Why not? You cannot annihilate mind; it is eternal; the animal thinks, and acts in accordance with thought. We call it instinct in the animal creation. All grades of life have a language, and they act by their own will, the same as man. All these lower grades live and breathe the same air; the functions of their physical bodies are the same as man. There are men who are vastly inferior to many animals, some of whom show great superiority over many of the human species in their ability to procure food and provide for their young. They are great adepts in architecture, building their houses to guard against inclement weather. If, therefore, these are superior to some men, what reason or justice is there in not concluding that they are equally endowed with the gift or inheritance of immortality?"

CAPAC.—Mrs. Nellie B. Baade writes: "After reading a report of the Seybert Commission and seeing how unfairly the mediums have been dealt with, I could not help exclaiming: How long will it be before Spiritualists will learn not to look for justice from a class of men who do not wish to know the truth? If Mr. Seybert wished Spiritualism to be understood by the people, how much better it would have been for the cause to have taken his sixty thousand dollars, placed the sum in the hands of the American Spiritualist Alliance, giving the power of using it in sending out teachers of our beautiful philosophy, enabling physical mediums to have given tangible evidence of the continued life of those called dead, or in building several temples in different cities and villages to hold meetings in.
Perhaps you do not realize, in the city of Boston, where you can procure suitable halls and have a beautiful temple of your own to assemble in to exchange ideas and receive the baptism of the Holy Spirit, what an undertaking it is for those who live in small towns to get suitable buildings in which to hold meetings. At Kimball, where I lecture frequently, I speak in the Town Hall. They have organized a Children's Progressive Lyceum, and it is a grand success. The young ladies have its interest at heart, and it is a beautiful sight to see them so interested in teaching the children. The Lyceum was organized by two old gentlemen, Fathers Pace and Cooley, who attend regularly and with words of wisdom and good cheer encourage the younger members to persevere in their grand work. I am making preparations to organize a Lyceum here in Capa, but am kept so busy in the lecture hall, speaking from ten to twelve nights in a month, that I do not have the time to organize many societies, although I shall do what little I can in that direction. I have been lecturing in the northern part of Michigan, at Gaylord, where there are a few faithful souls, among them Mrs. Carpenter, a beautiful inspirational singer, and another Mrs. Carpenter, who is developing as a test-medium and speaker. They promise to be good mediums if the conditions are suitable for development. Mrs. Carpenter, the inspirational singer, is grand, the singing under control beautiful. There had never been a Spiritualist meeting of any kind in Gaylord until I lectured there; many came out for the first time and seemed to be favorably impressed with our philosophy, and I expect to have the pleasure of addressing them again in the near future. Although the Seybert Commission pronounces us dead, I judge, from the numerous calls I receive, that the cause was never in a livelier condition than at the present time, and with truth on our side we shall come off conquerors."

New York.

NEW YORK CITY.—Montague R. Levenson, D. Ph. and M. A., of the University of Göttingen, North Germany, writes as follows to the Seybert Commission: "Gentlemen: I have read your Preliminary Report with great care, and am reluctantly forced to the conclusion that your proceedings have been unscientific and your conclusions unreliable. I have had over thirty-five years' practice as a lawyer, chiefly in patent cases; and for the purpose of enabling me to detect the supposed frauds of the 'mediums' I was instructed in all Haller's tricks. From a love of science, and not with any intention of practicing medicine, I now at fifty-seven years of age have entered as a student in the College of Physicians, and Surgeons here. I have seen dissection performed, with all my knowledge of Haller's tricks, and a very large experience in gross-examining dishonest witnesses, and the examination of mechanical devices as a patent lawyer, forced me to admit that they were produced by some intelligence outside of our mortal. What that intelligence is I do not pretend to be able to state, or even to formulate an opinion as to its character, but I hold my judgment in suspense until I procure further means of knowledge. I will, however, state, that from the numerous facts which I embrace in its theory I am more disposed to look upon the Buddhist philosophy as an adumbration of the truth than any other theory I have yet come across.
Hence your investigations, gentlemen, in a more truly scientific spirit, or you and the Trustees of the University will be guilty of a grave breach of trust."

Indiana.

INDIANAPOLIS.—A correspondent writes that Mr. and Mrs. G. W. Kates held their first meeting in this place on the morning and evening of Oct. 18th. The Telegram of the 18th published a lengthy report of an interview held by one of its reporters with Mrs. Kates, and of much of her personal history as a medium, imparted thereby by her. Her mediumship, it is stated, came to her by inheritance, her psychometric gift exhibiting itself in early childhood. Among other incidents of her experience she said, "Sometimes I read people in the ears just to amuse Mr. Kates. Not long ago we were on a train, and a man sitting next me had a valise. In that valise I saw a lot of burglars' tools just as plain as if I had opened the valise. I saw little saws and hammers and gimlets, brace and what I saw. I spoke about spirits, and the man got up and left the car."

Missouri.

MONTGOMERY.—Dora S. Clair writes: "I sent Mrs. Dr. Eleanor Martin, Columbus, O., a sealed letter, and in reply received answers to questions, also names not mentioned in my letter, and a test message from 'my mother,' which was correct. Having on a previous date judged her hastily, I wish to make amend in this testimony for her reliability."

Rhode Island.

PROVIDENCE.—Henry O. Miller writes: "I was led to seek for the truth by reading the *Banner of Light*, and lately have attended several materializing séances at Mrs. Allen's, 283 Washington street, Providence, and feel to say that I have received more proof of a life hereafter from that little cabinet in the corner of the room than I ever got from all the preaching I ever heard from the pulpit in all the churches I have attended the last twenty years. Every honest inves-

tigator that visits the city, and fails to attend one of the sances, misses a treat. I have found Mrs. Allen a perfect lady, and Mr. Allen a perfect gentleman. Every one is given opportunity to examine the cabinet as critically as they choose."

Vermont.

PROCTORVILLE.—Mrs. Luther O. Weeks writes: "I do not see many letters in your columns from the Green Mountain State. I am sorry, for so much might be written by the scores who pass many delightful weeks at our camps by lake and sea. I am always interested in the descriptions of scenes, that are the life of our knowledge of the Beyond. How often it pains us to lose from our midst the noble, tried and true who have helped us on in the path, wherein we tread, who have been our beacon-lights; and shall they not illumine our pathways still? One such was and is Mrs. Lucretia Pullam Weston. This faithful medium and friend passed on Aug. 28th, aged seventy-three years, deeply regretted by a large circle of neighbors and friends. The funeral was largely attended at Eureka Hall, Plymouth, Vt., Mrs. S. A. Wiley of Rockingham speaking touchingly beautiful words appropriate to the close of the long, useful life of our ascended co-worker. Her sister, Mrs. D. F. Wilder, passed to the higher life some four years ago, since which time Mrs. Weston has cared for her sister's family to a large extent. She was an excellent medium, and many proofs of immortality have come to us through her inspired lips. The day following the funeral I was on my way to Queen City Park, thinking sadly of the lonely grave in South Reading cemetery, when I was made glad by being assured by two mediums sitting near of the spiritual presence of Mrs. Weston and her dear sister, with our beloved Nellie Kenyon. Mrs. Weston was perfectly radiant with joy at the transition which gave her so many of her dear ones and a beautiful life without the weariness of age.
I had a delightful experience through the mediumship of Mrs. Carrie E. B. Tving while in Boston a year ago, and also at Queen City Park in August. She wrote me letters from dear ones in the bright beyond, I being an entire stranger to her; later I placed in her hand a closely folded slip of paper on which was written the name of one I love and several questions to that friend, and as soon as pencil could write came the old loving greeting from dear Nellie Kenyon, with every question answered, and signed in the dear familiar way that came to me so many times in her earthly life.
Mrs. O. L. Morgan of Woodstock has visited us recently and given us some fine psychometric readings. Mr. Weeks gave her a piece of wood which neither she nor I knew anything of. She described the place where it had lain, and said soldiers, Indians and negroes had traveled there; that the officers were three-cornered hats and were old British soldiers. The piece of wood was taken that day from under the moss and soil by which it had been covered many long years, and was a piece of the corduroy road built at the time of the French and Indian war, for their use to traverse the swamps with artillery or heavy baggage-wagons, more than one hundred and thirty years ago. Now, friends, I like tests. I do not often seek them, but I am very fortunate in that respect, and when they come like diamond drops of truth from out the heaven where our loved have gone, how can I but rejoice that angel-hands have indeed rolled away the stone from the door of the sepulchre and ministering angels come to comfort and bless!"

Mrs. O. L. Spaulding is still holding very interesting meetings in our small neighborhood, and we have circles for development. I lately plucked a rose-leaf from the grave of Achsa W. Sprague, and thought how few of the grand workers are left to fill the places of those who have gone on to climb the eternal mountains of progression. Dear ones, turn back sometimes and brighten our pathways often by loving thoughts of us who are yet 'waiting mid the shadows.'"

Kansas.

FAIRMOUNT.—A. H. Nicholas addresses the following as a "Message to Spirits": "We bring you our friendly greeting, and appreciation of your kindness in our behalf. We realize that you are often near us, and know all our joys, our cares and earthly trials. Your words of love bring freshness to our hearts. We give you our love in return, and will try to cooperate with you in extending the knowledge of immortal life to our fellow-creatures. We rejoice to see the results of those grand truths that are illuminating the world, and realize that a work is going on for the improvement of our lives, inspiring us with nobler effort and grander attainment, which benefits we estimate not by earthly values, nor measure by the flight of years. As we advance in life we find more and more to learn, and the knowledge we acquire satisfies us, for the time being, with its perennial freshness. May it evermore be so with us until we join the beloved who are in spirit-life.
The influences and teachings from above draw all people to a higher plane, making man kind, wiser and better. Your noble precepts have indeed many to reform—fornicate evil habits, and progress above to beyond conditions of trouble, into those of peace and happiness. The thought that you know of our misdeeds is a powerful restraint on our conduct, leading and inciting us to avoid evil of every kind, and do right and be right so far as we can.
The philosophy you bring to us conveys light, and goodness, and honor, and all things beautiful to our hearts.
Spirit friends: We look to you for help and guidance in ways that lead to the unfoldment of our better nature. We appreciate the present as we cherish the pleasant memories of the past, and look forward to the future in firm hope that its promises will be realized."

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Connecticut.

NORWICH.—Mrs. J. A. Chapman, Secretary, writes: "Mrs. H. S. Lake and Prof. W. F. Peck terminated their engagement here Sunday, Oct. 29th. At the close of the evening exercises the following resolution was adopted unanimously—showing the appreciation of the Society for the labors of these efficient workers during the month they have ministered to us:
Resolved, That we tender Mrs. Lake and Prof. Peck our sincere thanks for their labors in the cause of Spiritualism; for the eloquent words of truth and justice they have expressed; and warmly desire that their lives may be radiant with the sunshine of prosperity. That their path be strewn with flowers, while loving angels guide them by their wisdom through late life into the beautiful beyond, the wish of the Spiritual Union of Norwich and the friends here assembled.
Prof. Peck expressed his appreciation of the resolution, and Mrs. Lake also responded with her usual eloquence."

Tennessee.

SPRING HILL.—Mrs. M. M. Wood writes: "I would be glad indeed if some good lecturer would come here into Williamson and Mary Counties—the garden spot of Tennessee. I am condemned because I will tell what I know to be true, but have no fears of the final result."

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Colby & Rich, Publishers, 9 Bowdoin street, Boston, Mass., keep for sale a complete assortment of SPIRITUAL, THEOLOGY, and other books, and are prepared to order any book not in stock. Orders for books, to be sent by mail, must be accompanied by payment in full. The amount of each order. We would remind our patrons that they can obtain the *Banner of Light* for one dollar in advance, and the balance on delivery. All business orders for books, to be sent by mail, must be accompanied by payment in full. Any book published in England or America (not out of print) will be sent by mail or express.

SPECIAL NOTICES.
In quoting from the *Banner of Light* care should be taken to distinguish between editorial articles and the common cautions (condemned or otherwise) of correspondents. Our columns are open for the expression of important views, but we cannot undertake to endorse the various shades of opinion to which correspondents give utterance.
We do not read anonymous letters and communications. The name and address of the writer in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When new papers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for publication.
When our patrons desire the address of the *Banner of Light* changed, they should give us two weeks' previous notice, and not forget to state their present as well as future address.
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.

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 19, 1887.

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Before the coming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of knowledge.—*Spirit-John Pierpont.*

Special Notice to Patrons.

THURSDAY, NOV. 27TH, having been set apart by the constituted authorities as a season of Thanksgiving, the *BANNER OF LIGHT* Establishment will remain closed throughout that date.

ADVERTISERS desiring to renew their cards in the *BANNER OF LIGHT* of Nov. 26th, are requested to have their notices of such continuance at this office on Friday, Nov. 18th, instead of Saturday, Nov. 19th.

As we go to press one day in advance for that issue, CORRESPONDENTS must see that their notices, etc., reach us on Monday morning, Nov. 21st, to insure insertion.

A Hollow Mockery.

THE SEYBERT COMMISSION'S REPORT, so much vaunted in quarters in which the hostile wish is consciously father to the prejudiced thought, has been closely and critically reviewed by the American Spiritualist Alliance, and its review published at length in the columns of this paper. In perusing it the *BANNER* readers have been enabled to get at the real merits of the whole matter. They have found it to be true, as stated at the conclusion of this review, that the Trustees at the University of Pennsylvania have failed to comply with the true spirit of the terms and conditions imposed by the founder of the Adams Seybert chair, and which the University agreed to when it accepted the donation by Mr. Seybert, amounting to \$60,000.

Among other of these conditions was one to the effect that not only were the phenomena of Spiritualism to be investigated, but that it was itself to be investigated as a system of "morals, religion and philosophy," which notoriously has not been done nor even attempted. This defiantly constituted Commission have merely examined the manifestations coming through a few mediums, whom it has taken particular pains to hold up to public contempt, with a view to destroying the value of testimony that could not be shaken in any other way. If this is the way to investigate acknowledged facts to determine whether they are worthy to form a basis for a system of "morals, religion and philosophy," those who are willing to accept it for that purpose are welcome to keep their morals, religion and philosophy to themselves, and nobody need fear being made a loser by such action on their part. To frame conclusions respecting a system of morals and religion on sheer prejudice, refusing to investigate the facts at all, is a fine way indeed to illustrate a self-constituted Commission's idea of what morals and religion consist in. How, pray, is it possible to reach any conclusions whatever without first investigating and weighing the facts?

The deliberate and carefully weighed statement of the Alliance in regard to this Report is, that it is "a crude, imperfect, sweeping, condemnatory and wholly unscientific, neither correctly representing the facts of their own investigation as a Commission, nor making those distinctions and discriminations as to incidents, principles and methods which a proper knowledge of the subject would have dictated." And the Report, moreover, is openly at variance in many of its essential particulars with the record of their proceedings, which they purposely withheld from the public they presumptuously asked to believe their statement. It is subscribed, besides, by ten persons, who thus allow themselves to utter statements which only three or four could truthfully attest, because no greater number could have witnessed what such statements are intended to imply. It is treating it but lightly to say of a report thus concocted that it is an act of gross impropriety. It is wholly true that it was put forth on purpose to mislead the public through the newspaper press, and to secure a temporary consideration for the Commission's investigations to which it is nowise entitled.

The extreme dishonesty of converting a pub-

lic bequest to just the opposite uses for which it was obviously intended must be clear to every unbiased person. It is not for a moment to be assumed that Mr. Seybert's purpose was to prevent the very investigation for the thoroughness of which he made his donation.

If it be denied that Mr. Seybert could in reason expect no one-sided investigation that should confirm and establish the truths of Spiritualism, it can also be denied that he could expect no actual failure to investigate to furnish the basis for disproving the truths of Spiritualism. His mind had become so profoundly interested in the subject, which he felt to be the great, absorbing one of the age, that he could not pass out of the form of man into the domain of spirit-life, without leaving behind some adequate proof of his sympathy with his fellow-men by helping them, so far as he could, to continue the investigation still further and more thoroughly into its reality. To say or to suppose that the intention of his gift to the University of Pennsylvania was to bring investigation to an end by degrading the agencies through whom it could alone be made, by suppressing and misrepresenting facts that are essential to any conclusion, and by seeking in every way to discredit those who have adopted the truths of Spiritualism as a part of their belief, is to practically say or suppose that Mr. Seybert did not know what he really wanted to do, and that, if he did know, he meant exactly the opposite of what he said, and therefore was a public deceiver.

Such a supposition, now developed in the form of a charge against the testator by the character and the circumstances of this wholly inconclusive, because baseless Report, is too grave an one to be permitted to rest where the Commission allows it to rest by the manner in which it has dealt with his unmistakable intentions. It, in effect, takes him to mean just the contrary of what he must have meant. It implicitly convicts him of willful duplicity in dealing with one of the most momentous matters that can engage the thoughts or the hopes of man. It practically turns his deepest solicitude into the mockery of trifling with the most sacred sentiments of humanity. The use of the fund he left is made to thwart the very purpose for which he left it. And it is done by openly disregarding the true spirit of the conditions of its acceptance, by subscribing to statements about things which could not have been witnessed, and by suppressing essential facts without which it would be impossible to arrive at any just or true conclusion. Such practices are given hard names when they take form in the ordinary daily life of business; they are none the less atrocious in morality, and nothing could be more thoroughly irreligious in a professed investigation of a religious system.

We are indeed surprised to note that both by expression and implication these gentlemen of the Commission have—on such slight grounds of pretence as they have hurriedly formulated from certain detached observations snatched at intervals along their way—allowed themselves to go on record as holding the mediums of the Modern Dispensation to be trickish, untruthful, and positively dishonest by instinct. They affect to exhibit a holy horror of practicing deceit upon the public, especially in matters of such moment as relate to the world of exorcised spirits; but we think the criticisms which their published utterances have called out have demonstrated in their course a deception practiced upon the public which far surpasses anything they can possibly have to report against the modern media.

It is precisely just this sort of men—for we feel warranted in pushing our considerations to their extreme limit—who in certain States of this Union, Maryland and Pennsylvania, for instance, have recently in their denunciatory outcries against mediumship called upon the police magistrates to arraign before the courts the public mediums of Baltimore and Philadelphia for the predetermined purpose of convicting them under semi-obsolete proscriptive statutes as defrauders of the people and worthy inmates of a common jail. Just this sort of men are they who seek to irredeemably degrade—by the weight given to their utterances through the influence of their assumed position and standing in community—the mundane agents of the spirit-world, who are under its inspiration in our day and generation shaking the very foundations of ecclesiastical bigotry and scientific negation!

We have no wish to invoke a counter-punishment on this coterie of agents who, tried by the touch-stone of sterling opportunity, have proved so woefully wanting; Spiritualism would have brought no new and better message to humanity if it were to illustrate the meaning of that message with calls for revenge for wrongs cruelly inflicted by moral cowards, and with vituperative words coined in the depths of hearts full of provoked hatred.

It needs not to be said that the review of the Seybert Commission's Report by Prof. Kiddle and the open letter of Mr. A. B. Richmond to the Commission are far more than adequate answers to all that this faulty and illy-conceived Report advances. They successfully attack its unfairness, show up its inconsequence, convict its authors of a deliberate suppression of testimony, and establish the fact that it covers and embodies no actual investigation. They make it out to be no more than a loud pretense, a hollow sham. Both writers have searchingly traversed every point and position taken by the Commission, and proven them to be without basis or substance. They have demonstrated that the Commission was in much greater haste to make an adverse report, with the predetermined intention to damage Spiritualism in the esteem of the public as much as possible, than to examine the phenomena with patient care and in an inquiring temper, with the single purpose in view of bringing the truth to light, of dispelling prejudice, of enlarging and strengthening the confidence of men's minds, and of adding something to the weight of testimony as it may be given.

In the Commission's obvious expectation that a public which prefers to slumber on in the twilight of traditional belief will greedily accept their totally inadequate and inapplicable conclusion, they will probably not be much disappointed. But the theory is that it was not for the sake of deepening such narcotism of the human spirit that Mr. Seybert gave funds for carrying on inquiry and pursuing investigation. On the contrary, it was with a view to awaken the higher class of minds to the subject that he made this special provision. He would see the light dancing across the mountain peaks of thought, not quenched in the dark valleys of prejudice and ignorance, whose oft-quoted authority is tradition. If a man were to set out with the deliberate intention to prejudice and discredit a subject, while at the same time he would be thought its advocate and friend, he would not precisely as this Com-

mission have practically made Mr. Seybert act by utterly misapplying his declared purpose. If this is the method the present enemies of Spiritualism—enemies from selfish motives alone—expect to find successful in overthrowing its position in the beliefs of millions of intelligent people, they are driven to confess their utter inability to do it at all.

The Movement to Bring War to an End.

Boston worthily received a delegation of distinguished Englishmen last week, whose visit to this country is with the object of furthering the sentiment of permanent international peace by the establishment of a common arbitration for the settlement of disputes. This of course means a final end of war as soon as a prevailing majority of independent nations are ready to give it their support. The war idea has long been losing its brilliant fascination, and becoming degraded to the level of wholesale murder. Once taken away the glamour of honor and patriotism and renown that surrounds it, and few will be the men who will wish to engage in it as an occupation.

This committee of eminent Englishmen has come over to our country for the single purpose, without any high purposes even in this age of the world, of impressing on our government the great benefit to the world which would accrue from the formation of a treaty between England and the United States which shall establish and confirm the principle of arbitration. This public movement is alone convincing evidence that the question of peaceful arbitration in international disputes has become a prominent one, certain to occupy the earnest attention of the civilized world in time to come. Peace is to have her victories as well as war. It is time that some of the many professions of civilization began to turn into realities. If reason is indeed better than the sword, then give reason the best chance; at any rate, give it a chance. Modern discovery and invention have at length made war so destructive that it has become an act of wholesale slaughter and the indiscriminate destruction of property to engage in it. The world has reached its last argument for the employment of violence in settling disputes. Science offers an opposition that virtually thwarts war's claims.

To what extent the peace sentiment prevails in the community will be likely to be ascertained during the visit of this foreign committee that is charged with so important an errand. Boston, at least, has responded to its appeal in emphatic terms, showing her preference for the reign of reason and common sense in place of the riotous tumult of passions that should be restrained. What was said and done at the public meeting in this city will doubtless be responded to with heartiness and sincerity all over the country.

We have before us now (in the direct line of this feeling) an address on war and its matchless evils, put forth very recently by the representatives of the Religious Society of Friends for Pennsylvania, New Jersey and Delaware, in which the prevailing martial spirit of the country and the age is strongly deprecated. These representatives earnestly entreat the periodicals of the country, and especially those known as the religious press, to point out the unchristian character of war, strip it of its false glory, set it forth in its true colors, and exert a salutary influence in restraining the combative disposition that is from time to time apparent among our people. Nevertheless, they are aware that much charity is to be exercised in judging those whose eyes are not yet opened to see the enormity of war, much of the responsibility for the continuance of which is believed to rest upon "the professing church of Christ." The address appeals to the professors of the Christian name to be truly loyal to their Divine Master and his teachings.

The Same Old Story.

The speech of Lieut.-Gov. Dewdney, of the Northwest Territories of the Canadian Dominion, on opening the session of the Territorial Council last month, remarks in terms of gratification upon the condition of the Indian population of the Territories, among whom tranquility has prevailed, and a marked progress has been made. Nevertheless, the Lieutenant-Governor is obliged to announce that this state of harmony between the Indians and settlers has recently been endangered in a manner which made it necessary for him to issue a special proclamation on the subject. He sought to meet the case, however, by impressing upon the representatives of the people "the very grave danger incurred by settlers taking the law into their own hands, and the absolute necessity for seeking redress through legal process alone."

"On no account," says he, "unless in self-defense, and in the last extremity, should firearms or other deadly weapons be used against Indians by any one, as the imprudent action of a single individual may easily bring on a series of murderous outrages." He thinks that many of these difficulties would be avoided if settlers were more universally to recognize the fact that the Indians are fellow-subjects of the crown, with the same rights and liabilities of other men. And he refers to the Indian exhibits of produce at the various local agricultural shows—specimens of grain, roots, and kindred industries—as satisfactory proof that at least some of the Indians are rivaling the whites.

The foregoing statement of the difficulties which are occurring with increasing frequency between the settlers and the Indians in the Northwest Territory, carries with it the statement of the cause of Indian outbreaks on our side of the line. The bare warning against settlers taking the law into their own hands, conveys more than an intimation of what occasional Indian troubles in our own case. The Government means to do right and deal justly with the Indians, we are bound to believe; it is the settler, or the trader (or both), whose invading greed kindles hostility that breaks out in open warfare. Canada is apparently about to have a similar experience with our own in dealing with the Indians, and the cause of the trouble is practically the same in both cases.

In the face of many opposing influences regular meetings, we learn, have been established in Montreal, Canada, under the efficient management of a gentleman who is determined to avail himself of every means possible within reach to make it a success. The society inaugurating these meetings has existed twelve months or more, but has received a new impetus by the accession to its ranks of one recently developed as an inspirational speaker who discourses on subjects suggested by the audience.

FITCHBURG, Mass.—Mrs. R. S. Lillie addressed the friends at G. A. R. Hall next Sunday.

The Banner of Light

Is a first-class family newspaper. In addition to spiritual topics and current events, it has a literary department, publishes original essays, and presents other features of general interest.

Its end and aim is the elevation of the human race, which can only be effectually attained by inculcating the principles of justice between man and man.

Under these circumstances THE BANNER deserves a more extensive circulation than it at present has, notwithstanding its circulation is more than double that of any other paper issued in the interest of Modern Spiritualism.

It is desirable that its present circulation should be increased, which can be easily done, if its numerous friends all over the country will use their influence to accomplish this desirable end.

THE BANNER ere long will make its appearance in an entirely new dress, as to type, which will be an extra expense to its publishers; but they are perfectly willing to take upon their shoulders all risks, as they are aware they will be fully sustained, not only by mortals, but by the denizens of the spiritual world as well.

More Evidence

Of the truth of our remarks last week concerning the hostile position occupied by the Roman Church regarding the free schools of America, may be found by a perusal of the following, from the columns of the *New York Evening Post*:

"The Roman Catholics of the Northwest appear to be making a carefully planned war upon the public school system, and they are meeting with enough success in isolated cases to arouse general interest in the question. In one district of the town of Barton, Wis., the Catholics rallied in force at the annual meeting last year, and carried a resolution that no public school should be maintained during the year, and none was held. This year the contest was renewed, and the Catholics carried the same resolution again. At Melrose, Minn., the Catholics engineered a movement to shorten the school year of the public schools in order to compel children to attend a parochial school. Throughout Stevens County, Minn., the Roman Catholics are said to be taught only in the Catholic school, and either the opening or closing hours of the session are devoted to religious instruction given by the priests, all this being in direct violation of the State constitution, and especially of an amendment adopted in 1877 to meet this very condition. Most of this work has been done so quietly as not to attract wide attention, but the evidence of a determined assault upon the public school system are now so clear that its friends are becoming aroused to the necessity of action."

"The Soul."

Our readers will be pleased to know that *Facts Magazine* has branched out into a wider and more influential field of action. Its Editor, Mr. L. L. Whitlock, is well adapted for this work, his investigations the last few years giving him a large experience and ably qualifying him to meet those who do not accept the phenomena as from dejected spirits.

He has the cooperation of Prof. Henry Kiddle, Rev. Minot J. Savage, Rev. O. P. Gifford, Rev. Wm. L. Gill and Dr. B. O. Flower, all of whom have written for the first number of the new journal, the name of which is given above. Many other writers of a similar character are among the promises of the future.

The first number of *The Soul* will contain an interesting illustrated description of independent state-writings produced through the mediumship of Mr. Watkins and Mr. Mansfield, never before published. See advertisement.

Webster's Premontion of his Death.

A correspondent of the *Magazine of American History* relates the following premonition entertained by Daniel Webster: "The night after Webster lost the nomination, the Marine Band (Washington) serenaded him. On arriving at his house no light or other sign of life was visible, but the band played and the crowd cheered until a window in the second story was raised and Webster appeared in his night apparel. When the deafening cheers with which he was received had subsided, he rested his hands on the window-sill, and, leaning forward, spoke in a clear yet sad tone. His concluding remark was this: 'Boys, I am glad to see you, but this is the last time you will hear my voice. I am going to my home, and I feel that I am going to my home to die.' A few months later he died at his home in Marshfield."

A correspondent, whose name we have on file, makes the following curious statement regarding what he recently witnessed at a materializing séance in this city:

"Among other manifestations of spirit-power was a remarkable materialization of a human form that came downward instead of upward, as all other outside manifestations I have witnessed have seemed to come. This began as a luminous appearance, some two or three feet higher than the top of the cabinet and just in front of it. It was for some time without form—a pale, undefined, whitish glow, looking at length somewhat like a suspended pillow-case, which sank slowly toward the floor, its length gradually extending as it descended. Finally, when it had almost reached the floor it began to take human form, and the next moment there stood a woman, so far from the entrance to the cabinet that she could not have emerged from it."

The spirit of selfishness is rampant all over the world to-day—the same as it was when the humble Nazarene took ground against the Jewish Pharisees who prayed at the corners of the streets of Jerusalem to be heard of men, without a particle of morality in their compositions. It is the same to-day in this country and other countries. The venality of the public press is shockingly apparent. No wonder, under these circumstances, that anarchy is abroad in the land, that the poor are at starvation's very door, while the selfish rich are rioting in luxury. The great question is, How long will this state of things exist?

THE HOLLY STREET THEATRE, BOSTON, has maintained since its opening a firm hold upon the popular favor which speaks highly for its able management. On Wednesday evening, Nov. 9th, the second anniversary of its inception, a fine souvenir programme in boards was issued, which is a wonder in the line of the engraving and typographic arts. "Upside Down," a new eccentric and mirth-provoking comedy written for the Delys by Thomas A. Daly and John J. McNally, is now being attractively presented at the Hollis.

Mrs. L. A. Coffin, psychometric reader, will remain at Onset through the winter. Address P. O. Box 1263. She is one of the veterans in the field of her specialty, and deserves the attention of all desiring such services.

Interesting Dedicatory Services

Were held at 1031 Washington street, Boston, on the evening of Wednesday, Nov. 9th, on which occasion the Boston Lyceum Association and the Independent Club (spoken of in another column) took formal possession—the first as lessee and the latter as a tenant—of the rooms formerly known so long and favorably to the citizens of Boston as "Biffin's Bower," where the late Jennie Collins accomplished so much for the benefit of the workingwomen of this city. This is a move in the right direction, and the *BANNER* will do all in its power to make it a success.

The rooms have been thoroughly renovated and refurnished, and commendable enterprise and generosity have combined to prepare them as a field for the doing of the work which naturally falls to an established "headquarters" of the cause in any locality.

On Wednesday evening, 9th inst., after music by Poole's Orchestra, the audience—which crowded the place of assembly to the doors—was called to order by J. William Fletcher (who presided during the exercises). He proceeded to succinctly set forth the objects had in view by the present move.

We are assembled to-night, said Mr. Fletcher, to dedicate these rooms, so that their entire purpose shall be the devotion of more of our thought and more of our strength to that common cause which we believe concerns the welfare of every human soul. The effort would be made to work for Spiritualism in every grand and noble sense—not as limited by any one's special definition of the term.

Mr. Fletcher then spoke eulogistically of the work of Miss Collins, who from the spirit-world was, he believed, a pleased spectator of the loving service for humanity now recommenced in her olden location. He then turned to a kindred purpose, and referred to the generosity and zeal displayed in this regard by Mrs. W. S. Butler and her husband.

He held that the existence of these rooms in Boston—supported by those who felt the inspiration to kindly works which the world of causes has in our day so fully entered upon the world of causes—would in time to come be a cogent answer to the cant and oft-repeated question on the part of the skeptic and churchman: "What good has Spiritualism ever done?"

The organizations under whose auspices the friends were now gathered earnestly believed that while the fatherhood of God was a legitimate point for emphasis, the brotherhood of the race was also to be practically borne in mind and outwrought in deeds of love to a common humanity. Slander and evil-speaking of one another were not to be tolerated in this new abode: Let us as little children, with kindness in our hearts, meet, as time goes by, in these rooms, to work for the cause of the spirit-world, and seek in our lives to draw near the angels and near to each other, in the spirit of earnest endeavor for human improvement.

A song, "Bessie's Prayer," by Blanche Huston; an improvised prayer by Mrs. E. S. Lillie; a recitation, "The Future," by Mrs. J. W. Irving, preluded some strong sentences by that spiritualistic veteran, Dr. H. B. Storer, of Boston. He was glad to be present; was gratified at the bright prospects attending the new movement; felt that he could endorse what the previous speaker had said regarding the generous brother and sister who were now gathered; was owing the fact that these rooms were being so harmoniously dedicated; specially was he pleased with what had been said as to mutual forbearance, and the absence of evil-speaking of one another. Spiritualism, he felt, was doing its noblest work when it led toward efforts to strengthen the ties of brotherhood and sisterhood in the mortal to help and not to hinder; since in efforts to bless and elevate others we as individuals in the mass would be surely elevating ourselves. Let us emphasize the good things that belong to our common nature, rather than the limitations and narrowness that are perhaps too often our concomitants; let us hope for the best, and when we are fit for the best we shall receive it.

Songs by Grace Soles and Miss Annie Black; a recitation by Miss Maria Falls; a selection by Poole's Orchestra; and heartily applauded readings by Miss Lucretia Webster, followed. Mrs. Annie Webster then addressed the assembly with eloquence and perspicuity, and the demand on the *BANNER's* space precludes aught save bare mention of her remarks. She bore earnest testimony to the labors of Mrs. W. S. Butler, the one to whom, more than all else, the success of the present enterprise was due; she spoke of the trials which she had endured, that lady in the past; of the mediumistic labors she had so determinedly prosecuted, and congratulated her upon the brilliant victory now achieved. The present assemblage she felt was convened in commemoration of Mrs. Butler's fidelity to Spiritualism when it was not popular; in commemoration of her justice when she was surrounded by hostile concomitants; and as testimony to the energy she had displayed in the course of the Lyceum and other work she had been privileged to accomplish.

Mrs. Fletcher then introduced Mrs. Butler to the audience, and in so doing bestowed on her a beautiful floral wreath.

Mrs. Butler then responded, returning thanks for the hearty applause and the complimentary expressions she had received; she spoke of her indebtedness in this, as in all her labors, to her faithful control, "Wildflower," gave hearty recognition of the generosity which her husband had ever evinced in all the efforts she had thus far made for the good of the cause, and the benefit of the race. She said that in response to a direct interposition or impression from Spirit Jennie Collins, she would, on Thanksgiving Day—with the assistance of Mr. Tingley, one of Miss O's co-workers—give a dinner in these rooms to the working girls.

Songs by Charles Adams, preluded the assembly by Conductors Webster and Poole's Orchestra.

Mr. W. S. Butler was called on, but declined speaking—referring the audience to William F. Falls as his spokesman. The latter gentleman, in a series of remarks in which the pathetic, the humorous and the sublime were so skillfully blended, spoke of the past trials of the Lyceum and the great work in the way of its pecuniary assistance accomplished of late by Mrs. Butler; and conveyed to the people the pleasant intelligence that he (F.) had in his capacity of Trustee for the Association, Mrs. Butler and Harry Storer, who had been just received from Mr. W. S. Butler, as his speech, a receipted bill making up the amount due for the furnishings, etc., of the rooms; information of which generous gift was received upon the bestowal of a choice bouquet to Mr. B. as the Lyceum Trustee.

J. V. Mansfield, Mrs. Whitlock and Dr. A. H. Richardson feebly addressed the assembly; Hattie Dodge gave a reading; Mr. Louis Poole a violin solo; Prof. Milligan, pianist, also favored the people with selections; the services closed with thanks to all in attendance from Chairman Fletcher; and the singing of "Auld Lang Syne" by the congregation.

The meetings of the Club will be held on Wednesday evenings hereafter; and the Rooms will be open daily from 9 A. M. to 5 P. M.

The flowers with which the apartments had been so tastefully decorated were next day placed in the *Banner of Light* Free Urelo-Room as a memorial tribute to the late Mrs. J. H. Conant.
A letter was received from Horace Seaver, editor of the *Boston Investigator*, congratulating the Lyceum and Mrs. Butler upon the success of their labors.
We are of late in receipt of many kindly letters from friends in different localities, congratulating us upon the success of the *BANNER*, both financially and spiritually; and hoping we shall be kept in the harness many years to come—and that we may enjoy peace, comfort and happiness for the good work we have already accomplished in the years that have passed; for all which we return thanks, and assure the writers thereof that we shall in the future do the best we can to retain their friendship.

