VOL. LXII.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, NOVEMBER 19, 1887.

\$3,00 Per Annum, Postage Free.

NO. 10.

TABLE OF CONTENTS.

FIBST PAGE. - The Reviewer: "Outside the Gates." Literary Department: Sowing and Reaping; or, The Harvest of a Life.

SECOND PAGE. -- Postry: 'Tis Love that makes our Cares Take Wing. New Hampshire State Convention. State Convention in Indiana. November Magazines. A. A. Wheelock at the Phenomena Association, etc.

THIRD PAGE. - Poetry: Duty. Banner Correspondence: Letters from Michigan, New York, Vermont, Kansas, Indiana, Missouri, Rhode Island, Connecticut

FOURTH PAGE.—A Hollow Mockery, The Movement to Bring War to an End, The Same Old Story, The Ban-NER OF LIGHT, Interesting Dedicatory Services, etc. FIFTH PAGE,—An Independent Club. All Sorts of Paragraphs. Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE. - Message Department: Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of John William Flotcher.

SEVENTH PAGE.—Message from Mary Stickney. The Greatest Art Publishers. Book and Miscellaneous Ad-

EIGHTH PAGE.—"Remarkable Visions." Spiritualistic Meetings in Boston, New York, Washington, etc. How Ben. Butler Got Bich, Cleveland (O.) Notes, etc.

The Rebiewer.

"Outside the Gates."

To the Editor of the Banner of Light:

ch re-ted or far mg. ng. nst-ted for

and

A

y;

RS.

hid-Jene-it not work

um

N THE

dren's ation, Chain

rili ap-

105, 40

ES.

It is not often, of late years, that I have found time or inclination to read through continuously 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 sufficiently sets forth the general character and claims of the book as to origin and purport, 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

It is obvious that the general effect of Modern Spir itualism upon the popular mind, whether for good or for evil-for elevation or degradation-depends largely upon the ideas derived from it regarding the conse quences of acts in the present life, as they affect the conditions of the future. It is underlable 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 stage of existence, and to produce the feeling that mortals may ficat along on 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 arowed sentiment of intelligent Spiritualists in genme. On the contrary, as stated by eral at the present t Spirit "Benefice," in his introductory "Thoughts from a Spirit's Standpoint" in this volume. "Spiritu" alists 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 realise this great truth is an open ques-

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-repreach 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 remembrances of the wrong 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 reappear 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 remorseful 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 lash of remorse is like a scorpion's sting to others, the lash of remorae is like a scorpion's sting to his quickened 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 recollec tion of "little unkind acts," and even "words spoken harshiv, but little thought of at the time they were expressed." These things are constantly occurring in the lives of many otherwise very worthy and re spectable 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 be come inscribed wpon the pages of the "book of life," to confront and disquiet one when the day of reveal ment comes. 28 sooner or lister 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 plece of sharp practice, such no doubt as is often commended or winked at in the business world as entitling one to be looked upon as "smart and succ ful": and, moreover, it was prompted by abenevolent wish to provide more bountifully for those dependent upon her exections. Yet the suffering and re which followed: when the soul awakened to a realize tion 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 earnes 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 apiritual graces which are a safeguard against unkind acts and harsh words. Is not here a powerful motive, first to vigorous self-discipline. in order to overcome ondly, to the formation of societies or schools for eth-leal and spiritual culture, where the young (and old, too, it they are willing to Jearn) may be taught these

finer spiritual laws and how to live so as to escape these fearful sufferings outside the gates !??

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 Calyinistic 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 enkindled 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 elapseves, centuries, millenniums-before some souls become sufficiently developed to have any clear perception or realization of wrong in their lives-even to tion 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 unselfah 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.

This passage, together with its entire context, is

and effort in behalf of others, thus turning the thoughts away from self and selfish happiness, and culisting 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 augelic 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 | after their entrance into spirit-life, in searching for perverted religious teachings which prescribe faith in "God," or "Christ," with the exp what somebody else has done, or mere belief in certain doctrines, or performance of certain ceremonials, ing a "great white throne," with saints and angels or the self-infliction of penances, as means of attain worshiping around them; nor do they, on the other ing 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 antiering, 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 acenes of ravishing beauty and friends ready with the ministries 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 untiringly to lift them to higher concentions and realizations of existence. The results of her experience she states in the following weighty words, which throw great light on some of the per

plexing problems of life:

"It is a necessity for the human to rise to greater heights 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 amiction, and thus know how to treat it in others, as well as to learn from its opposite, joy, the ecatasies of perfect peace.

"I did not know the meaning of life till I had suffered. I had been happy, but it was the merry, careless joy of the inexperienced child, not the grave, serene and exquisite peace of the unfolded, cultivated woman. There is a difference in these two stages of happiness which all who have reached a state of trangulity 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, not in the attention to self-interest alone, is the greatest happiness found, but that in the aftention to soul culture, added to the pursuance of height! works for our fallow be ings, do we find such reward for our doings as brings to us an increase of enjoyment and a power of perception such as nothing else can give." plexing problems of life:

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 Olairvoyant," which, whether it be a narrative of fact or an ideal creation, gives many important suggestions of the higher hies which, the gifts of clairvoyance and mediumable. For resultant control is the second mediumable. zation) may subserve, when not prostituted to mere wrong habits and tendencies in ourselves, and, see is given relative to the elevated purposes for which done these gits about be employed; the frequency taken down". The habits and tendencies in ourselves, and, see is given relative to the elevated purposes for which done these gits about the employed; the frequency taken down". The habits of population does not be expectedly to the population of persons who should be admitted at a tence, and only the model of persons who should be admitted at a tence, and only the model of persons who should be admitted at a tence, and only the model of persons who should be admitted at a tence, and only the model of persons who should be admitted at a tence, and only the model of persons who should be admitted at a tence, and only the model of persons who should be admitted at a tence, and the model of persons who should be admitted at a tence, and the model of persons who should be admitted at a tence, and the model of persons who should be admitted at a tence, and the model of persons who should be admitted at a tence, and the model of persons who should be admitted at a tence, and the model of persons who should be admitted at a tence, and the model of persons who should be admitted at a tence, and the model of persons who should be admitted at a tence, and the model of persons who should be admitted at a tence. The model of persons who should be admitted at a tence, and the model of persons who should be admitted at a tence of the model of persons who should be admitted at a tence of the model of persons who should be admitted at a tence of the model of persons who should be admitted at a tence of the model of the wonder-mongering or money getting. Valdable advice

fulness, to some moral weakness or teleration 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 scaring 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 har mealensly 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 heretic afficient account to have

It may be that hardly sufficient account is her taken of the harmful influence 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 seance-room; but doubtless the permitted presence of such persons at scances is largely attributable to want of an elevated spiritual one 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 sareful and just consideration than it has been wont to receive; and no very satisfactory or conclusive demonstrations of a continued life, free from all suspicion of fraud, much less any instructive communication from that life, through resmbodied 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 infra mundane. They result in too frequent sessions, growded 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:

This passage, together with its entire context, is commended to the serious study, on the one hand, of those few Spiritualists who discrip deny the existence of any evil spirits; and, on the other, of those who in cline to denounce all as evil, "" demons," because of some unpleasant experience of their own. Probably a careful search of their own hearts, motives and surroundings would disclose how it happened that the powers of 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 in these pages, appear to have spent no time, either of these beings, in human form, literally occupyworshiping 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 goul 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, de-prayed, darkened and wrotched souls may in time be transformed into angels of light and goodness; but 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 to there! And while the spirit authors of this book make no claim to personal association in spirit-life with Jesus of Nazareth, yet "Benefice" recognizes his extatence by speaking of "the pure, white soul of the Nazarene," and the whole effort of that wise teacher and his angel daughters. Morns and Susie, seems to be to exemplify the Christ-spirit of unselfish labor for the debased, and to incite 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, corresponding to what has been learned from other sources, and it 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 that spheres or planes of being of which this book gives no hint. " In the Pather's

house are many mansions." But one might easily write a volume in calling attention to the excellences 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 meth-ods for training the young; it should be read by children, who will derive from it just and noble views of true living for this world and the next; it should be read especially by mediums of all classes, who may learn from it how to sydd many dangers, and to use their gifts for the worthlest ends; it should be read by clergymen and religious baschers of all persuasions, by clergymen and religious bascher of all persuasions, for they can liardly fail to derive from it some important suggestions of what way be true regarding the life to come, and far well lies to come, and far well lies to the them must of them are wont to teach; and fastly, it should be read by all who would obtain the and rational conceptions of spirit-life, the relations of the present to the future, and the true means of spiritual progress, here and havestern the second of the present to the future. Arlington, Mass, heresfter-A. R. NEWTON.

Niterary Aepartment.

SOWING AND REAPING;

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 horn 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 nigh deserted by that boisterous 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 most important one to the place, it being no less than the dedication of the building for the love, an' tell her I'll be in to see her before I 'purposes of instruction and of educational go home. Lem me see-whar do ye live?" work." The exercises proved to be of a most up two flights. Thank you; she'll 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 repast our old friend had contributed liberally, bringing to town in his team, that morning, several boiled 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 numerons 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 contracting 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 jeer 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.

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 guese, but I came round after the posy: 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 do n'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," subbed 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 Susle 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 hall on dedication day."

"The good Lord defend us i" 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 purtiest bunch I've got. I calkerlated it wud do for Minister Cravson, but ye jest take it along to Susie, with my

"In Chaucer's Alley, first door on the right, see you, and ever so much obliged for the posy. 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! yes. 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 eve.

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 Meigr, 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 lit-

"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 agin. Here's some money to git 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 agin." 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 Who can tell, as he passes along in life, giving. Allentown, the Sabbath day had been treated with greater respect by its humbler 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 bad 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 Susie Meigs, 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 Meigs girls home, and in a moment he was again scated in their little, low, back room. Susie 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 de- once interesting and pleasant to look upon. ceived by this report from the unpracticed baseless signs, that consumptives show; and in his heart he felt that Susle would never regain her lost strength.

"How would ye like to leave this old alley and go to live on a farm, where ye could smell the sweet, fresh grass and sunny air, and have all the milk ye wanted to drink an' all the eggs ye 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 young life! What could be mean? Go from Chaucer's Alley to the sweet, green lanes and flower-gemmed meadows of the country! Susie had fancied such a change in her dreams of heaven, but never anything like that for her eyes on her caller, who went on:

"I've been talking with my darter. Marthy -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, an' 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 Marthy round the house an' be company for you; an' 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, an' the wayside posies be jest nodding as though they knew all about it. My team's at the door, an' all ye've got to do is to put on yer things.'

What will we do with the furniture?" asked Susie, 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 have n't, then let Granny Wells, the old woman down below, have what's here. 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 Susie down to the carriage, and placing her upon its back seat in a reclining position, arranged the oushions 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-bye 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 | usual, only that the vacancy made by the abwas conveyed to a large and airy chamber, and sence of their loved charge was one keenly felt left to rest upon the anowy cover of its comfortable bed. With a branch of fragrant flowers continued to live in the home, and indeed she upon the pillow, and the sweet spring breezes finding their way through the open window be- become. No one realized how the child grieved youd the crisp muslin curtains, to linger around the reclining form and stir the little tendrils of brown hair upon her brow, Susie closed her eyes, and fancied herself in heaven, beyond the pain, and weariness, and strife of earth.

scene, the sick girl sank into a reviving alumber, and when she awoke she found her hostess guished the maiden when called upon to yield standing by her side holding a tray of refreshments before her. Of this the girl partook with her country's weal, 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 aisters; 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 swestness and beauty in existence such as she had never known. After a while, Susie revived sufficiently to be able to leave her room, and with the assistance of others to descend to the claim, "I sorter know'd Jane was a likely gall 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 Since the departure of Susie Meigs, a gentle, her to tild through the lanes and shady places, perceful atmosphere seemed to fill every possible through the lanes and shady places.

working-girl through all the precious hours of that pleasant summer-time.

In the meanwhile Jane settled into her place useful member of the household, making up in willingness and in her eager desire to learn for the eyes of the family. Her cheerful disposition and never-failing good nature brought sunshine into the house, and not one of its inmates doors on the Sabbath following his visit to 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 rosiness, 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

On his weekly visits to Allentown, the old child, who knew nothing of the flattering but 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 been the discordant accompaniment to her sad | 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 Susie Meigs were only life on earth, and now she gazed with startled 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 there fore 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 Susie Meigs, that looked upon the scene from the vinedraped 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 Susie 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 Susie Meigs, and it was soon acknowledged by each member of the 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 failing 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, ere 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 by each member of the family. Little Jane could not be spared from it, so useful had she for her sister, but for a time the bloom faded from her cheek and the light from her eye.

She shirked no duty, however, and every morning found her at her tasks, bravely fighting down the pain that battled in her little breast; Lulled to rest by the peaceful quiet of the and in these days showing something of the heroism and self-sacrifice that later in life distinthe treasure of her heart for her country and

> 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 exfrom 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 !" a sauch role of

and never was high lady waited on more de- tion of the old dwelling. An influence, calm, votedly by her retainers than was this simple | 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. No at the farm. As general helper she made a 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 her lack of skill, and rapidly finding favor in 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. TIS LOVE THAT MAKES OUR CARES TAKE WING.

BY BELLE BUSH. Ah 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 fading flower or autumn rain.

No wailing winds or desert plain. Can give them thought or sense of pain. Not e'en the sere and withered leaf, Or quick 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 rife. .. And Nature fair, in every mood. Will wake our beart'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.

Such love doth always sunshine bring. Belvidere Seminary, New Jersey. New Hampshire State Convention.

[Reported for the Banner of Light,]

"'T is love that makes our cares take wing,

The Quarterly Convention of the New Hampshire State 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 2:30 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. Craddock 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

dents of her life, and closed with descriptions of spirits present. She was followed by B. B. Craddock and H. E. Bennett of Boston.

Evening — After singing, Mrs. Craddock gave a very least of it; the Identity of 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. H. B. Storer in a very attractive way, as usual, addressed the meeting. the meeting.

SATURDAY, OCT. 29TH.

SATURDAY, OCT. 29TH.

Morning.—Conference opened with music. Remarks by Bros. Craddock, Storer and Chase. Song, "Two Little Shoes and a Ringtet of Hair." Bro. Bennet related personal experiences, and spoke of the joys of spiritual unfoldment. E. W. Emerson referred to his trials while being developed, and slosed with descriptions of spirits. Jennie B. Hagan spoke briefly, and gave two poems on "The Plymouths of New England," and "Homes in the Life Beyond."

Afternoon.—Song, "Beautiful Home Over There." The address following by Dr. Storer was worthy the occasion and the reputation of the speaker. Song. Miss Hagan referred to the sentiment of the song, and spoke very acceptably at some length, closing with a poem on "Angel Ministrations." Session concluded with tests by E. W. Emerson.

Evening.—Music by choir. Mrs. E. T. Booth, of Millord, read a paper upon "Temperance and Reform," full of good points, and eliciting repeated applicuse from the audience. Bong. Warren Chase warmly endorsed the essay, giving a half-hour talk in his best vein. E. W. Emerson gave names, and described twenty-six dwellers in the Summer Land, all of whom were recognized.

BUNDAY, OCT. BOTH. Morning.—Conference. Music. Dr. Storer emphasized the need of more conferences in every neighborhood for the discussion of the vital issues of the day. Mrs. Craddock remarked that men are saved not for Christ's sake, but for their own and their children's. The time of the Conference was fully occupied by Warren Chase, H. S. Chase of Plymouth, S. B. Craddock, J. M. Fletcher, C. F. Livingstone and H. E. Bennett.

dock, J. M. Fletcher, C. F. Livingstone and H. E. Bennett.

After an invocation Miss Hagan gave an excellent discourse upon "Man and His Destiny," with impromptu poems on "Coming into Harbor." Charity," My Home on the Other Side," and "Still Higher." Afternoon.—Music by the choir. Invocation by Mrs. Cradock, with address, in which she considered Death, as the last enemy, conquered by a knowledge of the continuation of life, methods of gaining information, and no death, but life. Bong, "Only a Thin Vell Between Us." Dr. Storer occupied the next half hour with an eloquent talk on Death and the after-life. The session was closed by R. W. Emerson with tests, they, as the state of the continuation of life intenses excitement among those not a unfilled with such direct proofs of spirit presence.

ence,

Eventure, Muste by the choir. This, the closing
session of the Convention, was devoted to twentyminute specific by Warren Chase, J. M. Fictcher,
Dr. Storer and B. P. Burpec. Miss Jennie B. Hagan
improvised poems on "Life," "Eternity," and "True
Progress."

Progress."

The programme of the evening was a test of good things. Bro. Emerson slosed the session with tests. At the several sessions ope hundred and thirty-five names were given by him, and nearly if not quite all were recognized, Bro. La. 1 offered the following resolution:

Olution:

Resolved. That the thanks of this Convention be extended to the friends in Flymouth for the use of the church the entertainment of the speakers and friends in attendance; and to the hotel for reduced rates, to the railroad efficials for reduction in fares, to the officers of the Association, and to the singers and all who have contributed to make this Convention a success. The resolution was adopted and the Convention ad-The recommon was accepted and any appearance of the minetery of this meeting is simply a prostition of the messaci at Franklin Falls last June. Observations with a secret the interest steadily increases, with the admission log, the observation of the common with the samulation log, the observation of the common was library backed with a throat of onlicing history. The common was a supplied to the common was a supplied

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. 8d.

Hall, Auderson, Nov. 3d.

The meeting was called to order by Dr. Westerfield, at ten A. M. Dr. E. W. H. Beek of Delphi was chosen temporary President and Dr. J. W. Westerfield, Becretary. The Chair appointed Dr. Westerfield, Dr. Hilligoss and Mrs. M. E. Taylor a committee on programme. Short speeches were made by Mr. G. W. Kates, Mrs. Kates, Mrs. Taylor and others. A business meeting was held at two P. M., Thursday, at which conferences looking toward a State organization were held. In the evening Mrs. Kates lectured, under control, to 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. After singing by the choir and an invocation by Bro. Kates, Dr. Westerfield resigned as Secretary, and G. W. Hunter was elected in his stead. On motion, the President appointed a Committee on Organization as follows: Dr. J. W. Westerfield of Anderson, Chairman; E. W. Bowman of Penneville, J. V. Wyncoop of Kirklin, G. W. Hunter of Indianapolis, Mrs. Caroline Hilligoss of La Pelle, Mrs. M. E. Taylor of Indianapolis, and Mrs. F. M. Beck, Delphi, who were instructed to prepare a Constitution for the organization of a State Association and to report at ten A. M. Saturday.

Meetings were held at 2 P. M. and 7 P. M. Friday. In the evening G. W. Kates lectured to an audience which filed the entire hall, many going away who came late to find they could not get in. Bro. Kates made a powerful and impressive speech, and was congratulated on all sides. Mrs. Kates gave readings, which, as delineations of character and as to facts of the parties' past history, were astonishingly correct, moving skeptics to say "here is a woman who has told us all we ever did."

The Convention met Saturday at 10 A. M., and after the usual exercises the following report of the committee on organization was present The meeting was called to order by Dr. Wester-

CONSTITUTION OF THE INDIANA ASSOCIATION OF BPIRITUALIBTS.

"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 promulgation of the fundamental principles of eternal existence, and the inter-relation of material and spiritual planes of life, by the publication of spiritual iterature and promotion of spiritual lectures by a missionary system of itinerant speaking, and the multiplication of opportunities for honest investigation of phenomenal 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 spiricommunion who shall make application to and be accepted by the Executive Committee of the Association, and who 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 duties of this Executive Committee shall be such as usually pertain to like officers of similar organizations.

Term of Office.—The Executive Committee of this

garizations.

Term of Office.—The Executive Committee of this Association snall be elected annually at the regular annual meeting of the Association as bereinafter 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.

Ouorum.—At all meetings of this Association, fif-

mage payable to the Trustees for the benefit of the Association.

Quorum.—At all meetings of this Association, fifteen members thereof shall constitute a quorum.

Powers 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.

Ministers.—The Executive Committee of this Association shall have power to ordain as minister, with all the privileges and functions pertaining thereto, any member of this Association shall have power to make such By-Laws and the may be allowed morally and intellectually competent.

By-Laws.—This Association shall have power to make such By-Laws and the may deem necessary at any annual or special meeting of the Association, provided the same are not in 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 officers were elected for the enuing year: Dr. E. W. H. Beck, Delphi, President; A. B. Goodykoontz, Jonesboro, and Mrs. Caroline Hilligoss, La Pelle, Vice Presidents; Dr. J. W. Westerfield, Anderson, Treasurer; Geo. W. Hunter, Indianapolis, Secretary; Trustees: W. Hibbits, Muncle; J. K. Bond, Greensboro; Dr. G. N. Hilligoss, La Pelle, Ik. N. Best, Winchester. Bro. Beck thanked the Association for the cause. It was resolved that the society be chartered, and the "Indiana Association of Spiritualists" will be very soon one of the legally incorporated bodies of the State.

By motion of Dr. Hilligoss, the next meeting of the Association is to be held in Anderson on the Thurs.

very soon one of the legally incorporated bodies of the State.

By motion of Dr. Hilligoss, the next meeting of the Association is to be held in Anderson on the Thursday before the third Sunday in September, 1883. 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 Mrs. Kates in readings.

Sunday, Nov. 6th, meetings were held as usual. Mrs. Kates spoke in the morning; conference meeting at two P. M. Mr. Kates lectured in the evening. At the close of the meeting, on Sunday night, the Secretary offered the following resolutions, which were unanimously adopted:

Recolved, That the Indiana Association of Spiritualists in convention assembled, extend to Bro. G. W. Kates and

Resolved, That the Indiana Association of Spiritualists in convention assembled, extend to Bro. G. W. Kates and wife grateful thanks for their valuable services in the State during the last month, and that this Convention recognizes these alous work of Bro. Kates and wife, which from day to day has contributed so largely to the success of this Convention, and for this we give them our thanks.

Resolved, That we thank Dr. J. W. Westerfield for the ability and interest he has manifested and diligence displayed for the welfare of the members of this Convention, and for the aid given to the organization.

Resolved, That the little Harris sisters go from here with the best wishes of every member of this Convention, and that we send our blessing with them in their grand work.

This report would not be complete if it should fail to notice the two little nine-year-old twins—Beea and

This report would not be complete if it should fail to notice the two little nine-year-old twins—Beea and Birdle Harris, of Decatur, Mich. They sang and recited in a manner to cause wonder, both being mediums. At all the meetings these two little girls were present, looking and acting so much alike that one could scarce distinguish them apart. Their singing was a marked feature of the Convention, and created and interest as your reporter payer before any exsuch interest as your reporter never before saw ex-hibited in people so young. NOTES.

Nearly all the prominent Spiritualists of Northern Nearly an toe prominent Spatialists of Atomical Indiana were present.

"A more harmonious Convention was never held," was the sentiment often expressed.

G. W. Kates's readings from Lizzle Doten's poems always arrest the attention. Bro. Kates is an electionist of great ability; his reading on Sunday aftermore averaged a sensation. noon created a sensation.

Mrs. Kates selected strangers at random, and in her

delineations made no mistake.

Dr. Westerfield was the busiest man in the Convention. He seemed to be always just where needed at

tion. He seemed to be always just where needed at the right moment.

The Secretary requests every Spiritualist in Indiana to correspond with him at Indianapolis, preparatory for the work to be done the coming year.

At all the meetings the audiences were quiet, attentive and interested.

GEO. W. HUNTER, Secretary. Indianapolis, Ind.

November Magazines.

Wallian's paper read at the International Medical Congress on "The Neglect of Non-Medicinal Therapeutics." New York: 1398 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 dogmas, 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 is it not singular, if it is of so little account as he ascribes, that the ablest clergymen of England and America are called upon to do their utmost to counteract its influence and stay its further development? Prof. Stuckenburg, 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 & Wagnalls.

THE GNOSTIC.—"Psychometry," by A. K. C., a "Rosy Cross Sermon" by F. B. Dowd, "Divine Science," by Anna Kingsford, M. D., and an article responding in the affirmative to the question's Have Animals Souls?" with several incidents illustrative, are smong the contents. San Francisco, Cal.: Mrs. M. E. Cramer, 824 17th street.

PHEENOLOGICAL 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

THE BIZABRE. NOTES AND QUERIES .- Much in formation 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 SIDERBAL MESSENGER contains its usual number and variety of articles upon matters interest. ing 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

THE THEOSOPHIST.—The latest number at hand (October) contains a translation of the Viveka Chudamani of Bankaracharya-"The Crest 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.

A. A. Wheelock at the Phenomena Association.

At the meeting of the Spiritualist Phenomena Association Sunday evening, Nov. 6th, Mr. A. A. Wheelock spoke upon "The True Relation of Spirit and Matter." which was treated in the peculiarly interesting, vigorous and original style of the speaker, holding the close attention and deep interest of the audience from beginning to its close. His keen and sarcastic analysis of Prof. Buchner's statement in regard to Spiritualism, especially clairvoyance and the return of spirits, moved the audience repeatedly to applaud his utterances.

return of spirits, moved the audience repeatedly to applaud his utterances.

Reading the great scientist's statement to the audience, to fairly show his position, "Clairvoyance, that is, perception beyond the natural reach, is, on physical grounds, an impossibility," "Wonderful scientific discovery!" exclaimed the speaker. "Who ever claimed clairvoyance rested on 'physical grounds'? What Spiritualist, howsoever ignorant or unlearned, ever supposed that trees and rocks had 'perception'—clairvoyant or otherwise? Who ever supposed that a board fonce, a lumber wagon or a rail fence could see each other or have perception on 'physical grounds.' The fact is, there is no 'physical ground' in the matter. Clairvoyance is not physical in power or sense—simply because, in the last analysis, there is neither power, sensation, perception power and consciousness within reach and slope of the 'senses,' belong to spirit. Hence power and consciousness within reach and scope of the senses, belong to spirit. Hence scope of the 'senses,' belong to spirit. Hence clairvoyance is perception of and by spirit-sight—and not only a possibility, but a well attested scientific fact, and not, on physical grounds, an impossibility!"

Then when he read: "No dead man has ever returned to earth," "No," exclaimed the speaker, "none but a bigoted scientist would

uppose or dream they could. Spiritualists do not believe that 'dead men' either leave the and return! If not, how are you ever to get away from the body? Are you going to cling to this body forever? You know better."

The hearty applause by the whole audience, at the conclusion of this address, showed the deep appreciation of all who were privileged to hear it.

A Complete Success.

"How do you like your new typewriter?" inquired the agent.
"It's immense!" was the enthusiastic re-"I wonder how I ever got along without it."
"Well, would you mind giving me a little tes-

timonial to that effect? "Certainly not; do it gladly."
So he rolled up his sleeves and in an incred-

So he rolled up his sleeves and in an incredibly short time pounded out this:
"afted Using thee automatig Back-actional atype writ,er for three emonths and Over. I unhesitattingsly pronounce it prono nee it to be all ad even more than the Manufacturs claim? for it. During the time been in our possession e.i. th ree months! id has nore than than paid paid for itself in the Saveing off time and labra."?
"There you are, sir."
"Thanks," said the agent, dublously.—New York Sun.

York Sun.

November Magazines.

The Path.—The article of greatest value and of most interest is a paper by R. S. Gollins—the first part of which is given—on "The Theosophical Meaning of Goethe's Faust." It evinces deep analytical skill and spiritual perception in the writer, who considers the poem to be, as a literary production, the best representative of the spiritual and intellectual problems of the eighteenth and nineteenth centuries, and to include the whole spirit of modern lite, in all its phases. New York. Bottom: Dameil, Upham & Co.

Mental Healing.—A full report of proceedings at the Mental Healing.—B. J. H. Bewey into Chandler street.

Mental Boienne Magazine.—Dr. J. H. Bewey constitutes the bight of the contexts. Bostone Mental Healing.—A is it has frequently been destinated by the discovered whether this publication accepted the truths of Spiritualism, the following passages from an article by fits edito, Prol. A. J. Swarts, may be faken furniture of spiritualism, the following passages from an article by fits edito, Prol. A. J. Swarts, may be faken furniture of spiritualism, the following passages from an article by fits edito, Prol. A. J. Swarts, may be faken furniture to go through the mannowerse witnessed...

Our Beience holds that all sweb claims are debusions that they are more beliefs seek nonzeros wear normal part with the higher understanding of Caristina Sci. Care to the point of the properties of the profile of the pro

Think oft of your duty to God, Though sorely shiloted 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.

Fail not in your duty to do, Nor yet in your duty to know; 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 Whi -John Whiteley.

Banner Correspondence.

Michigan.

ADRIAN .- O. S. Barrett writes: "I saw a communication in the Eastern Star from the spirit-world, saving '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 animated 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, 'Mamy,' 'Topsy,' 'Gypsy' and 'Niggar.' 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 them their lesson, curiosity and intelli-gence beaming from their eyes. 'Niggar,' 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 intelligibly 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 and leave me. 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 dled 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 im-

CAPAC.-Mrs. Nellie S. 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 Spirituallist 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.

er is, on on, nd

at-cal

zet

in-

re-ith-

tes-

un-be m?

ntry nich

eral ed a and

the

and ding high

es is

orn-

4 01

ils. Wili most

one

hich the

at decision

Perhaps you do not realize, in the city of Boston, where you can procure suitable halls and have a beau-tiful temple of your own to assemble in to exchange 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 heautiful 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 Capac, but am kept so busy in the lecture field, 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 faith ful 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 meet-ing 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 conqueror." New York.

NEW YORK CITY.-Montague R. Leverson, D. Ph.

and M. A., of the University of Göttingen, North Ger many, writes as follows to the Seybert Commission : "Gentlemen: I have read your Preliminary Report with great care, and am reluctantly forced to the con-clusion 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 Heller's tricks. From a love of science, and not with any intention of practicing medicine, I now at filty-seven years of age have entered as a student in the College of Physicians, and Surgeons here. I have seen slate-writing performances which, with all my knowledge of Heller'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 gence 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 till I procure further means of knowledge. I will, however, state that from the numerous facts which it embraces in its theory Lam: more disposed to look upon the Buddhistic philosophy as an adumbration of the truth than any other theory

I have yet come across.

Henew, 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."

NEW YORK CITY .- H." informs us that the fourth in the series of seances under the management of Mr. T. Merritt was given on Monday evening, November 7th, at Mrs. Gray's pariors, 323 West 34th street, New York. Mrs. A. L. Pennell, of Boston, and played and improvised with marked excellence on the I ever heard from the pulpit in all the churches I have Cloth, 75 cents; postage 6 cents. plane; and Mrs. J. O. Goodwin sang very sceeptably. attended the last twenty years. Every honest investor was promised to the pulpit in all the churches I have gonts.

16th, at Adelphi Hall.

SARATOGA SPRINGS .- E. J. Huling writes: "The First Society of Spiritualists has had quite an awakening; during the month of October we had two Sunday services by Mrs. Carrie E. S. Twing, supplemented by tests from 'Ikabod,' followed by one service each from Mrs. Nellie J. T. Brigham and Mrs. H. Morse-Baker. Mrs. Twing was with us again the first Sunday in November, and our spacious hall could not accommodate the crowd desiring to hear her.

Dr. W. B. Mills, the very efficient President, who has been spending the summer on his farm, a few miles out, will soon come into the village with his family, and then our Aid Society will work again. As the result of last winter's service on the part of the 'Ladies' Aid,' we have a new organ. What will be the outcome of this winter's work is yet to be seen."

Vermont.

PROCTORSVILLE,-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 de lightful weeks at, our camps by lake and sea. I am always interested in the descriptions of scances, 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 paths wherein we tread, who have been our beacon-lights; and shall they not illumine our pathways still? One such was and is Mrs. Lucretia Fullam 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 Rureka Hail, 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. P. Wilder, passed to the higher life some four years ago, since which time Mrs. Weston has cared for her sisteries amily to a large extent. She was an excellent life. Processes; or, How the Spirit Body Grows. Two Papers, given in the interest of Spiritual Science, by the dictation of the later PROFESSOR M. FARADAY, of English Price 10 cents. ter's family to a large extent. She was an excellent medium, and many proofs of immortality have come to us through her inspired lins. 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 weari ness of age.

I had a delightful experience through the mediumship of Mrs. Carrie E. S. Twing 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 earth-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 placewhere it had lain, and said soldlers, Indians and ne groes had traveled there; that the officers were threecornered 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 minis-

tering angels come to comfort and bless ! Mrs. O. I. 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 some times and brighten our pathways often by loving thoughts of us who are yet waiting mid the shad-

Kansas.

FAIRMOUNT.—A. H. Nicholas addresses the following as a "Message to Spirits": "We bring you of Mankind. 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 collograte 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 satisses 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 induced many to reform—forsake evil habits, and progress above and beyond conditions of trouble, into those of pleasantness. The thought that you know of our mis deeds is a powerful restraint on our acts, leading and inclining 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

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

Indiana.

BICHMOND .- 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 Tele-gram 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, im-parted thereat by her. Her mediumship, it is stated, came to her, by inheritance, her psychometric gift ex-hibiting itself in ,early childhood. Among other inci-dents of her experience she said, "Sometimes I read people in the cars just to amuse Mr. Kates. Not long ago we were on a train, and a man sitting near me had a valise. In that valise I saw a lot of burglars' tools just as plain as if: I had opened the satchel. I saw little saws and hammers and gimlets, brace and bits, and all such implements, and told Mr. Kates what I saw. I spoke about spirits, and the man got

up and left the car."

E. d. November 1. Missouri.

MONTGOMBRY.—Dora St. Clair writes: "I sent Mrs. Dr. Bleanor, Martin, Columbus, O., a scaled let-ter, 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 hastliy, I wish to make amend in this testimony to her reliability."

A 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 scances at Mrs. Allen's, 268 Washington street, Providence, and feel to say that I have received more proof Mr. G. W. Van Horn, of New York, gave descriptions of a life hereafter from that little cabinet in the corof what they saw appritually string Amelio Cornelos ner of the room than I ever got from all the preaching.

Mrs. Goodwin announced that the fifth scance of the | tigator that visits the city, and falls to attend one of series would be given on Wednesday evening, Nov. ber seances, 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 cab inet as critically as they choose."

Connecticut.

NORWICH .- Mrs. J. A. Chapman, Secretary, writes Mrs. H. S. Lake and Prof. W. P. 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.

during the month they have ministered to us:

Resolved, That we tender Mrs. Lake and Prof. Pack our
sinorer thanks for their interest in the cause of Spiritualism; for the elequent words of truth and justice they have
expressed; and we carnestly desire that their lives may be
radiant with the sunabline of presperity. That their path
be strewn with flowers, while loving angels guide them by
their wisdom through this life into the beautiful beyond, is
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 Maury 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."

FARADAY'S PAMPHLETS.

THE RELATION OF THE SPIRITUAL TO THE MATERIAL UNIVERSE; THE LAW OF CONTROL.

Two papers, given in the interest of Spiritual Science, by the dictation of the late PROF. M. FARADAY, of England. Paper. Price 15 cents.

THE DEVELOPMENT OF THE SPIRIT

THE DEVELOPMENT OF THE SPIRIT AFTER TRANSITION. By the late M. FARADAY. THE ORIGIN OF RELIGIONS, and their influence upon the Mental Development of the Human Race. Transcribed at the request of a Bandof Ancient Philosophers, by the late M. FARADAY, of England. Paper, 10 cents.

THE PROCESS OF MENTAL ACTION; or, How we Think. By Spirit PROF. M. FARADAY, Paper, Price 15 cents.

OBSESSION; or, The Origin of Evil. A paper given in the interest of Spiritual Science. Paper.

Price 10 cents.

PROGRESSION: or, How a Spirit Advances in Spirit-Life, THE EVOLUTION OF MAN. Two papers, given in the interest of Spiritual Science. By Spirit MICHAEL FARADAY. Paper, pp. 35. 15 cents. JESUS CHRIST. A FICTION. Transcribed by M. FARADAY, late Electrician and Chemist of the Royal Institution, London. Paper, 50 cents, postage free, THE RELATIONS OF SCIENCE TO THE PHENOMENA OF LIFE. By PROF. MICHAEL FARADAY, late Electrician and Chemist, of England. Paper, price 10 cents. For sale by COLBY & RICH.

SAMUEL BOWLES'S PAMPHLETS.

EXPERIENCES OF SAMUEL BOWLES, Late Editor of the Springfield (Mass.) Republican, in Spirit-Life; or, Life as he now sees it, Written through the Mediumship of Carrie E. S. Twing. New edition, with Supplement. Paper. Price 25 cents.

ATER PAPERS. A Supplement to the EX-PERIENCES OF SAMUEL BOWLES, late Editor of the Springfield (Mass.) Republican, in Spirit-Life; or, Life as He Now Sees it from aspiritual Standpoint, Written through the mediumship of Carrie E. S. Twing. Price 10 cents. CONTRASTS IN SPIRIT-LIFE; And Recent

Experiences of Samuel Bowles, late Editor of the Spring-field (Mass.) Republican, in the First Five Spheres. Also Thrilling Account of the late Fresident Garfield's Reception in the Spirit-World. Written through the hand of Carrie E. S. Twing, Westfield, N. Y. Price & Cents. INTERVIEWS WITH SPIRITS: Joan d'Aro; Napoleon Bonaparte; ignatius Loyola; Prince Leopold; Queen Elizabeth, and many others. Price 50 cents, For sale by COLBY & RIOH.

A CHSA W. SPRAGUE'S AND MARY OLARK'S Experiences in the First Ten Spheres of Spirit-Life. Siedlum-ATHALDINE SMITH, Oswego, N.Y. Paper. Price 20 cents. Forsale by COLBY & RICH.

Land and Labor

SONGS.

A Choice Collection of One Hundred and Thirty Popular, New and Original Composition, with Radical Words, to Favorite Old Familiar Tunes; also about Eighty New Pieces of Music, arranged for

Quartets and Solos, with Ringing Choruses, All designed for Land and Labor Loctures, Anti-Povert Bocieties, George-McGlynn New Cross Crusade Meedings, Enights of Labor Assemblies, Trade Union Associations, and all Orders or Lodges intended to improve the

Especially prepared for

The United Labor Party Campaigns, Also for Amusements, the Home Circle, and to Cheer and Encourage Every Friend of Justice, Peace and Progress,

BY B. M. LAWRENCE, M. D., Author of "Celestial Sonnets," "The National Labor Songster," "Temperance and Progressive Songs," etc. This work consists of many of the pieces taken from Dr. Lawrence's "Celestial Sonnets" and other of his Song Books, beside a large number of new pieces, pp. 126. Price 25 cents. 12 copies, \$2,25.

For sale by COLBY & RICH.

THE KABALA DENUDATA

(TRANSLATED INTO ENGLISH), Containing the following Books of the Zohar: 1. The Book of Concealed Mystery:

2. The Greater Holy Assembly; 3. The Lesser Holy Assembly. BY S. LIDDELL MACGREGOR MATHERS.

Fra. Ros. Cru.

Fra. Ros. Cru.

To every person who really wishes to understand the hidden meaning of the Old Testament, and especially of Genesis, to the student of Occult Literature, and last, but not least, to the Cosmogonical Mystic, the study of this work will be found invaluable.

This work is one that no occult student should be without, inasmuch as it is the key and fountain-head of the mystical ideas held by the great mediaval philosophers.

Cloth: price St.O.,

For sale by COLBY & RICH.

THE Children's Progressive Lyceum EDUCATOR.

CONTAINING EASY AND PROGRESSIVE LESSONS ON THE SPIRITUAL PHILOSOPHY AND THE SPIRITUAL AND MOBAL CULTURE OF CHILDREN.

BY ALONZO DANFORTH.

The author says: "In presenting these series of lessons, it is with the fullest assurance that Spiritualism, for its enduring base in the coming generations, must have Lyceum teachings as a sure foundation on which the prosperity of its sublime philosophy must rest."

They consist of a series of Cards for use in Children's Progressive Lyceums, each Card containing an Invocation, an appropriate Foem, Questions and Answers, Silver Chain Recitations, etc.

Five numbers have already been issued, and more will appear from time to time. "Incompare the prosperior of the contained of t

THE SEVEN CREATIVE PRINCIPLES.

By HIRAM E. BUTLER, as set forth in Seven Lectures before the Seelety for Esoteric Culture, at Boston, Mass., together with his Introductory Lecture. "The Idea of God," and also a Lecture on "Color."

of God," and also a Lecture on "Color."

Embellished with eight colored plates, showing the relation of the Seven Frimitive Colors to the Seven Creative Principles in Nature. It investigates a department of thought highly important not only by the metaphysical knowledge presented, but still more by the possibilities of attainment, suggested by this knowledge and realized by methodically applying it is Self-Culture.

Cloth, with Author's portrait, \$1,50; postage 8 cents.

For sale by COLBY. & RICH.

A REPORT OF THE

MYSTERIOUS NOISES

Heard in the house of MR. JOHN D. FOX, in Hydesville, Arcadia, Wayne Co., N.Y. Authenticated by the Certificates and confirmed by the Statements of the citizens of that place and vicinity.

Originally published in 1846 by E. E. Lewis, and now re-published by J. P. Thorndyke. Pamphlet: price 25 cents. For sale by CULBY & RICH.

A N EYE-OPENER. "Citateur, par Pigault."

A. Le Brun, Doubts of Inndels; Embodying thirty important questions to the clergy. Also, forty close questions to the Doctors of Divisity, by EEPA.

Citch, 75 cents; postage 6 cents, Paper, 80 cents; postage

Miscellaneous.

THE

N. D.C. AXE and TRUE KEY-STONE

A FOUR-PAGE WEEKLY JOURNAL, especially devoted to the Development of Mediumship, and official organ of The National Developing Circle. Terms of subscription, \$1,50 per annum, which includes a year's certificate of membership in the N. D. C.

Sample Copy Free.

Bond for Book, "How to Become a Medium in Your Own Home," and a personal scaled letter designating all your phases of Mediumship, all for 15 cents.

JAMES A. BLISS, N. E. Corner of 8th and Mound Streets,

CINCINNATI, OHIO. New Thoughts

A VIGOROUS, Eight-Page Weekly Journal devoted to MPIRITUALISM and General Heligious and Political Reform.

Published every Saturday by MOSES HULL & CO. at Des Moines, Iowa.

The Organ of the Mississippi Valloy Association of Spiritualists.

NEW THOUGHT is a quartofilled with interesting matter, WRITTEN EXPRESSLY for its columns, on the various phases of Spiritualism and General Reform, and nicely printed on heavy paper.

Terms of Subscription: One year, \$1.50; its months, 25 cents; three menths, 40 cents; angle number, 5 cents.

75 cents: three months, 40 cents; alugic number, 5 cents, NEW THOUGHT will be sent to new subscribers three months on trial for twenty-five cents—a sum which barely covers the price of blank paper and press-work. Sample copies free. The Weekly Discourse,

A Pamphlet (especially arranged for binding) Containing one of the Discourses given through theor ganism of

MRS. CORA L. V. RICHMOND The preceding Bunday,

Is published each week. Price, \$2,50 per year.

WILLIAM RICHMOND. 64 Union Park Place, Chicago, Ill.

The Gnostic

Monthly Journal of Spiritual Science,

DUBLISHED under the auspices of the Mystic Lodge, Gnostic Schools and Societies of Psychic and Physical Culture; edited by the Presidents,
It will appear each month, and contain not less than forty pages pertaining to the work of the Mystic Lodge, Gnostic Societies and Schools, and all kindred Interests that have for their end the study of Esoteric Christianity, Psychometry, Occult Science, Mennal Therapeutics, Human Liberty, and the Culture of all that is Divine in the Human Race, 24 17th street, San Francisco, Cal.

OZ2

A NTI-MATERIALISTISCHE MONATSSCHRIFT für die wissenschaftliche Untersuchung der "mystischen" und "magischen" Thatsachen, mit Beiträgen von Carl du Prei. Alf. Russ. Wallace, der Professoren Barrett und Couse, mehrerer Brahminen u. s. w., herausgegeben von Dr. Hübbe-Schleiden.
Subscription: \$1,75 for six months, \$3,50 per annum. Messrs. COLBY & RICH, 9 Bosworth street, Boston, Mass., will receive subscriptions and forward the same to the publisher.

La Lumiere.

A JOURNAL devoted to the interests of Spiritualism in A all its aspects. MADAME LUCIE GHANGE, Editor. The ablest writers contribute to its pages. Terms of Subscription, in advance, per year, \$1,20. In remitting by mail, a Post-office order on Paris, France, to the order of MADAME LUCIE GHANGE, 75, Boulevard Montmorency, Auteuil.

PROPHETES ET PROPHETIES, by Hab.

A BOOK of universal interest and influence. It contains an Historical Relation of Prophecies in Modern Times and Prophetic Spirit Communications. Paper, 12mo, pp. 242. Price 80 cents, postage free. For sale by LA LUMIERE, Paris, France.

THE CARRIER DOVE,

An Illustrated Weekly Journal, An illustrated weekly journal,
DEVOTED to Spiritualism and Reform. Edited by MRS.
J. SCHLESINGER. DR. L. SCHLESINGER and
MRS. J. SCHLESINGER, Publishers. Each number will
contain the Portraits and Biographical Rotches of some of
the Prominent Mediums and Spiritual Workers. Also
Spirit Pictures by our Artist Mediums, Lectures, Essays,
Poems, Spirit Messages, Editorials, etc.
Terms: \$2.50 per year; single copies, 10 cents.
Address all communications to THE CARRIER DOVE,
32 Ellis street, San Francisco, Cal.

SEND NAME AND POST-OFFICE ADDRESS, plainly written, to THE BETTER WAY, CINCINNATI, O., and receive a sample copy of this bright Spiritual Weekly Newspaper Free. Subscription, Two Dollars per year, but no obligation to subscribe will be incurred by sending for a sample copy, It will cost you only a postal card and a minutel Auis.

Light on the Way.

GEO. A. FULLER, Editor MRS. G. DAVENPORT STEVENS, Am't Editor A N EIGHT-PAGE MONTHLY, devoted to the dis-semination of Spiritual Knowledge. Terms, 60 cents per year. Specimen copies free. Address, GEO. A. FUL-LER, Editor and Publisher, Pover, Mass. My7

The Boston Investigator,

THE class reform foursal in publication,
Price, \$3,00 a year,
\$1,50 for six months,
8 cents per single copy.
Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of markind.
Address J.P. HERDUM,
Envestigator Office,
Paine Hemorial,
April 2.

Beston, Mass.

IF A MAN DIE, Shall He Live Acain?

A Lecture Delivered by PROF. ALFRED R. WALLACE, at Metropolitan Tem-ple, San Francisco, Cal., Sunday

Evening, June 5th, 1887. This Pamphlet embodies, in clear typography and con-renient form, the first and only discourse delivered in America on the subject of Bristiutalish by this widely-known English Scientist during his recent visit to our

ahores.
It is devoted largely to a clear and forcible recounting of his own personal experiences among the phenomena, rather than the argumentative or theoretic development of the claims of the New Dispensation upon the consideration of

claims of the New Dispensation upon the consideration or lits just the work to scatter broadcast through the country at this season, when, the recreations of summer ended, the public mind is renewedly applying itself to labor, thought and reflection.

Copies may be had for circulation at the following loprices:

12 amphiet, 24 pages, price 5 cents.

13 copies for 50 cents.

For sale by COLBY & RICH.

MYSTERY OF EDWIN DROOD,

COMPLETED BY THE SPIRIT PEN OF CHAS, DICKENS,

COMPLETED BY THE SPIRIT-PEN OF CHAS, DICKENS.

The press declare this work to be written in "Dickens's happlest vein!" The style, to the very minutim of chapter headings, is thoroughly Dickensian. From the Hartford (Conn.) Times: "It is almost equally remarkable, whether one regards it as a literary fraud or a real manifestation of some of the mysterious and puzzling photomena of Spiritualism. One thing is apparent; the quoted extracts from the ghostly second volume do, undeniably, exhibit many characteristics of Dickens as a writer," There are forty-three chapters in the whole work, which embrace that portion of it written prior to the decease of the great author, making one complete volume of about 500 pages.

We have secured a small number of ceplea of this remarkable book, and offer them at the following prices:

Cloth, \$1,25; paper, 75 cents; postage free,

For sale by COLBY & RIGH.

THE RELIGION OF SPIRITUALISM. By EUGENE CROWELL, M. D., author of "The Identity of Primitive Christianity and Modern Spiritualism," etc., etc. Among the prime points of consideration in this work may be mentioned: What is Religion? Spiritualism is a Religion. The Religion of Spiritualism is Religion of Jesus.

- Price is cents, postage free,
For sale by COLBY & RIGH.

For sale by COLBY & RICH.

IFE OF COLESWORTHY GRANT, Foundor and iste Honorary Becretary of the Calcutta (india)
Bociety for the Prevention of Crusity to Animais. By PEARY CHAND MITTRA.
This work gives an account of the Life and Bervices of
Colesworthy Grant, Eag., through whose exertions the Bociety for the Prevention of Grusity to Animais was founded
in india.
Fierible cloth, 50 cents; postage free.
For sale by COLBY & RICH.

BANNER OF LIGHT:

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE SPIRITUAL PHILOSOPHY.

ISSUED WEEKLY At 9 Bosworth Street (formerly Montgomery Place) Corner Province Street, Boston, Mass. COLBY & RICH, Publishers and Proprietors.

ISAAC B. RICH......BUSINESS MANAGER, LUTHER COLDY.....EDITOR, JOHN W. DAY......ASSISTANT EDITOR, Aided by a large corps of able writers.

THE BANNER is a first-class Family Newspaper of BIGHT PAGES—containing FORTY COLUMNS OF INTER-ESTING AND INSTRUCTIVE BRADING—embracing A LITERARY DEPARTMENT, BEPORTS OF SPIRITUAL LEUTURES, ORIGINAL ESSAYS—Upon Spiritual, Philosophical and Scientific Subjects.

Scientific Subjects.
EDITORIAL DEPARTMENT.
SPIHIT-MESSAGE DEPARTMENT, and
CONTRIBUTIONS by the most talented writers in the
world, sto., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE

In remitting by mail, a Post-Office Money Orders on Boston, or a Brait on a Bank or Banking Bouse in Boston or New York City, payable to the order of Colby & Rich, is preferable to Bank Notes. Our patrons can remit use the Fractional part of a dollar in postage stamps—ones and twos preferred.

ADVENTISEMENTS published at twenty cents per line for the first, and diteen cents per line for each subsequent insertion.

Bubscriptions discontinued at the expiration of the time paid for.

paid for.

**Epscimen copies sent free, COLBY & RICH

Publish and keep for sale at Wholesale and Retail a com-plete assortment of

Spiritual, Progressive, Reformatory. and Miscellaneous Books. And Miscollancous Books.

Among the authors are Andrew Jackson Davis, Hon. Robert Daie Owen, Dr. James M. Peebles, Henry C. Wright, Glies B. Stebbins, D. D. Home, T. R. Hanard, William Denton, Rev. M. B. Craven, Judge J. W. Edmonds, Prof. S. B. Brittan, Allen Putnam, Epes Barvent, W. F. Evans, Kersey Graves, A. B. Child, F. B. Randolph, Warren B. Harlow, J. O. Barrett, Mrs. Enma Hardings Britten, Miss Lizzie Doten, Mrs. Maria M. King, Mrs. Cora L. V. Rickmond, etc.

Any Boek published in Eugland or America, not sut of print, will be sent by mailor express.

**Textalogues of Books Published and for sale by Celby & Rich sent free.

Publishers who insert the above Prospectus in their respective fournals, and call alt. ntion to it editorially, will be suitlied to a copy of the BANNER OF Licilly one year, provided a marked paper is forwarded to this offer.

OUR AGENTS.

BRENTANO BRON., BOOKNELLERS, 5 Union Square, New York, Authorized NeW YORK AGENTS for the sale of all of Colby & Rich's Publications. A good stock always on hand of Spiritual Books and Publications. Asy Book desired which they do not happen to have a stock will be promptly ordered. Subscriptions received for and single copies of the Bunner of Light on sale. Address 5 UNION SQUARE, NEW YORK. Branch stores, 1015 PRNN-SYLVANIA AVENCE, WASHINGTON, D. C., and 101 STATE STREET, CHICAGO, ILL. NEW YORK AGENGY, 5 UNION SQUARE,

PHILADELPHIA BOOK DEPOT. PHILADELPHIA BOOK DEPOT.

The Npiritual and Reformatory Works published by Colby & Rich, Boston, Mass., are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, 722 Spring Garden street, Subscriptions received for the Hanner of Light at 13,00 per yearly. The Hanner of Light can be found for sale at Academyliail, No bit Spring Garden street, and at all the Spiritual meetings; also at 603 North 5th street, and at news stand 526 Market street.

CLEVELAND, O., BOOK DEPOT.
THOMAS LEES, 142 Ontario street (Room 2). All the Npiritual and Reformatory Works on hand pished by Colby & Rich, Boston, Mass. Subscription Agency for the Hanner of Light and other spiritual papers and magazines, etc. Residence, 105 Cross street, Cloveland, O.

WANHINGTON AGENCY.

M. L. WILCOX & CO., dealers in Standard and Scientific Books, Pamphiets and Perfodicals, 27-44 street, near Pennsylvania Avenue, Washington, D.C., keep constantly for sale the Banner of Light, and will supply the Apiritani and Reformatory Works published by Colby & Rich.

MAN FRANCINCO, CAL., AGENCY.

J. K. COOPER, 746 Market street, San Francisco, Cal., keeps constantly for sale the Banner of Light, and will take orders for any of the Npiritual and Beformatory Works published and for sale by Colby & Rici: Boston, Mass, CHICAGO, H.L., AGENCY.
CHAS. MACDONALD & CO., Periodical dealers, No. 55
Washington street, Chicago, Ill., keep for sale the Banner of Light, and will supply the Spiritual and Heformatory Works published by Colby & Rich, Boston,
Mass.

NEW YORK HOOK DEPOT.
The Spiritual and Reformatory Works published by Colby & Rich, Boston, Mass., also the Ranner of Light, can be found at the office of The Truth-Seeker, 23 Clinton Place, New York City.

PROVIDENCE, R. I., AGENCY.
WM. FOSTER, JR., 30 Battey street, Providence, R. I.,
will supply any of the Spiritual and Reformatory
Works published by Colby & Rich. He is also agent for
the Banner of Light.

DETROIT. MICH., AGENCY.
AUGUSTUS DAY, 12 Park Place, Detroit, Mich., Spiritualistic Sale and Circulating Library. Agent for Hanmer of Light, and all publications of Colby & Rick, Boston, Mass.

ROCHENTER, N. Y., BOOK DEPOT.
WILLIAMSON & HIGHEE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the Spiritual and Beformatory Works published at the Banner of Light Publishing House, Boston, Mass.

BRATTLEBORO', VT., BOOK DEPOT.
E. J. CARPENTER, retail dealer in Nowspapers, Periodicals, etc., etc., No. 2 Market Block, keeps for sale the Banner of Light, and will supply the Nopiritual and Beformatory Works published by Colby & Rich. TROY, N. Y., AGENCY.

Parties desiring any of the Applritual and Reformatory Works published by Colby & Rich, Hoston, Mass., will be accommodated by W. H. VOSBURGH, 244 Ninth street, Troy, N. Y.

ROCHEMTER. N. Y., HOOK DEPOT.

JACKSON & BURLEIGH, Booknellers, Arcade Hall,
Rochester, N. Y., keep for sale the Spiritual and Reformatory Works published by Colby & Rich, Boston,
Mass.

Parties desiring any of the Spiritual and Heformatory Works published by Coby & Rich, Boston, Mass., can product them of J. H. HallTER, Auburn, N. Y.

WANHINGTON BOOK DEPOT.
The Roberts Bookstore, D. MUNCEY, Proprietor No. 1010 Seventh street, above New York Avenue, Washington, D. C., keeps constantly for sale the Banner of Light, and a supply of Spiritiani and Hefore attery Works published by Colby & Rich, Boston, Mass.

MILWAUKEE, WIM., HOOK DEPOT.

J. SPENCER, 470 East Water street, Milwaukee, Wis., keeps for sale the Spiritual and Reformatory Works published at the Banner of Light Publishing House, Boston, Mass.

MEMPHIS, TENN. AGENCY,
JOHN LANG, Stationer and Bookseller, No. 221 Main
street, Memphis, Tenn., keeps for sale the Ranner of
Light, and will supply the Mpiritual and Heformatory Works published and for sale by Colby & Rich.

NOTICE TO OUR ENGLISH PATHONS.

MR. H. A. KERSEY will not as our agent and receive subscriptions for the Ranner of Light at fifteen shillings per year. Fariles desiring to so subscribe can address Mr. If. A. Kersey, No. I Newgate atroct, Newcastie on-Tyne, England. Mr. Kerrey also keeps for sale the Mpiritual and Reformatory Works published by us, COLBY & RICH,

COLBY & RICH,

INDIA HOOK BEPOT.

KAILABAMBROTIERS, Bookselers, Popham's Broadway, Madras, have for sale and will receive orders for the Spiritual and Heformatory Works published by Colby & Hich, Boston, Mass. They will also receive subscriptions for the Hamner of Light at Rupees 11-12-0 per annum.

AUSTRALIAN BOOK DEPOT.
AndiAgency for the Banner of Light. W. H. TERRY
No. 84 Russell street, Melbourne, Australia, has for sale th
Epiritienal and Reformatory Works published b
Colby & Rich, Boston, Mass.

THIS PAPER may be found on file at GEO. P. ROWBureau 1030rue street, where advertising contractsmay
be made for it in New York.

TO BOOK PURCHASERS

TO BOOM PUBCHASERS.

Colby & Eich. Publishers and Booksellers, 9 Bosworth street (formerly Montgomery Place), corner of Province street, Boston, Mass., keep for sale a complete assortment of SPISITUAL. PROSIBERSIVE, REFORMATORY AND MISCOLLANEOUS BOOKS, at Wholssale and Retail.

Thress Cash.—Orders for Books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be raid C. O. D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can tent us the fractional part of a dollar in postage stamps—ones and twos preferred. Postage stamps in quantities of Moitz than one dollar will not be accepted. All business eperations looking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express.

or experien.

AN Uniniogues of Books Published and for Bale by Oolby & Rich sent free.

SPECIAL NOTICES.

In quoting from the HANNEH OF LIGHT care should be taken to distinguish between editorial articles and the commun cations (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give national shades of opinion to which correspondents give

the varied shades of opinion to which correspondents give utterance.

EP We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwaried which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires appecially to recommend for perusal.

EP When our patrons desire the address of the BANNER changed, they should give us two weeks previous notice, and not lorget to state their precent as well as future address.

Notices of Spiritualist Meetings, in order to insure prompt

dress.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the Bannes goes to press every Tuesday.

Banner of Fight.

BOSTON, SATURDAY, NOVEMBER 19, 1887.

(Butered at the Post-Office, Boston, Mass., as Second-Class Matter.) THE RANNER IS ISSUED EVERY THURSDAY

MORNING FOR THE WEEK ENDING ON SATURDAY. PUBLICATION OFFICE AND BOOKSTORE.

Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, .14 Franklin Street, Boston

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

> COLBY & RICH, PUBLISHERS AND PROPRIETORS.

18 AAF B. RICH. BUSINESS MANAGER.
LUTIKE COLBY EDITOR.
JOHN W. DAY ASSISTANT EDITOR.

Business Letters must be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications must be forwarded to LUTTIER COLLY, Private letters should invariably be marked "Personal" on the envelope.

Before the oncoming 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. 24TH, having been set apart by the constituted authorities as a season of Thanksgiving, the BANNER OF LIGHT Establish-

ment will remain closed throughout that date. ADVERTISERS desiring to renew their cards in the BANNER of Nov. 26th, are requested to have their notices of such continuance at this office on Friday, Nov. 18th, instead of Saturday,

As we go to press one day in advance for that issue. Cornespondents 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 police magistrates to arraign before the courts wish is conspicuously father to the prejudiced the public mediums of Baltimore and Philadelthought, 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 BAN-MEB 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 "orude, imperfect, sweepingly 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 outsished dishonesty of converting a pub. I and friend, he would not precisely as this Com-

lie bequest to just the opposite uses for which it | mission have practically made Mr. Seybert act was obviously intended must be clear to every unbiassed 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 Spir itualism, 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 fellowmen 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 decrying 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. lt, in effect, takes him to mean just the contrary of what he must have meant. It impliedly 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 | become an act of wholesale slaughter and the into the mockery of trifling with the most sa- indiscriminate destruction of property to encred 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 | that virtually thwarts war's claims. 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 excarnated 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 phia for the predetermined purpose of convicting them under semi-obsolete proscriptive statutes as defrauders of the people and worthy inmates of a common fail! Just this sort of men are they who seek to irredeemably degrade-by the weight given to their utterances through the influence of their assured 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 savants 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 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 predetermination 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 dissipating prejudice, of enlarging and strengthening the confidence of men's minds, and of adding something to the weight of testi-

mony as it may be given. In the Commission's obvious expectation that a public which prefers to slumber on in the twilight of traditionary 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 investiawaken the higher class of minds to the subwould see the light dancing across the mounvalleys of prejudice and ignorance, whose oftto set out with the deliberate intention to prejudice and discredit a subject, while at the same time he would be thought its advocate

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 take 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, worthiest among 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 gage in it. The world has reached its last argument for the employment of violence in settling disputes. Science offers an opposition

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 golors, 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 outcries against mediumship called upon 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 popu lation 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 selfdefense, and in the last extremity, should fire arms 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 exof testimony, and establish the fact that it hibits 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 rivalling 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 settiers taking the law into their own hands, conveys more than an intimation of what occasions 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 Indiana, and the cause of the trouble is practically the same in both cases.

In the face of many opposing influence regular meetings, we learn, have been established in Montreal, Canada, under the efficient management of a gentleman who is determined gation. On the contrary, it was with a view to to avail himself of every means possible within reach to make it a success. The society inject that he made this special provision. He augurating these meetings has existed twelve months or more, but has received a new impetain peaks of thought, not quenched in the dark | tus by the accession to its ranks of one recently developed as an inspirational speaker who disquoted authority is tradition. If a man were courses on subjects suggested by the audience.

> FITOHBURG, MASS. - Mrs. R. S. Lille addresses the friends at G. A. R. Hall next Sun-

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.

man 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 de-

THE BANNER ere long will make its appearwell.

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 fare 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 specifial 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, by other souls fired with a ance in an entirely new dress, as to type, which

Of the truth of our remarks last week concern ing 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

"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 re-newed, and the Catholics carried the same resolution again. At Melrose, Minn., the Cath-olic priests engineered a movement to shorten the school year of the public schools in order to compel children to attend a parochial school. Throughout Sterns County, Minn., the Roman catechism is said to be taught openly in the public schools, 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 evidences of a determined assault upon the public school system are now so clear that its friends are becoming aroused to the necessity of action."

Wm. I. 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 discription of independent slate-writings produced through the mediumship of Mr. Watkins and Mr. Mansfield, never before published. See advertisement.

Webster's Premonition of his Death.

A correspondent of the Manazine 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 seance 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." "Among other manifestations of spirit-powemerged 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 HOLLIS 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 Dalys by Thomas A. Daly and John J. McNally, is now being attractively pro-

dress P. O. Box 1263. She is one of the vetsrans in the field of her specialty, and deserves in threedo the best we can to retain their friend-of the attention of all desiring such sarviors about a hip. However, the attention of all desiring such sarviors about 1

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 Its end and aim is the elevation of the hu- first as lessee and the latter as a tenant-of the rooms formerly known so long and favorably to the citizens of Boston as "Boffin'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 theroughly renovated

The rooms have been theroughly 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 Flatcher (who

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 meeting:

We are assembled to night, said Mr. Fletcher,

her olden location, by other souls fired with a kindred purpose; and referred to the generosity and zeal displayed in this regard by Mrs. W. S. Butler and her husband.

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 centred upon the world of effects—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 overspirations under whose suspices the

man: "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 and sisterhood of the race was also to be practically borne in mind and outwrought in deeds of love to a common humanity. Slander and evilonest the race was a start of the telerate. speaking one of 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, which we now dedicate to the cause of Spiritualism and the purposes 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 improve-

ment.

ment.

A song, "Bessie's Prayer," by Blanche Huston; an improvised poem by Mrs. R. S. Lillie; and a recitation, "Money Musk," by Louise Irving, preluded some atrong 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 Our readers will be pleased to know that

Facts Magazine has branched out into a wider and more influential field of action. Its Editors

The Soul."

Vious speaker had said regarding the generous brother and sister to whom in such measure was owing the fact that these rooms were being so harmoniously dedicated; specially was he pleased with what had been said as to mutual 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 decarnated spirits.

He has the coöperation of Prof. Henry Kiddle, Rev. Minot J. Savage, Rev. O. P. Gifford, Rev. Wm. I. Gill and Dr. B. O. Flower, all of whom are mayhap too often its concomitants; let us hope for the best, and when we are fit for the

hope for the best, and when we are fit for the best we shall receive it.

Songs by Gracie Scales and Miss Annie Black; a recitation by Miss Maria Falls; a selection by Poole's. Orchestra; and heartily applauded readings by Miss Lucette Webster, followed.

Mrs. Susie Willis Fletcher then addressed the people with eloquence and perspicacity; but the demand on the BANNER's space procludes aughtered to the people with the sexuments of the remarks. She hore save bare mention of her remarks. She bore earnest testimony to the labors of Mrs. W. S. 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 had surrounded 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 injustice, and in respectful was surrounded by injustice, and in respectful 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

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

Mrs. Butler fittingly 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 children and the benefit of the cause. 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-worker's—give a dinner in these rooms to the working girls.

Songs by Charles Adams prefaced the hearty speech by Conductor Weaver, of the Boston

Songs by Charles Adams prefaced the hearty speech by Conductor Weaver, of the Boston Children's Lyceum, full of present encouragement and determination for future endeavor.

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 humanus and the compilination.

rais as ries spokesman. The latter gentleman, in a series of remarks in which the pathetic, the humorous and the complimentary were 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 Henry Scales being his coadjutors,) 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 sift was received with rounds of applause, which were renewed upon the bestowal of a choice bouquet to Mr. B. as the Lyceum's true friend.

J. V. Mansfield, Mrs. Whitlock and Dr. A. H. Richardson feelingly addressed the assembly; Hattle Dodge gave a reading; Mr. Louis Poole a violin solo; Prof. Milligan, planist, 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.

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 Circle-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 BAN-MERI 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 Mrs. L. A. Coffin, psychometric reader, already socomplished in the years that have will remain at Onset through the winter. Ad passed for all which we return thanks and seaure the writers thereof that we shall in the

An Independent Club.

A number of prominent ladies and gentlemen of this city have met and formed what will be known as the Independent Club, with the fol-

OBJECTS IN VIEW: " The forming of a Society, to which Spiritualists and their friends may belong, irrespective of age, sex or nationality, who are interested in and will further the following objects:

in and will further the following objects:

To arrange for regular unsectarian meetings, where the greatest encouragement can be given to liberty of thought and courtesy of speech upon all subjects that may be of interest to the majority of its members.

To endeavor to put Spiritualism upon a higher basis; to encourage the development of the spiritual more than the intellectual or physical; to afford opportunities for the discussion of metaphysical questions, and, while admitting the beauty and utility of the phenomena, teach that which lies above and around all phenomen—the education of the soul.

To assist the young and inexperienced in

nomena—the education of the soul.

To assist the young and inexperienced in public work, by developing latent talent, and affording opportunities for its expression.

To secure headquarters, which may constitute a Bureau of Information upon the subject of Spiritualism, and the movements of motors. of Spiritualism, and the movements of professional Spiritualists. To supply mediums to attend funerals and marriages, lectures, public and private circles, and make appointments for such mediums as may become members of this

Club.
To establish a library of valuable literature, a circle-room, reading, writing and supper-room.
To found a Protective Union for mediums, and a fund for this and other charitable and benevolent purposes. A Ladies' Society shall also be inaugurated for general service to the

To promote good feeling among the members, to become better acquainted with each other, and to gain the culture that alone comes through the unity of agreeable association, and thus ex-tend the element of harmony in the community

To give especial attention to the forming of associate Clubs, Children's Progressive Lyceums and Spiritual Societies, whenever an op-

portunity offers. cooperate with other societies in all good

This Club will occupy the rooms 1031 Washington street, Boston, and those who wish to join it can forward their names for consideration, the fee being one dollar a year, the requlsites for membership being that no one can join bearing ill will to any of its members, and that no scandal shall be tolerated—the motto of the Club being "Speak no Evil." A person rejected shall be entitled to a hearing, and members voting against any candidate shall furnish a reason for so doing.

MRS. W. S. BUTLER, MRS. S. W. FLETCHER, MRS. ALICE TORREY, Mrs. Ada Simmons, MRS. S. F. DAISLEY. J. W. FLETCHER, WM. FALLS. RICHARD LOUNARY, HENRY SCALES.

Charles Dawbarn.

This scholarly exponent of Spiritualism is the third speaker in the Popular Sunday evening Course of Lectures at the Columbia Theatre in Cleveland, O.

The Rev. Samuel Watson and Walter Howell have excited much public interest in the cause of Spiritualism in that city, and all are on the "qui vive" to hear what Mr. Dawbarn has to add to the testimony already in. Mr. Lees writes: "Our New York brother will find his reputation has preceded him, and if we mistake not he will maintain, if not increase, the interest already felt here. The singing of Miss Tillie S. Payton adds greatly to the pleasure of the meetings."

The Fair in aid of the Home for Aged Couples was opened in Horticultural Hall, this city, on Monday evening last, with a very large and enthusiastic attendance, which no doubt will continue for several weeks, as our people are not slow in aiding such benevolent prodoubt the result will be a great success.

SEASIDE INSTITUTE, erected for the benefit of eleven hundred women in the employ of Warner Brothers, Bridgeport, Ct., was opened Nov. 10th, Mrs. Grover Cleveland participating in the exercises. Robert Collyer, Carl Schurz and W. M. Taylor delivered addresses, and Mrs. Cleveland gave a reception to the working-

QUINOY, MASS .- G. A. Ordway, Esq., informs us that the recent labors of Mrs. Jennie K, D. Conant in this place, as a lecturer and platform test medium, have aroused the popular interest to an unprecedented extent-forty recognized tests having been given by her while there in one evening.

Memphis correspondent writes us that Mrs. R. T. Clancy, of that city, is now in Louisville, Ky. (301 E. Main street). She is, we are assured, an excellent medium, and the friends thereabout should make it a point to utilize her services fully.

Read the card of Mrs. Stoddard-Gray on our fifth page.

to he nis

ed ed

H.

an o"

on ms

ad lay

dly

on-

AM-

00-

SIS

NO.

SYO ..

ind u

Phasti

The Southwestern Michigan Association.

A report of proceedings at the Quarterly Convention of the above-named organization of Spiritualists, held at Benton Harbor Nov. 5th and 6th, has been received, and will be placed before our readers next week.

A Noble Charity.

A hundred working girls will be tendered a Thanks glying Dinner at the rooms of the "Independent 1031 Washington street, Boston, Nov. 24th. The entire affair is under the auspices of Mrs. Folsom-

Mr. J. W. Fletcher will deliver his illustrated lecture on General Grant in Balem, Nov. 23d, at the elegant Academy Hall, and at Marbiehead on Nov. 28d. His dates are being rapidly filled for "Illústrated Spiritualism," which will be presented at Paine Hall Dec. 9th. Address all letters to J. W. Fletcher,

"THANESGIVING DINNER CHARITY."-Rev. D. W. Waldron announces that this unsectarian work of beneficence has reached its tenth season. Those who wish to aid his efforts to measurably "provide a good dinner on Thanksgiving Day for the worth, poor of our city," will find him at No. 7 Beacon street, Boston,

Mr. J. W. Bietober, of 6 Beacon street, Boston, is having remarkable success in his medical practice. Over one hundred patients were treated free of charge during October, as a result of giving Wednesday foremoons to the poor. Burely such charitable work is worthy of emulation.

ALL SORTS OF PARAGRAPHS.

WHEN THE HEARSE COMES BACK. In Three Stanzas.

NO. 1. A thing 'at's 'bout as tryin' as a healthy man kin meet In some poor feller's funeral a joggin' long the street; The slow hearse and the hosses—slow enough, to say the least.

the least,
For to even tax the patience of the gentleman deceased!
The slow scrunch of the gravel and the slow grind of
the wheels,
The slow, slow go of ev'ry woe 'at ev'rybody feels!
So I ruther like the contrast when I hear the whip-

lash crack A quickstep for the bosses When the Hearse

Comes
Backt
-James Whitcomb Riley.

The bigots who run the University of Pennsylvania have established a new rule in that institution against smoking by the students, which has caused a general muss therein.

In exalted stations, to do that which is most just will be found also to be most advantageous.—Tackus. Gladstone thinks America the model country of the

world. Well-yes-it leans that way. Mr. O. W. Ruggles, the general passenger agent of the Michigan Central Railroad, went into a barber's shop the other day in St. Paul, and after he had taken his seat in the chair the proprietor asked him to be good enough to pay in advance. "Why?" asked the astonished Mr. Ruggles. "Well, you see the barber that's going ter shave yer sometimes has fits."—New York Truth.

" Must be pretty cold out your way," he observed to a farmer who had just come into market with his whiskers full of frost. "Yes, tolerable." "What did your thermometer register?" "I haint got none."
"I should think you'd want one to know how cold it was." "No, I don't keer much. I kin allustell by techin' my tongue to the axe whether it 's last summer

Jones—"I say, Smith, I saw a great magician last night. He could give you lemonade, or any drink you wanted, out of a white high hat." Smith—"That's nothing; we've got a grocer on our cerner who can give you thirty five, forty and forty five cent butter out of the same tub."—Harper's Basar.

or this winter.".

Charles Rollin Brainard, who practiced law in Boston a few years ago, is now confined in a Wisconsin insane asylum.

The situation that has not its duty, its ideal, was never yet occupied by man. Yes, here in this poor, miserable, hampered, despicable actual, wherein thou even now standest, here or nowhere is thy ideal; work it out therefrom; and working, believe, live, be free.—

Bince the world began no true work for God was ever wasted; no true life has ever been in vain. The seed sown may not rise in a moment, but there is immortal vitality in it, and the harvest shall be sure.

Too SENSITIVE .- " What are you carrying off that TOO SENSITIVE.—" What are you carrying on that banana for?" bawled the proprietor of a fruit-stand to a suspicious-looking customer who was getting away with some fruit. "I am accepting voluntary contributions for the Ladies' Flower and Fruit Mission, but must decline to accept anything that is not tendered in the proper spirit," and he slammed the banana down on the iruit stand.—Texas Siftings.

It is curious that nearly all the fat of the abattoirs of Paris is sent to Holland to be made into simile butter, which is then exported to Paris.

ENGLISH AS SHE IS PRONOUNCED. A hungry young man, yeleped Bethune, Was preparing his porridge to sweethune, When his favorite pup Slyly gobbled it up, And scampered away when 't was ethune. A popular preacher, one Knollys,
In delivering a sermon on soilys,
Said, "If good, you'll be saved,
But if bad you're behaved
You'll be surely hauled over the collys."

—New York Graphic.

EXCOMMUNICATED.—Philip Maguire, editor of the West Chester, Pa., News, and W. S. Bowen, superintendent of the gas company, have been notified by Father Spaulding, of St. Agnes' Roman Calholic Church, that they cannot occupy pews nor receive the sacraments, living or dead, so long as their children are sent to other than the parochial schools, in obedience to a recent pastoral order. The matter causes much local comment.

The aim in life is what the backbone is to the body. Without it we are invertebrate, and belong to some lower order of being not yet man.—W. C. Gannett.

An experienced practical builder says that mortar in the interior of walls, especially if it be what is called "rich" mortar, is liable never to harden, but jects. The opening being most auspicious, no doubt the result will be a great success. scaled against external air. In England, not long

I hold that no man deserves to be crowned with honor whose life is a failure. He who only lives to eat and drink and accumulate money is a failure. The world is no better for his living in it. He never wiped a tear from a sad face, never kindled a fire on a frozenhearth. I ropeat with emphasis that he is a failure. There is no flesh in his heart. He worships no God but gold.—Cicero, 1900 B. C.

Movements of Mediums and Lecturers.

[Notices for this Department must reach our office by onday's mail to insure insertion the same w

Dean Clarke is occupying the platform of the First Association of Spiritualists in Philadelphia, giving, we are informed, much satisfaction to large and at-tentive audiences.

Edgar W. Emerson is engaged in Troy, N. Y., for the Sundays in November, and has the following en-gagements for December: Woreester, Mass., Dec. 4th and 11th; Boston Lyceum Fair, Paine Memorial Hall, Dec. 7th, 8th and 9th; Lynn, Mass., Dec. 18th; Brittan Hall, Haverhill, Mass., Dec. 25th. In Worcester, Mass., Jennie B. Hagan will occupy the platform the two remaining Sundays of this month, and Edgar W. Emerson the first two of December.

T. C. Budington expects to be in Kansas the coming winter; his address will be at Newton, Harvey Co.

Mrs. H. S. Lake is speaking each Sunday of November at the Boston spiritual Temple, corner Newbury and Exciter streets. Permanent address, 566 Columbus Avenue, Boston, Mass. Mrs. A. M. Glading is bngaged to lecture in Washington, D. C., during the months of November, January and March; in New York City during December; in Brooklyn during February; in Pittsburg during April; in Uncinnati during May; at Lookout Mountain during July; and at Eastern camp meetings during August.

ing August.

J. Frank Baxter closed his Brockton engagements last Sunday, and Sundays, Nov. 20th and 27th, will lecture in Norwich, Conn. On Monday evening, 21st inst., he will lecture, sing and exercise mediumship in Moank. Conn.; Tuesday evening, 22d, in New London, Conu.; and Wednesday and Thursday evenings, 23d and 24th, in Williamshig, Conn.

23d and 24th, in Willimantje, Conn.

Mrs. Jennie K. D. Conant of Scotland, trance-speaker, lectured and gave psychometric readings with good success before the Fitchburg Epiritualist Society, Bunday, Nov. 6th, to large audiences, afternoon and evening. Mrs. C. has lectured two Sundays with the Fitchburg Society, and through her efforts left a handsome sum of money in the treasury after all the expenses were paid. She spoke before the Manchester, No. H.; Spiritual Society on Sunday, Nov. 18th; will be in Lynn, Mass., Nov. 20th. Would like to make engagements for December. She can be addressed at 20 Bennet street, Boston, Mass.

Dean Clarke is open for engagements during the

dressed at 20 Bennet street, Boston, Mass.

Dean Clarke is open for engagements during the winter months. Address for November, Peakody Hotel, Ninth street, Philadelphia.

Mrs. Clark A. Field will speak at Eagle Hall, Boston, on Sunday evening next. She can be addressed for engagements for the next four weeks in care BANTHER OF LIGHT. She is at present stopping at 50 Clarendon street, where she will be pleased to meet her friends.

Anniversary Fair.

The tickets for the Grand Anniversary Fair to be held in Paine Hall Dec. 7th, 8th, and 9th, The courts of Bronchitis. Coughs yield like might to his treatment.

Coughs yield like might be some of the promise of the most attention of the promise of Bronchitis. Coughs yield like might be be beld in Paine Hall Dec. 7th, 8th and 0th, are selling rapidly, and can be obtained at the Bannes of Light. Office; also of Mrs. W. S. Butler, Longwood Ayenue, Brockline; at the Rooms 1031 Washington street, Mrs. S. W. Fletchier, 6 Beacon street, and of the members of the cure of Bronchitis. Coughs yield like might be be beld in Paine Hall Dec. 7th, 8th and 0th, are selling rapidly, and can be obtained at the Bannes of Light. Office; also of Mrs. W. S. Butler, Longwood Ayenue, Brockline; at the Rooms 1031 Washington street, Mrs. S. W. Fletchier, 6 Beacon street, and of the members of the light and the light beacon street.

Spiritualist Meetings in Brooklyn. Conservatory Hall, Bedford Avenue, corner Fulton Street,-Services every Sunday at 11 A.M. and

7N F.M.

Fraterally Booms. corner Bedford Avenue and Seath Becond Street.—Bervices every Bunday at 7% F.M. Children's Lyceum at 2 F.M. The Spiritual Literary Union mosts the first and third Saturday of ach month at 8 F.M.

Everett Hall. 296 Fulter Street.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock.

Brooklyn and New York.

To the Editor of the Banner of Light:
At the Brooklyn Conference, Nov.5 th, Mr. Charles At the Brooklyn Conference, Nov.5 th, Mr. Charles R. Miller read an elaborate paper on "The Formative Process of Creation," dealing largely with spiritual phonomena. Mrs. F. M. Holmes made an earnest plea for a practical Spiritualism, and Bishop A. Beals an equally carnest one for its promulgation. Mrs. Vittum, Mrs. Slocum, Dr. Williams and Mr. Van Horn made remarks, and Mr. Beals Isvored the audience with a finely rendered song. At the Conference Baturday evening, 12th inst., Mrs. R. C. O. Hull read an essay upon "What is Written & Written." It was an ingenious composition. Capt. Dye, Mr. Bowen, Dr. Cummings, Mr. Williams and others, took part in the exercises; and Mrs. Vittum, under control, made an earnest appeal for sympathy and light for the spirits of those executed in Chicago the day before. Mrs. F. M. Holmes will give the opening address next Saturday evening, and Mr. Lawrence, of the Eastern District, on the 2th.

Last Sunday, in Columbia Hall, New York, Frank T. Ripley spoke in the morning on subjects given by the audience, following with several fine tests. In the atternoon at the People's Meeting in the same hall, Bishop A. Beals gave his hearers a rich incliectual feast, speaking on subjects propounded by the audience. He supplemented his address in the evening with a few psychometric character readings, which showed rare gifts in that phase of mediumship. Mr. Beals will occupy the same platform next Sunday afternoon and evening, Frank T. Ripley being the Speaker the morning of next Sunday and that of the Sunday following, 37th, at 11 o'clook. R. Miller read an elaborate paper on "The Formative

Brockton, Mass.

To the Editor of the Banner of Light: On the last two Sundays, 6th and 13th insts., Brookton has been favored with the lectures and mediumship of J. Frank Baxter, whose name in this vicinity

ship of J. Frank Baxter, whese name in this vicinity has only to be mentioned to arouse interest and enthusiasm.

On the former of these Sundays his work was under the auspices of the First Spiritualist Ladies' Aid Society of the city, and on the latter in the interest of the Brockton Spiritual Lycoum.

The evening attendance on both Sundays taxed the full capacity of the halls, many persons being obliged to retire on the first Sunday for want of standing-room.

Latt Sunday evening lectures were maintained by each society, the "Ladies' Aid" presenting Mrs. Cella F. Nickerson, a favorite in Brockton, to a grand audience, and Mr. Geo. W. Nutting, for the old Lycoum, putting forward Mr. Baxter; always an attraction, to a very large and enthusiastic audience.

It is, however, to be hoped that all the power possible in Brockton will be centred in one harmonial movement, as division of forces is not desirable in the present stage of the movement.

On Monday evening, Nov. 14th, Mr. Baxter gave one of his unique entertainments of recitation and song in the interest of Spiritualism. All present were surprised at his ability in this direction, and were highly entertained.

OLD COLONY.

Cambridgeport Lectures.

There has been quite an effort made of late to awaken an interest in the subject of Spiritualism. So many people attend the meetings in Boston that it is difficult people attend the meetings in Boston that it is difficult to start local lectures. Dr. Wheelock, a veteran worker, engaged Mr. J. W. Fietcher for some Sundays, and he is now doing a very useful service. Last Sunday evening, St. George's Hail was fairly filled; the audience listened with rapt attention to the "Message of Spiritualism to the Unfortunate," and frequently applicated the many beautiful expressions that marked this valuable effort. Among the audience were Mr. and Mrs. Osborn, whose charming daughter. Minnie, sometimes furnishes the music; Mr. and Mrs. George W. Stacey; Mr. and Mrs. Symonds and others.

Mr. Fielcher will speak in the same hall next Sunday at 2:30 and 7:30.

The Young People's Progressive Society, Chicago, Ill.

To the Editor of the Banner of Light :

Mr. Jno. Blater, of New York, one of the best platform test mediums now before the public, will appear under the management of this Society, both on the south and west sides of the city, Sundays, Nov. 20th and 27th; at Lester's Academy, 619 West Lake street, at 2:30 P. M.; and Avenue Hall, 159 22d street, at 7:30 in the evening. An early attendance will be necessarily attendance will be necessarily attendance. ry in order to secure seats.

Troy. N. Y .- We are in receipt of several letters to which we hope to give attention next week, setting forth that the cause is in a prosperous condition in Troy (and the same is true of Albany). Bro. Vosburgh announces that: "Charles Dawbarn appears before the Star Hall Society the first two Sundays of December. The last two Sundays. Hon. Warren Chase, the veteran and able defender of the Spiritual Philosophy, will visit us."

Providence, B. I .- The Spiritualist Aid Society ago, a quantity of soft mortar was dug out of a stone has respende its meetings in Slade Building, Room

> into popular favor, and that the medium, H. O. Dorn, gives great promise of future usefulness.

Dean Clarke in Philadelphia.

Dean Clarke in Philadelphia.

A correspondent writes Nov. 14th: "Dr. Dean Clarke is achieving great success in our city. His last two discourses were pronounced by many of his auditors the equal of any ever delivered upon our rostrum. Yesterday morning his audience listened with delight to his terse and scientific explanation of 'The Laws and Methods of Spirit-Intercourse,' and at its close he was generally congratulated. In the evening a large audience listened with close attention to his treatise upon 'The Pro and Com. of Mind-Cure.' So far he has more than met our expectations. We most cordially commend his instructive and valuable services to all societies."

HAVERHILL AND BRADFORD .- A day of double platform service was enjoyed by the Brittan Hall Spiritualists of Haverhill and Bradford last Sunday, Hon. Warren Chase being the lecturer, and Mrs. E. Clarke Kimball, of Lawrence, the platform test medium—the two combining to make the Sunday services of unusual interest, as well as unusually valuable in knowledge imparted. Mrs. E. Clarke Kimball, of Lawrence, will speak next Sunday.

Haverhill, Nov. 14th, 1887. E. P. H.

LOWELL, MASS.-Mrs. S. B. Craddock spoke to excellent acceptance at this place on Sunday last, afternoon and evening. The hall was filled to overflowing. The subject of the first lecture was "The Angrohists." She is reëngaged to speak there again on the second and third Sundays of December. Hon. Warren Chase speaks there on the 20th lust.

Horsford's Acid Phosphate Improves Nutrition. Dr. A. Thau, Philadelphia, says: "It promotes digestion, and improves general nutrition of the nervous system."

Tickets for the Fair to be held for the benefit of Children's Progressive Lyceum No. 1 of Boston, under the auspices of Mrs. W. S. Butler and her assistants, can be found on sale at the Banner of Light Bookstore, 9 Bosworth street.

Back numbers of the BANNER for no special date will be supplied at four cents per copy: But parties ordering papers for any special date will be charged the usual price-eight cents per copy.

The Cincinnati Walf Fund.

been donated by the author in aid of this Fund,

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.

Special Notices forty cents per line, Minion, each insertion.

Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

AG Advertisements to be renewed at continued rates must be left at our Office before it it, on inturing, a week in advance of the date where-on they are to appear.

AF Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates. Electrotypes of pure type matter will not be accepted.

The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT cannot well undertake to vouc The BANNER OF LIGHT cannot well undertake to vouch for the konesty of the many advertisers. Advertisers the which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.

We request pair one to notify us premptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed until further notice at 123 Amity street, Brooklyn, N. Y. 01

Dr. Jas. V. Mansfield, at 159 West Canton street, Boston, answers sealed letters. Terms 83, and 10c. postage. 4w* N12

Andrew Jackson Davis, Seer into the causes and natural cure of disease, is invariably successful in all chronic cases. Send for information to his office, 63 Warren Avenue, Bookers March 1988 ton, Mass.

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

ADVERTISEMENTS.

FIFTH WEEK. Crowded Day and Evening. MECHANICS FAIR.

Sixteenth Triennial Exhibition. Mass, Charitable Mechanic

Association, HUNTINGTON AVENUE, BOSTON,

NOW OPEN.

Admission, = = 25 Cents. Afternoon and Evening Concerts. SALEM CADET BAND

Grand Centennial Organ Concerts.

OUR NEW "FACTS," Single copies, ten cents. One dollar per year. The first number will be out about December 1st. It will contain the following interesting articles: THE PROBLEM, BY REV. MINOT J. SAVAGE. NEED OF BOUL-CULTURE, BY PROF. HENRY KIDDLE, AS IF BY REY. O. P. GIFFORD. THEORIES OF MENTAL HEALING, BY REV. WM. I. GILL. SOUL STUDY, BY DR. B. O. FLOWER, INDEPENDENT BLATE-WRITINGS, ILLUSTRATED, and descriptions of other phonomena never before published. Five thousand copies for loston and vicinity shone. Do you wish to salverties? For terms address;

FAOTS PUBLISHING CO., Drawer 5322, N19

HOSTON, MASS.

Mrs. Stoddard-Gray and Son, DeWitt C. Hough,

HOLD Materialising Séances every Sunday, Wednesday and Friday evening, 80 clock, Tuesday and Saturday, 20 clock, at 223 West Mit Street, New York. Daily sittings for Communications and Business. 4w Ni9

C. H. BRIDGE. SEANCES in light, physical messages written, flowers given, etc., also etherealization in dark, Tuesday, Thursday and Bunday at 8 r.w. 46 Chandler street, lbuston. Information given how to develop free. 1w* N19

DR. J. O, STREET.

Monigemery street, Bosion, Mass., near ner of Canton st. At home from 10 A.M., to 2 P.M. is 18w

MRS. H. D. CHAPMAN,

MAGNETIC and Massage Treatments, 147 Tremont street, Room 8, Boston. 2w* Nip

DROF. BEARSE, Astrologer, 259 Meridian st., East Boston, Mass. Your whole life written, horoscope thereof free of charge. Reliable on Business, Marriage, Disease, and all Financial and Social Affairs. Send age, stamp, and hour of birth if possible. 1w* Nip

PROF. JOHN McLEOD, who heals the sick at any distance by sending Magnetized Linen, and who confers Cisirroyance, etc., etc., by Psychic Treatment, is now located at 70 Richmond street, Providence, B. 1. He holds Developing Circles on the evenings of Sundays, Tuesdays and Fridays at 7:30. Received from England.

RAPHAEL'S ALMANAC:

PROPHETIC MESSENGER

AND Weather Guide,

FOR 1888: Comprising a Variety of Useful Matter and Tables, Predictions of the Events, and the Weather, That will Occur in Each Month During the Year.

War and Sickness! Strikes and Riot! Heat and Plenty! A. Large Hieroglyphic, BY RAPHAEL, The Astrologer of the Mineteenth Century.

Together with RAPHAEL'S ASTROLOGICAL EPHEM-ERIS of the PLANETS for 1888, with Tables of Houses for London, Liverpool and New York. CONTENTS.

COMTENTS.

Bixty-Eighth Annual Address.

Monthly Uslendar and Westher Guide.

The Volce of the Heavens,
Raphael's Every-day Guide.

The Farmer's Breeding Table.

Astro-Meteorologic Table.

Table of the Moon's Bigns in 1888.

Symbols, Planets, Moons, Bigns, etc.

Useful Tables, Weights and Measures,

Royal Tables, etc.

Covent Garden Measures; Fish Table.

Ready Reckoner and Wages Table.

Farmers' and Gardeners' Tables.

Building and Income Tables.

Building and Income Tables.

A Calendar for 200 years,

Tide Table for the Principal Ports.

Stamps, Taxes, and Licenses.

Postal Information.

Pawnbrokers' Regulations, Marriages, Annuities, etc.

Eclipses during 1888.

Bost Periods during 1888 for observing the Planets.

General Predictions.

Periods in 1888 for gathering Medicinal Herbs.

Periods in 1888 for gathering Medicinal Herbs.

Best Periods during 1888 for observing the Planets,
General Predictions.
Periods in 1886 for gathering Medicinal Merce.
A Short Medical Directory for Different Diseases.
Birthday Information; also the fate of any Child born
during 1888.
Useful Notes.
The Crowned Heads of Europe.
Explanation of the Hieroglyphic for 1887.
Fulfilled Predictions in 1887.
Hints to Farmers.
Hints to Farmers.
Hortleuitural, Botanical, and Herbal Guide,
Useful Hints, Legal and Commercial.
The Farmer, Receipts, etc.
Useful Heceipts.
Professor the Planets in the Nativities of the Rulers in
Europe.
Fries 38 cents, postage free.

Price 23 cents, postage free. Fermie by COLBY & BIOH.

OTHER TALES AND SKETCHES.

BY A BAND OF SPIRIT INTELLIGENCES, THROUGH THE MEDIUMSHIP OF

MISS M. T. SHELHAMER.

And Love shall solpe all tears from their eyes; and the faces of the end shall grow radiant in the light of Eternal Dawn; the weary-hearted shall find rest; and the heavily-laden shall drop their burdens; for the Land of the Blest oversoweth with boundless mercies for all who enter therein.

This new volume consists of two parts: the first, containing a series of articles by Spirit "Benefice," entitled "Thoughts from a Spirit's Standpoint," on subjects to deepimportance, which all thinking minds would do well to read and reflect upon. Also, the personal history of a spirit, entitled "Outside the Gates," in which the narrastate of unhappiness outside the heavenly gates to one of peace in the "Bunriso-Land"—developing on the way stories of individual lives and experiences as well as descriptions of the conditions and abodes of the spirit-world. This portion of the volume concludes with a porsonal parrative of "What I Found in Spirit-Life"—by Spirit Susio—a pure and simple relation of the life pursued by a gentle soul in her home beyond the vale.

Part second of this interesting book opens with "Morna's Story, "in five installments—an autobiographical narrative,
This remarkable history has never before appeared in print. This remarkable history has never before appeared in print. It treats of life, states of government, schools, art, language, training, locomotion, food and nutrition, in worlds beyond. "Morna's Story" also tells of transitions from world to world, of sacred councils in the spiritual kingdom, and of the high development of mediumahip in such a state, giving much information on important subjects to those who read. We also have here these interesting stories of several chapters each. "Here and Beyond" and "Blippery Places," which "Morna" has given to the world through the columns of the BANNER OF LIGHT; and the book concludes with a new story of styteen chapters, which that interesting spirit presents to the public for the first time, entitled "The Bhind Clairroyant; or, A Tale of Two Worlds." Those who have read the serials cunanating from the mind of "Morna" through the pen of Miss Bhelehamer, need not be told of what a treat they have in store in the perusal of this production.

CONTENTS.

PART I.

THOUGHTS FROM A SPIRIT'S STANDPOINT.

OUTSIDE THE GATES. CHAPTER My Death.
A Spirit's Woo.
The Penitent.
Spirits in Darkness.
The Children's Valley.
Within the Gates.
In the Sunrise Land.
My Beautiful Spirit Home.
Conclusion.

WHAT I FOUND IN SPIRIT-LIFE.

Number One. Number Two. PART II. Introduction.

MORNA'S STORY. I. First Conceptions of Spirit-Life: Its Homes, Governments, and Colleges.
II. Transition in the Spheres.
III. Language, Society, etc., in the Spirit-World.
IV. Preparing to Enter the Temple.
V. Development of Mediumship in the Spirit-World.

HERE AND BEYOND, The Hand of Death. The Band of Death.
The Bummons.
His Exp-riences.
The New Home.
Struggles with Self.
The Conquest.
At Home.

SLIPPERY PLACES. Was it Life or Death?

Was it into or Deathy Dorris. New Experiences. At Cross Purposes. The Wanderer. The House of Refuge. Spiritual Experiences, Light at Last. THE BLIND CLAIRVOYANT.

THE BLIND CLAIRVOY
The Clairvoyant,
Confidences.
Spiritual Work,
New Bevelopments,
A New Move,
Olivo's New Home.
A Glimpse of Heaven,
Revelations from Beyond,
Olivo Finds a New Friend,
Thanksgiving.
Hetribution,
Bpirit-Life to an Erring Sot
Braking the Bonda.

Bpirit-Life to an Err Breaking the Bonds, Working Upward, In one volume of 515 pages, neatly and substantially bound in cloth. Price \$1,25; postage free,

Published and for sale by COLBY & RICH, 9 Bosworth Issued Saturday, Nov. 12th.

A REVIEW OF THE

REPORT OF THE SEYBERT COMMISSION

APPOINTED BY THE UNIVERSITY OF PENNSYLVANIA TO INVESTIGATE

MODERN SPIRITUALISM. ISSUED UNDER THE AUTHORITY OF THE

AMERICAN SPIRITUALIST ALLIANCE. This is a work which should be circulated broadcast throughout this continent, and wherever else the Seybert

Bequest has found mention. By a perusal of its clear-cut statements, and its stern analyses of learned pretensions, the reader will be at once impressed with the unjust animus exhibited by the members of the above-named Commission, toward a subject they were supposed to approach in an unbiased manner ; and the pitiful and unsatisfactory character (viewed from whatever standpoint) of the Preliminary Report with which these gentlemen have dared to approach an intelligent

Price, per single copy, 10 cents; postage free. 50 copies, \$4,50, postage free. 100 ** \$8,00, **

For sale by COLBY & RICH. ROSA,

The Educating Mother. Written for Mothers and Young Ladies of Age. BY PROF. H. M. COTTINGER, A. M.

The author in his preface says: "I wrote it for mothers and young ladies of age, because such books, purposely composed for them, are an exception to the rule, most of primagein works being written for teachers, scholars, or men in general. In order to make it more palatable to the fair sex, I composed it in the form of a correspondence, putting the principles of education into the mouth of a mother. Hy wife was the model for my letters. In every letter I asked mys-li if she would have spoken or written that way. If, nevertheless, I missed the true womanly style, the ladies may partion my sacumption."

Price \$1.25; postage 5 cents.

For sale b) COLHY & RICH.

AN ADVENTURE Among the Rosicrucians.

This is an account of a dream-visit to a Resignucian Monastery, and of the topics expounded by its Adept immates. Among these are the nature and power of Will. Psychic Locomotion, Universal Life, constitution and development of Main, the materialization of Ideas into Forms, the Doctrine of Numbers, of Counterparts, and of Elementas, Organization of Nature and Mind; expediency or otherwise of Theosophical Monasteries; Basic Principles of Alchemy, etc. The back is fail of Cocult information and suggestions, 12mo, cloth; price \$1,00.

For sale by CULBY & RIGH.

BY F. HARTMANN, M.D.

Message Department.

Public Free-Circle Meetings

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, 9 Bosworth street (formerly Montgomery Flace), on Tursday and Thurraday Afternoon Miss M. T. Shell-Hamer will occupy the platform for the purpose of answering such questions as may be brought up for the consideration of the Controlling intelligence.

On Tursday afternoon, John William Fletcher, under the influence of his guides, will afford an avenue through which individual spirit-messages will be given.

The Hall (which is used only for these séances) will be open at 20 clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the séance, except in case of absolute necessity. The public is cordially invited.

37 Persons having questions of practical bearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to the Chairman of the Circle, who will present them to the spirits at the Tuesday séances for consideration.

ration.

The Messages published in this Department indicate spirits carry with them the characteristics of their helife to that beyond—whether for good or evil; that who pass from the earthly sphere in an undeveloped c, eventually progress to higher conditions. We ask reader to receive no doctrine put forth by spirits in ecolumns that does not compart with his or her rea-All express as much of truth as they perceive—no e,

nore.

All express as nucle of that as toly percentioners.

All it is our earnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

Autral flowers uponour Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a peasure to place upon the altar of spirituality their floral offerings.

Letters of inquiry in regard to this Department of the BANNER must not be addressed to the mediums in any case, but to

LEWIS B. WILBON, Chairman.

QUESTIONS ANSWERED. THROUGH THE MEDICMSHIP OF Miss M. T. Shelhamer.

Report of Public Séance held Oct. 25th, 1887. Spirit Invocation.

Oh! thou who art the sum and aubstance of all things, we recognize thee as the supreme intelligence and wondrous designer of the universe; we may be hold theeln spirit as the tender and devoted parent of all life, whom we may approach as the child approaches its earthly parent, trustingly and with condence, feeling that he will lib received with like tenderness. We would hold sweet communion with the loved ones from the other life, and uplift our hearts into nearness with Father God and the angel ones. Make us worthy such loving companionably and such inspiration and influence as thy beloved ones have to bestow, that we may rise upward to their plane of life, of peace and of holiness forevermore. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.
QUES.—Is the number of infants and children under twelve years of age who pass from earth greater than that of adults? If so, what is generally considered, in the spirit-world, to

be the relative proportion?

A.—We believe that mortal statistics will A.—We believe that mortal statistics will show that the proportion of children under the age of twelve years passing from the earthly life is very great, compared to the decease of adults. We do not quite get the meaning of the question, and hardly conceive what the writer desires to know. Figures are stubborn things, and facts speak for themselves. When we find a fearful mortality among children, it proves that there is in existence a great evil that causes this terrible mortality among infants and children of tender years. Searching the cause we discover that it crops out not only in the surroundings of those children, but it can be traced back to pre-natal conditions and inbe traced back to pre-natal conditions and in-fluences in and around the lives of the parents of those children; and not until humanity pays closer attention to the laws of health, physically, morally and spiritually, will this terrible mortality decrease. But as man advances in knowledge, and steps up still higher above the animal kingdom into the realm of spirituality, he will gain such experience and gather such a fund of information as will enable him to pay

close attention to these various laws.

A man or a woman may appear to be physically sound, so far as the outward life is concally sound, so far as the outward life is concerned; their health may be all that is required; and yet there may be some defect in the moral or spiritual nature of one of them, or perhaps both, which will have a vitiating effect upon their offspring. The spiritual world looks at this matter in a very solemn light. Wise and advanced spirits do not desire to see bands of little children coming from the earthlife to inhabit their planes of existence. Not but what children are always welcomed into the spheres of spiritual life, but exalted intelligences know that those children have been robbed, and deprived of that experience and discipling in connection with earthly things discipline in connection with earthly things which should be theirs of right; and consequently they deplore this great evil, which ap-

Q.—is it an advantage or disadvantage to an individual to be forced to leave this life during infancy or childhood? If the latter, it before the control of the latter. ing not of its own election, in what manner is it compensated for the loss?

A.—Provision has been made by a wise, over-

ruling intelligence for the care and protection of every human soul, and so widespread and varied is that provision that if one line of education or experience becomes cut off or closed to a human soul, other lines or schools may be opened for its advantage and instruction; yet it by no means follows that we or any finite power have the right or should be allowed to cut off any one line of experience or instruc-tion for any human being—and yet such is the case daily. We find that on earth mortals, through ignorance in most cases, and through carelessness at other times, and through various causes, are constantly closing off the advantages of earth to human offspring, and these little walfs are sent untimely to the spiritworld. Whether this is through neglect, careworld. Whether this is through neglect, care-lessness, ignorance, or from any other cause, it matters not; those children have been deprived of the birthright of experience and of discipline which belongs to them, and which, per-chance, they cannot gain in just the same way, to just such an extent, as they could by passing through a period of growth, unfoldment and discipline on earth, expressing themselves through bodies of matter.

We will not say it is an advantage for a child to be translated to the spiritual world, even to be translated to the spiritual world, even though by such translation the child is deprived of much that might have resulted bitterly, of sovrow and suffering, had he remained on earth; for we believe that bitterness of spirit and even the suffering of material deprivation are necessary for the growth and unfoldment of some souls, and that just such a discipline may be needful to the spirit who is cut off from them by some material or physical law.

cut off from them by some material or physical law.

A wise provision is made for every child of humanity; none are outcasts, none are neglected, when they pass from earth to the spiritworld; every little walf, every child, no material the care and protection it requires. But while the care and protection it requires. But while we grant all the beautiful privileges that are theirs in the spiritworld, we do affirm that every child who loosens its hold upon the physical life is deprived of that inheritance, that discipline, that discipline the cause of being so deprived, it will have to gain such knowledge and experience in other ways, perhaps by comand experience in other ways, perhaps by com-ing in contact with some mediumistic mortal and by attaching itself to such an instrument, gaining experience and unfoldment, or perhaps through other channels which have been provided by an all-wise and intelligent

Pather. What provision is made for the education of children in the spirit-world? Does association with the people of earth constitute a branch of that education?

A.—The association of children and of spirits

A.—The association of children and of spirits of more mature years with the denizers of spirits of more mature years with the denizers of spirits indeed form a branch of the educational scheme of spiritual life, inasmuch as all experience that is gained by a human being goes to make up the sum-total of its education. Here you give your children opportunities for gaining an intellectual education, and provide for them schools and teachers; familiarize them with certain studies, calculated to not only teach them concerning physical life, its amployments and conditions, but to set in mo-

THE PROPERTY OF THE PARTY OF TH

tion the thoughts of their minds. That is what is called a liberal education. Similar to this, in the spirit-world, we provide children with instructors. But there is something more than all this for a soul, whether inhabiting the earth or the spirit-world, to gain before it can be called thoroughly educated. One must come into vital contact with the various associations of life apter into the various fields of human into vital contact with the various associations of life, enter into the various fields of human existence, and observe the workings and principles which govern them. To do this, a soul must indeed enter into association with various classes of people; for in this way one learns to set his faculties of observation in motion, and governs his reason on questions which arise for solution. By this process one gains tion, and governs his reason on questions which arise for solution. By this process one gains an experience, and analyzes the various workings of the human mind, and gains a knowledge of human life in its various departments—social, religious and political. Such a course of education begins to build up the mind, for such a spirit may not only become an enclycopedia of useful knowledge and information, but he may also, through the experience and knowledge he thus gains, find his own mind in full operation, and that he is evolving ideas in operation, and that he is evolving ideas in grand and beautiful thoughts for the enrichment of his own mentality.

Our friends on earth must not suppose we have not full departments of knowledge for the growing child who enters spirit-life. They must not presume that the spiritual departments afford less facilities for the gaining of information than do the schools on earth, else the change would be no advancement to the the change would be no advancement to the human race. In the spirit-world all these advantages may belong by right to the soul who enters there; and not only are children provided with this system of education, but spirits of any age, those who lack information or knowledge upon any subject, may find the means of gaining entrance to the fields of learning and observation, where they will improve. prove.
Coming in contact with mortals may be ben-

eficial to spirit children if those whom they approach on earth be pure-minded, aspirational, sympathetic and loving in tone. They will al, sympathetic and loving in tone. They will not only benefit and bless the spirit children who approach them, but also assist in their higher education. But if some of these children happen to enter your midst by some chance, and you are at strife with each other, and selfish thought alone abounds, these spirit children may gain information concerning some of the more unlovely attributes of human character; what they thus receive will not be elevating, nor will it be a blessing to them or to any other soul.

O.—Does a medium leave the holy during its

Q .- Does a medium leave the body during its control by another spirit?

A.—Some do, and some do not. Mediums vary in their constitution, temperament, habits, and personal magnetism, as well as in the powers they possess, which you have come to look upon as mediumistic. One medium may be brought fully under the psychological control of a spirit, so as to more fully express its thoughts; yet so as to more thing express its thoughts, yet the medium's spirit may be close at hand, over-shadowed by the spiritual force of the intelli-gence making use of his or her organism.

Another medium may be fully entranced by a spirit who desires to speak, and to all intents

and appearance may seem in the same condi-tion to an external observer, and yet the spirit of the second instrument may be disconnected, to an extent, from its physical organism, and may, at the time the organism is subjected to spiritual control, be roaming far away, visiting other localities and even countries on earth; or perhaps it may be gaining entrance to con-

or perhaps it may be gaining entrance to con-ditions and localities of spirit-life—thus enlarg-ing its spiritual experience.

As we have said, various mediums are operat-ed upon in a different manner by their spirit-ual guides; rest assured, however, that every medium who is well developed, and who is fa-miliar with the influence of a wise and intelli-gent suit band is operated upon to just that gent spirit band, is operated upon to just that extent, and in just that especial way, which is best adapted for the exercise of his or her mediumship. A wise and intelligent spirit-band in attendance upon such a medium will be able, in attendance upon such a medium will be able, through its experimentation and experience, to understand just in what way it can produce the finest results through the medium istic organism, and if the band of one medium discovers that it can best utilize his powers by overshadowing his spirit, and bringing it under magnetic control, so that he will have no wish or special thought at the hour, but will respond to and reflect the thoughts and influence or special thought at the hour, but will respond
to and reflect the thoughts and influence
brought to bear on him, then will that medium
be used in just that line. But if they discover
that without detriment to their medium they
can most fully utilize his powers and perform
their especial spiritual work through his organism by disconnecting or withdrawing his spirit
from vital contact with the arternal organism from vital contact with the external organism, and sending it off into other realms or other localities for the time being, then they will localities for the time being, then they will thus certainly experiment with and operate upon the medium. It matters not, however, in what way a medium is operated upon; whether his spirit be alert and consolous, or in contact with his organism, or in a state of slumber, or whether it be far away from the scene of action, provided the spirit-world performs its work faithfully and well through that instrumentality.

Q.—Was the Essenian Brotherhood a spiritual Order, recognizing the presence and aid of habitants of the spirit-world?

A.—The Essenian Brotherhood was a body of

men, each bound to the other by solemn vow to extend sympathy and fraternal love, at all times and under all circumstances, one of the vows of that Brotherhood being that, however degraded and forlorn, however misrepresented one of its number might become, to whatever depths he might descend, the entire Brother-hood were solemnly bound to exercise sympa-thy, helpfulness and loving cheer to that broth-er, and never, under any circumstances or con-ditions, to deny their brotherhood, sympathy and aid to one of their number. This was the foundation of the printiples which constituted and aid to one of their number. This was the foundation of the principles which constituted the bond of fellowship between the members of the Essenian Brotherhood; and this being the case, shall we not say that it was most certainly a spiritual Order—finding its principles in spiritual things—maintaining its hold and vigor through the spiritualizing qualities which it recognized within the human soul, for the members of this Order really and truly belleved that they were all of one brotherhood, and that one Father God was the parent of all Therefore, whatever are the conditions of one, he must be recognized and cared for as a broth-

or member of the divine family.

Growing out of all this, there came a spiritualizing, uplifting influence to the members of this Brotherhood. They were wont to meet in council, in secret but harmonious conclave to-

came wrought upon by superior intelligences who made themselves known as active men and women who had the welfare of the race at heart. We must remember that in those days ignorance was far more prevalent than knowledge—ignorance upon many things and condi-tions of life. Recognizing this fact, intelligent spirits, who loved to do good, who desired to teach, to elevate, and in other ways to bles mankind, were very glad and grateful to come in contact with such spirituelle people as were the members of the Essenian Brotherhood, and

AB205. W 17.10

they were cognizant, for the amelioration of human sufferings and the enlightenment of mankind. The cause of this was, that the spiritualizing influences of the other life had distributed their power throughout the various quarters of the world, finding their magnetic strength to do so in that circle of Essenian brothers, because their allegiance to the finer principles of truth and justice bound them together in sympathy and love.

Lotela, the Indian Maiden,

Spoke for the following named spirits: How do, Wilson brave? The spirits want to give something. How do, everybody? Lotela glad to see you all. Hope you all feel good.

Katie Single.

[Lotela says:] There's a young spirit comes here, and gives her name as Katie Single. She would like to send a few words of love to her mother, in Warsaw, Wis. This is what she says: "Dear mother, all your loving ones have seen and known your struggles against surrounding conditions. We know that sometimes the way seems dark and the trials are hard to bear, but we have done our best to bring you such strength and comfort from the spirit-side as will chase away the shadows and brighten your way. We are so sorry that you cannot be better understood; that your reachings out for spiritual light and knowledge are not more fully appreciated; but we know it is because those near to you do not understand spirit power nor its blessing upon humanity, and that is why they do not recognize and welcome it as you have done. Dear mother, do not feel that we are far away, but think that your little you have done. Dear mother, do not feel that we are far away, but think that your little ones return from the spirit-world, bringing you their offerings of flowers and their pleasant thoughts. We are all united, all joyful, in loving companionship, for we have a beautiful home, and kind teachers to give us such light, and knowledge, and strength, as we most require. Sometime I hope to give you many things, for there is so much to say of our new life and of its pleasant surroundings; but just now I am happy to send my love, and am grateful for this opportunity of speaking a few words of cheer."

There are two other girls with this one, smaller than she is; they both have a whole heap of flowers; one brings what looks to Lo-tela like a great lap-full of violets, and she says they are for their mother on earth.

Minnie Roberts.

Now another one wants to give a little message for her friends in Hartford, Conn. She was a medium when she was here, and used to try and do work the best she could for the spirit-world. She feels as though she has the right to come here and send her love to her friends, to tell them how happy she is in the other life, and that she still pursues her work, in different ways, it is true, from what she did here. She is still acting as a medial instrument for those spirits who can make use of her magnetic power. She says that sometimes she has found it possible for spirits of an advanced order to make use of her organism in expressing themselves to those spirits who are far below them in advancement and in spiritual conright to come here and send her love to her low them in advancement and in spiritual conditions, so that she feels she can still claim to be a medium. It gives her pleasure to tell her friends this truth. She also says that she is satisfied with the changes made by one most dear to her; she feels that all has been for the best; and she can also see that other experiences are coming to this mortal life which will be of benefit and for the advancement of not only one but of others connected with that life. She thinks this will be understood. The spirit gives the name of Minnie Roberts. low them in advancement and in spiritual conspirit gives the name of Minnie Roberts.

Charlie Poole.

As Lotela was coming here to-day a young spirit brave came to her and wanted her to speak for him to his friends. He said they lived in Somerville. He wanted to send his lived in Somervine. He wanted to send his cleands very much. He seemed to feel unhappy because they don't accept this truth; it seems as though they don't know much of anything about it. He feels that it would help him a great deal in his spirit-life if his friends could know that he returns to them. his friends could know that he returns to them. There is something that he wants to speak about through a private medium. He did n't tell Lotels what; it is connected with some matters that belonged to him when he was here. There seems to be some one a little troubled about them now; some one on the earth he would like to talk to through some private medium if they will visit one. He gave Lotels the name of Charlie Poole.

Pansy.

Now I see a little spirit—she is n't an Indian but the name she gives is Pansy. She says abe is known by that name to the friends whom she visited from the spirit-world. They asked her to come here and send a message, but she has n't had the power to do it before. The spirit was a young child when she went away from earth, but she is, I should think, a grownin lady in the spirit-world. She is yeary place. up lady in the spirit-world. She is very pleasant, and always tries when she comes back to ant, and always tries when she comes back to the earth to give some message, or something that will be cheerful to those she reaches. It is some ways off where she comes from. She says her friends have been looking quite a good while for something from her at this place. She sends her love, and wishes the lady that she uses for a medium to know that she has come. This medium she comes to, away off, is in a little trouble, and it disturbs the spirit; she wants her to feel more reconciled to it. Something has taken place that distresses the lady, and it has acted so on her mediumship her spirit friends have not been able to use it very much within a little while. This spirit is very anxious to have her medium see these things in a clearer light, and become reconciled to her disappointment, because, she says, it will work out pleasantly by and bye, and she ciled to her disappointment, because, she says, it will work out pleasantly by-and bye, and she will, after all, be thankful that things have happened as they have. She says: "I wish to come as I have been in the habit of doing to my dear friends, for I have much to say to them from the spirit-world. We have influences to bring and magnetic currents to restore in order to do a work in that locality, where light on this subject is needed by those who have seen so little of it. We bring our love, and by-and-bye, we are sure, our friends will realize and understand the meaning of those things which to-day seem rather dark and drear." The spirit says it will be seen and understood.

Henry Shaw.

A spirit comes now, and I think he knows some one in the audience. I don't see him quite clear, because there's a kind of mist around him; but he sends out his desire, and Lotela gets it that he is very anxious to give a communication—not only to some one who seems to be here, but to some one connected with his family, or himself, before he went from the body. There are some things that worry him, and he would like to explain matfrom the body. There are some things that worry him, and he would like to explain matters that trouble a person here on the earth; the thought going out to him is unpleasant, as though this person felt injured; as though—well, it is some selfish feeling, and it disturbs the spirit in the other life. He would like to get an opportunity of communicating privately; so as to Explain matters and try to make them clear. Then there comes to me from him an influence as though he were getting up in the spirit-world, but not as he would like to, as there is so much for him to understand, and so many conditions for him to understand, and so many conditions for him to outlive or grow up from, he feels as though he could not gain power, comprehension and happiness in the other life; but it seems to Lotela as though he was growing out of these things, and that before many moons have passed away he will be able to come and express himself as he wishes in connection with the mortal life. He sends his greetings, and would like to be recognized and approached by his friends. But, after all, he finds so much that is strange in the spirit-life, he don't hardly feel competent to express an opinion; only he would try, if possible, to make some things clear that are kind of shadowy to other folks. I get the name of Henry Shaw.

Joseph Cross. Here's another spirit that gives his name as Joseph Cross. He has relatives in this city. He was an old brave when he went away.

and he has been gone a good while, and feels it is time he had something to say. He has a positive mind, and when he sends his thoughts to my medy that makes it comestrong. He sends his greeting to his people; some of them are connected with what you call literary business, something to do with writing, making documents, all that kind of thing. He wants to have a talk about some matters that belong partly to the material and partly to the spiritual. He wants to have it understood that he thinks he can explain these things if they will seek a private instrument where he can make himself known. I should think this old brave had something to do with making writing papers when he was here; not writing books, you know, or anything like that, but making out different kinds of papers for people.

Allen Putnam.

Now I want to tell you, and I must tell you this, because Plerpont chief would n't like it if Lotela went off without it: The old brave, Allen Putnam, is here, and wants to give the people greeting. When he gets stronger in spirit, so that he can make a magnetic connection for himself, he would like the privilege, he says, of communicating to his friends through this medium, and Pierpont chief said he could. Now, Putnam brave says he is grateful for the opportunity of giving greeting through this channel so early after his ascension from the mortal. He says: "To me, it is not death, but release. Already I have beheld the glorious illumination Already I have beheld the glorious illumination of the spiritual world, and come in contact with many of its bright intelligences. They have extended to me the hand of greeting, and I have been privileged to enter into close sympathy with their lives. Those who know me as I am, will understand how ineffably sweet this is to my spirit. For me, there has been no death, simply release, and I would sing the glad tidings from shore to shore, that through release from suffering, from earthly turmoil release from suffering, from earthly turmoil and material care, the soul of man may find a sweet fulfillment of all its aspirations and spiritual hopes. Allen Putnam."

Pearlie.

Want to tell you, squaw, [to one in the audience,] it's all right about Pearlie; the spirits named her that, because she went through a named her that, because she went through a
new birth, you know, through a transfiguration in the spirit world, and the bright intelligences dedicated her to a spiritual work,
which will show itself by-and-bye, so they
gave her the name of Pearlie, because the
truth she will bring to mortals is to prove a
"pearl of great price."
Now Lotela going to say good-moon.

SPIRIT MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF John William Fleicher.

Report of Public Séance held Oct. 27th, 1887. Edward S. Wheeler.

I thank the young woman for singing that song, because it recalls the story that I always believed in, which I have begun to realize and I know is true. It is in order, no doubt, that I should speak my ideas and send a message to one that I am not able to reach at this time in any other way. I was present some time ago in this Circle-Room, when a friend spoke a few words for me. I did not think I should ever come under these circumstances, but it is the come under these circumstances, but it is the unexpected that always happens, and when you least think a thing is about to occur, that moment it sits at your elbow.

moment it sits at your elbow.

I used to run up and down these stairs—
sometimes on errands that concerned myself—
and can truly say I never went away emplyhanded. I never thought then that I should
come in at that door and nobody see me, and
that the only way I could make myself known
would be to speak through the lips of another.
That is about the way I imagine most of you
feel who are standing here before me in physical form; but it is coming, and sooner than
some of you think you will step over on the
other shore. I suppose then it will seem as
strange to you to return in this way as it does
to me.

I recently met an old friend of mine; I do n't know as I ought to call him a friend of mine—he was a friend of the world; he held the interests of humanity in the hollow of his hand; he had more of God Almighty in his soul than any other ten men I ever knew—and that was John Murray Spear. The old man opened his eyes as if; he had been asleep for a long time, reached out his hand to me, and said: "Well, Edward, is that you?" I said, "Yes; I got here before you did, but I knew you were coming—we all knew you were coming—so we got up a reception for you." He smiled. "Yes, those things are all right," he said, "in their way, but I never did any work for the result of a strong arm to lean upon. I have only the way, but I never did any work for the result of it; it was always satisfaction enough for me to do the work without waiting for the reward." There are not many people in the world like that; most of the men and women in the world that; most of the men and women in the world work because they have to, then take the reward and find fault because it is n't bigger. That's the way I did to a certain extent.

He wanted me just to send a message, by way of announcing that he was awake, to a great many who will remember his name.

Now I want to send a word to that little wife

Now I want to send a word to that little wife of mine, who has been having a hard time during the summer, who is feeling depressed and discouraged, and mighty lonely. I wish that I could lift every shadow out of her life, harmonize every discord and breathe a breath of spring around about her. If I could I would are the rever of supplying around about her. only have the rays of sunshine fall across her only have the rays of sunshine fall across her path, pleasant voices in her ears. Tell her that Bessie and I are often close beside her, and thank the kind friends for what they have done for her. She must try and keep up good courage for the next two or three months; after that she will be better in health, more settled in mind, more hopeful in heart.

There are a great many things, Mr. Chairman I wight say that are in my heart to care.

man, I might say, that are in my heart to say, about this place, about the friends that I can see here, that I know and that I love with the love of a brother and fellow-worker. I think, perhaps. I have expressed all that is wise for me to utter to-day, so I shall say: Good after-noon, and leave my name with you. Edward S. Wheeler.

Mary Cottrell.

My name is Mary Cottfell, and my husband, My name is Mary Cottfell, and my husband, the doctor, away out in Kansas City, has tried so hard to get a communication from me, by himself, he has got almost discouraged. He feels when he is with a strong medium that he is nearer to me. That is a mistake; he only is able to realize it better. I am with him constantly and wish to encourage him in the resolves that he made to carry forward the spiritual work, and I will help him, he knows that, only it may encourage him to have it said again. again.

Absalom Millen. I represent Unity, N. H. My name is Absalom Millen. I don't feel like myself, because I had a shock some time before I left my body. It seems as if it had come back again, when I try to speak in this way. I can see out of both my eyes now! that is more than I could do when I eyes now; that is more than I could do when I came away, as one of them was of no use to me. My brother Walker, who died in the army, is here with me, and Serens, she's here. Both go up home to see the old lady, who a great many years ago joined hands with me, and we started on the road, partners for life. She knows something about this, because she has mediumistic powers herself. I tried to impress her to make, her think I was all right, and so I was in the spirit. The shadows are deepening around her, and we in the spirit world are beckoning her to come; the house in the Father's mansion is almost ready, and in it she will find every treasalmost ready, and in it she will find every treasure of the past.
Spiritualism has been a great comfort to her.
Rest on it, dear wife, to the end.

Ray Carpenter.

How sweet a thing it is to rest, after having a season of suffering and pain; how hard, it is to see those whom we love reaching out their hands, and not able to make them feel a charge in return, because they seem to suffer so much at the slience we have not the power always for the light of the state.

There is one dear, dear friend of miss in the

cinnati who will understand what I have said cinnati who will understand what I have said more than any one whom I know, for ever since we knew each other he has kept a place in his heart for me, and although I am lost to his sight, I see that he holds me as tenderly now as when I was by his side. Waking, he thinks of me; sleeping, I am yet in his dreams; and when cares and troubles come, as of course they must, I am able, through his living over the past, to comfort and to help him.

He said to me, when he was reading the BANNER OF LIGHT the other day, "You go there, if you can, and just send a word of comfort to me." So I send this word of comfort to him. Love is eternal, and I await his coming. Ray Carpenter.

Fred Williams.

My name is Fred Williams, and I have a very dear friend here on earth whose mind is constantly fixed upon me; so much so that I do not realize I am in the spirit-world, and seem to take as much interest in what is passing on the earth as when I was here in a body of fiesh. Maria, you have been faithful in memory, in thought, in deed, to our past; the time of outward separation is now not long; we are sure to meet again; then never to part. Your brother Orrin is here; and when you look at the picture which you keep in the trunk under the table, and speak to it as if you were talking to him, he knows it. We are both present, for then your mind is very much in sympathy with the spirit-world. Before you come away you will know for yourself the reality of the life beyond.

Fidelity,

[The Guide of the Medium.]

Many persons have desired to know how experiences were gained in the spirit-world; how a rich man, whose whole life had been made up in the effort to acquire wealth, would be taught the folly of his undertaking; and I can answer that by repeating to you what I saw myself only a short time ago: A man who had saved a large amount of money, and whose world had been bounded by himself, (and I fear there are many such whom you meet every day,) came to the such whom you meet every day,) came to the spirit-world. On earth he had been egotistic and dictatorial; had been able to have his own way about everything, and because he was pos-sessed of houses and lands, imagined he was when he arrived here, however, he found he

really a great man.

When he arrived here, however, he found he had left all his money behind him, which was a very great surprise to him, for it is not what a man is worth, but what he really is, that makes it smooth saling in the spirit-land. He had been seeking for gold, and he woke to consciousness (symbolically speaking) in a cave lined with gold. He saw his wife and children passing just above him, and for a moment the old-time love and affection came creeping back into his heart. He reached out his hands to clasp theirs, but a bar of gold prevented him from doing so; whichever way he turned he found the thing he had been seeking; and though the blessings of the spirit-world were not withheld through divine command or by a punishment ordained of heaven, they were impossible for him to realize, because his feet were too weak and his aspiration too small to attain unto them. The voice of the spirit-teacher spoke and said: "You must conquer greed, overcome selfishness, place your feet firmly upon the mere gratification of earthly desires and seek your happiness in the welfare of others." He turned his face toward the earth, and found his son was a spendthrift, throwing away the money he had worked so of others." He turned his face toward the earth, and found his son was a spendthrift, throwing away the money he had worked so hard to save. That was the way he learned how valueless it was.

Poor indeed is the man or woman whose only

wealth consists in houses and lands. Rich in-deed is that soul which finds contentment with-in itself. This is the lesson I was asked to give. There is beside me a spirit who is attracted There is beside me a spirit who is attracted here by these flowers (referring to a basket of flowers on the table). It is not usually my intention to permit spirits who may be in any way connected with this medium, or to his family, to speak on occasions like this; but this is a day which is a very eventful and marked one, and if any excuse were necessary, which I am sure is not the case, I would allow that to serve as one. I shall assist the spirit, then, to control the medium, as he has very rarely done so, and he may voice the message to those who are present and those who are absent. Fidelity.

a strong arm to lean upon. I have only the best hopes for them both. It seemed to me but a day since I was lying there, in the same room, and the words were being spoken over me.
Then you were all there again to day. Well,
never mind; that is the way life is made up.
I would like to say, too, to my wife and my
daughter—and I would to my son, only he cannot hear it—that we all of us are walking hand-in-hand together, and I have every wish more than satisfied, when I see how much all love each other, and how happy you are together. God bless you! God bless you all! Alvah H.

Winons, for the Following Spirits:

Well, how does everybody do to-day? There's Have I got a lot of time to talk? I can't tell time very well. If I happen to talk too long just notify me. There are a lot of visitors here, and I do n't want 'em to get disappointed.

Hattle Phillips.

A lady who gives me the name of Hattle Phillips wants to send a message particularly to her father, who lives down in Brockton, saying that she wishes she had not gone on the long journey to California, where she passed away to the spirit-life, for she thinks that had she stayed at home it would have been just exactly as well. "But it is too late to talk about that now; only I want you at home to give me an opportunity of speaking to you, for I have something very important I would like to communicate. You can say that my father's name is Harvey Bird."

James Pushee.

A man who gives the name of James Pushee ys: "I would like to thank those friends who assisted me, when I was sick and needy, with financial aid. I could not express thanks then, but I do now.' 21.15

and the own of the late of the

A large lady comes here, with a very pleasant smile, and walks to the further end of the hall. She says: "Say that Mrs. Pratt is present, and when you gather at the old place of meeting I am there... There are many of us here who worked in the same was and when you come together. in the same way, and when you come together for any charitable object. I assure you that it is a very great pleasure for us to be with you. I would like to send my love to my daughter, as well as to other friends. You can say I was connected with the Ladies' Ald Society."

A lady comes here very tired, and says to the have come with the hope of getting strength later on to send a message of particular importance to some persons who are acting in my behalf; that I am not able to, as, when I near the earth, thinking of earthly things so disturbs my mind that I lose hold of the purpose that I wish to carry out; but I shall soon I am tole, be able to accomplish the purpose which I have in mind reand my own friends will remember that I never was easily overcome by obstances. Jennie Collins.

Charles Boynton

Charles Boynton would like to send a message to his some who are in Gloucester, Mass.

A 2012 I George W. Smiths Account to

There a a man here who just looked at my medium and said: "William, how do you do you as if he thought he was going to speak to him.

He count along here, and says: Ladon's set the lang of these things very well-using mane.

his his his of hen hey the

ther ure ble, im, hen will ond,

how a up ight wer only arge een any the stic own pos-was

l be

was hat that He

con-lren the lack ls to him i he and vere

feet ll to lrit-quer feet thly fare the rift, d so ned

only
h invithgive.
cted
et of
y inany
his
but
earkhich
at to
n, to
done
who
lity.

have laid s my hese d my n she and e the

the

00m,

me. Vell,

my

can-

more

ther. h H.

to :

ere's ially. tell

long here,

attie

n the assed t had tox-

then,

hall, and I am

at it

or, as

11'1 '

08-44 I

n my, near turbs hat I told, have, hista-

733

mes-9.55. (1:2) Tr res

do l'a him. L'est

is George W. Smith. I was wondering why William was here, and I didn't come. William and I went to Europe together; and we had a pretty good time, take it altogether. Tell my wife, Ida and I are here; that Belle is going to get better, and that I wish she would give me a chance to express myself to her. Everybody knows me, so I don't need to say anything more."

body knows me, so I don't need to say anything more."

He bows to you, Mr. Chairman, and says: "I know you; I used to know you when we were interested about the meetings in Music Hall."

In reply to a question he said: "George is n't here. That's what I want to talk to my wife about. He is n't in the spirit-life—no, sir."

Benjamin Starbuck.

Benjamin Starbuck wishes to send word to friends in Troy, N. Y., who are carrying on the good work, not to be discouraged. He says: "My life was bound up in that work. I thought of it early and late, and am glad to see that the fire is kept burning in spite of anything."

Mr. Chairman, I thank the friends very much for their presence here to day. While I am speaking to you I see many spirits bending over the persons who are present. Many of you are mediumistic, and friends of yours who are here wish to make you realize they are with you. God bless you! Good-by. Winona.

[Advanced by request of the communicating spirit.] Mary Stickney.

I am told that any message that is given here will sometime reach those for whom it is intended, and I have a message that I am most anxious to give, and if it were possible for it to be sent soon it would make a great many persons happy. My name is Mary Stickney: I passed away in Philadelphia, but I have relations in Springfield, Mass., and also in California. It is not of myself that I have come to speak; but my brother, Dr. Stickney, of Springfield, Mass., has recently passed away. A few days ago he came to us here in the spirit, and as he was aware of this truth, to some extent, and as his wife and his son are particularly anxious to know how it is with him, I have undertaken, being stronger, to bring the message dertaken, being stronger, to bring the message

anxious to know how it is with him, I have undertaken, being stronger, to bring the message for him to them.

My brother was ill for a long time; he suffered intensely; but he was brave, and kept his suffering to himself. His wife was most faithful in her duty to bim, and his son was all that a son could be. The other members of the family hold him in high esteem, but circumstances did not permit them to do for him what those did 'I have mentioned. I received him when he came to spirit-life, and almost at once the threads of connection that bound his spirit to his worn-out body were severed and he was free; and being free, to a spirit encumbered by pain and suffering, means more than words of mine can convey. His body had been a prisonhouse to him for many months; he had grown tired, had longed to be at rest, and had wished to come away while the world was beautiful; and he had his wish: They carried him away in the sunshine, and he sleeps not the sleep that knows no waking, for already he is awake with me, and he wishes them to know that he will come to them whenever he has an opportunity; wishes to thank them, with all the strength that a human heart can express, for the loving care and gentle consideration with which they ministered to his every want.

I have nothing to say for myself, beyond the fact that I am happy in this life. There are two others who will join us both before many months have passed by; the rest will remain, for a time, until the work of their lives is fulfilled.

I thank you, Mr. Chairman, for being allowed

I thank you, Mr. Chairman, for being allowed to speak these words, and I hope they will reach the persons for whom they are intended.

TO BE PUBLISHED NEXT WEEK.

Nov. 3.—John Murray Spear; Bright Star; Henry P. Du-os; Louisa Brewer; Paul; T. M. Lamb; Charile Bryant; delity; Winons, for Mrs. Anu Lamson, Henry Davis, ames and Lafayette Newman, Alice Sampson.

The Greatest Art Publishers.

The Greatest Art Publishers.

A WORD ABOUT RAPHAEL TUCK & SONS, WHOSE FAMOUS PUBLICATIONS GO ALL OVER THE WORLD.

If a dozen ordinary men were asked to name the greatest painter now living, the chances are that they would give a dozen different answers. Anybody, though, particularly any artist, will tell you that the house of Raphael Tuck & Bons are the greatest art publishers in the world. There can be no doubt of that. Their publications are before you, no matter where you find an art dealer's establishment. Their largest house is in London, but they have others almost equally extensive in Berlin, Paris, Leipzig and New York. Their headquarters in New York, by the way, is in charge of Mr. Samuel Gabriel, at No. 298 Broadway, where the firm's latest productions can be viewed. The collection there displayed of reproviewed. The collection there displayed of repro-ductions of the most noted works of all the modern

viewed. The collection there displayed of reproductions of the most noted works of all the modern masters is worth going far to see.

The factories of Messrs. Raphael Tuck & Hons at Leipzig employ an army of mere than three hundred experienced designers, lithographers and transferers. Besides this they have their own paper and cardboard mills, where are prepared the materials for their art printing. Altogether the firm employs more than one thousand people in their printing, cutting, embellishing, finishing, packing and shipping departments. They send their publications allower the world. These consist of large and handsome eleographs for framing purposes, artistic studies for painting and drawing, circular and shell plaques, wall-pockets, &c., for wall, mantel and cabinet decoration; Christmas and, New Year cards and a thousand and one artistic notions desired to beautify the homes of those who have learned to appreciate the beautiful. Messrs. Raphael Tuck & Bons may truly slaim to have done more to render art popular than any other publishers in the world. They have reproduced and sold at popular prices all the paintings in the world-famous Berling and American artists. In Christmas and New Year cards alone Messrs. Tuck & Bons annually print more than two thousand designs. Among their latest novelties is an exquisite line of Porcelain Studies of superior quality and thickness and bevelled, and each enclosed in a wooden safety-box, guarding it against risk of breakage in transmission through the mail. All the designs are by well-known artists, and the best that has been thus far brought out is the portrait of Mirs. Fresident Cleveland, generally acknowledged to be the best picture of her extant.

Verification of a Spirit-Message.

J. G. BARBOWS. In the Message Department in the BANNER OF LIGHT of Oct. 22d appears a communication from J. G. BARROWS, of Grand Rapids, Mich. As I was well acquainted with Mr. Barrows and his family, I take the liberty to acknowledge the truthfulness of the message. The pet names by which he calls his children are as they are spoken in the family, show-ing to my mind the communicator to be one who was intimatel acquainted with the household. He claims to be the father, and, as I cannot explain it on any other hypothesis, I must admit it is a message from J. G. Barrows: Another evidence that our departed go to a "bourne from which no traveler returns" is all a mistake. Hoping the BANNER may long wave to light the world, I am, Yours for the truth,

Sturgis, Mich.; Oct. 25th, 1881. RUFUS SPALDING.

Miss Phobe W. Courins has been appointed U. S. Marshai pro tem, for that district of Missouri which includes St. Louis. Miss Courins was the first woman ever admitted to the bar in any country; she has a successful law practice, and is handsome and brilliant, albeit womanly. We congratulate St. Louis.—The Foice.

Passed to Spirit-Life, From her home in Winsted, Conn., Nov. 8d, Mrs. Har-

From her home in Winsted, Conn., Nov. 3d, Mrs. Harriet R. Burbank, aged 63 years.

She was a firm believer in and an outspoken defender of the Spiritual Philosophy, one of the first to accept its teachings, and was herself mediumistic and clairwyrant. Throughout a life singularly burdened with misortane, sickness and pain, she preserved a screnity of disposition and a gentlesses of character which won the good will and catesm of all with whom she came in contact. She was refined and spiritual in her nature, sensitive and quick in her perceptions, and siways sympathetic toward the distressed. She lived constantly up to the highest and best light that she had, was faithful in the performance of svery duty as daughter, wife, mother and friend, and accepted with thering trace and uncomplaining resignation all the burdens which she was called upon to bear. She leaves a daughter and an aged mother, and goes to join in spirit-life ner hunband and only son, and a hest of other friends. The funeral address was delivered by Miss E. Anne Himman, and was a very beautiful and impressive exposition of the Spiritual Philosophy and its comforting assurances of a continued and programme life for the spirit after the change called death.

From the state of the state of the spirit after the change called death.

Adbertisements.



COLOR EVERYTHING. Unequalled for Bilk, Wool, Cotton and all Fabrics and Fancy Goods. Brilliant, Durable and Economical. Any one can use them.

32 COLORS---10 CENTS EACH.

Remember, these are the only Pure, Harm-less and Unadulterated Dyes. Beware of other Dyes, because often Poison-ous, Adulterated, Weak and Worthless.

We warrant these Dyes to color more goods, package for package, than any other Dyes ever made, and to give more brilliant and durable colors. Sample Card free.

THE DIAMOND PAINTS. GOLD, SILVER, BRONZE and COPPER,

For gilding Fancy Bakets, Frames, Lamps, Chandellers, and for all kinds of ornamental work. Equal to any of the high priced kinds and only 10 cents a package. Also Artists Black for Ebonizing.
Sold by Druggists everywhere. Send postal for Sample Card, directions for coloring Photos, doing fancy work, and making ink. WELLS, RICHARDSON & CO., Burlington, Vt.



IT. IS IMPOSSIBLE to overestimate the value of year. THOUSANDS OF VALUABLE LIVES are ascriced every year in consequence of DAMP. COLD FEET. Cold feet lay the foundation for PULMONARY DISEASES, so fatal to the people of our land. Could we make the world know how valuable OUR MAGNETIO FOOT MATTERIES. are for keeping up a WARM GENIAL GLOW THROUGH THE FEET AND LIMIS, none would be without them. These INSOLES WARM THE WHOLE BODY, keep the VITAL FORCES UP, magnetize the Iron in the blood, and cause a FEELING OF WARMTH AND COMPORT over the whole body. If no other result was produced than to samulate the body from THE LIMBS. 51 spair or three pairs for 52 to any address by mail. Sond stamps or currency in letter, stating size of bootor shoe, and we will send free by mail TO ANY PART OF THE WORLD. Send for our book, "A PLAIN ROAD TO HEALTH," Free to any address.

CHICAGO MAGNETIC SHIELD COMPANY,

N12 No. 6 Central Music Hall, Chicago, Ill. Dr. F. L. H. Willis

May be Addressed until further notice, 123 Amity Street, Brooklyn, N. Y.

Pit. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are untiraled, combining, as he does, accurate scientific knowledge with keen and searching psychemetric power. Dr. Willis claims especial skill in treating all diseases of the blood and nerrous system. Cancers, Ecrofula in all its forms, Epilegry, Parsiysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Viroulars, with Expresses and Terms.

O1

DR. J. R. NEWTON STILL heals the sick! Spirit, Mind and Magnetic Cures at a distance through Mits. A EWTON, end for testimonials to MRS. J. B. NEWTON, P.O. Station G., N.Y. City. 08

SOUL READING.

Or Psychometrical Delineation of Character.

Or Paychemetrical Delineation of Character.

MRS. A. B. BEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intunding marriage; and hin to to the inharmoniously marriage; and hin to the inharmoniously marriage; and hin to the inharmoniously marriage; and hin to the inharmoniously marriage; and his to the inharmoniously marriage. Address, MRB. A. B. BEVERANCE,

Output the property of the prop

CONTENTS FOR NOVEMBER.

Introduction to the Practice of Yogs.
The Transmutation of Matter.
The Law of Persistent Desire, or Prayer.
The Belence of Understanding.
The Belence of Understanding.

The Belence of Understanding.
Reality eersus Imagination.
The Inner Voice (Poem).
The Power of Oreative Thought.
Seeing Ourselves as Others See Us.
Esoteric Gleanings.
The Art of Never Forgetting.
The Natural Path to the Mount Beatltude.
Twelve Manner of Psople.
Practical Instruction for Reaching the Highest Goal of Human Attainment.
Mystery.

Bample No. 15 cents. On trial three months for 80 cents.

ENOTERIC PUBLISHING CO., 478 Shawmui Avenue, Boston, Mass. 3w N12

EMERSON PIANOS. FINEST TONE, BEST WORK, BEST MATERIALS

GUARANTEED. 45,000 Sold, Every Plano Warranted.

Bend for catalogue. Warerooms 146A Trement St., Boston.

MRS. S. A. DANSKIN,

VIDOW OF W. A. DANSKIN, as Physician of the Now Behool, still continues her labers at No. 1806 North Ulliurer street, Baltimore, Md. Free diagnosis en receipt of stamp, age and sex, leading symptom and lock of hair. Medicine prepared and magnetized by Dr. Rush, who has controlled this medium for the last twenty years, and wrought many wonderful cures.

DR. J. H. CURRIER'S VEGETABLE BEMEDIES, namely: Blood and Liver V Tonic, Kidney Remedy, Fruit Extracts and Strengthening Syrup, Pain Cure, Cough and Lung Syrup, and Liniments, Oanker and Diarrhora Remedies, and Female Restorative and Invigorator. For sale by MRS. C. B. CURREIER, 446 Main street (Charlestown District), Boston, Mass. 817

ASTONISHING OFFER. END three 2-centstamps, lock of hair, age, sex, one lead-ing symptom, and your disease will be diagnosed free by spirit power. DB. A. B. DOBOM, Maquokets, Iowa. Olb

Science of Solar Biology PNOLOSE 50 cents, with Date of Birth, for Delineation of Oharacter, Mental, Physical and Business Qualification of Character, Mental, Physical and Chara

MRS. ELIZA A. MARTIN PROBLEM Of Oxfore, Mass., now at 35 Holt street Frichburg, Mass., answers Scaled Letters, Terms \$1,0 and two 2-ct. stamps. Will also give Sittings daily.

Sealed Letters Answered. MRS. DR. ELEANOR MARTIN, 73 West Lane Avenue, Columbus, Onio. \$1 and 5 cents. 5wº N5

STELLAR SCIENCE.

WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents, the place and date of their puring training and property of thempts.

I will write Blographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of §1; Consultation fee §1; at emos, 305 Trement street.

Nativities written at prices proportionate to the detail demanded. Address University AMES GOULD, Box 1884, Boston, Mass.

DIACHOSIS FREE.

CEND two 2-ct, stamps, lock of hair, name in full, we by and set, and twill give your CLAIR OTARY DIAGROSTS FREE, Address J. C. BATDORF, M. D., Frincipal, Magnetic Institute, Jackson, Mich.

Mediums in Boston.

JAMES R. COCKE,

Developing and Business Medium, ALBO

Clairvoyant Physician, 603 Tremont Street, Boston. Bittings daily from 9 A.M. till 5 P.M. Price, \$1,00.

Unequalled Advantages.

DR. COCKE gives special inducements for Medical and lagnetic Treatment by the month.

Development of Mediumship a Specialty. SIX PRIVATE SITTINGS FOR 14,00 IN ADVANCE

CIRCLES. Bunday, at 11 A.M., for Development and Tests. At 8 P.M., for Psychometry, Tests and Inspirational Music. Thursday evening, at 7:80, for Development. 4w° N19

MEDICAL AND BUSINESS MEDIUM. 6 Beacon Street, Boston.

All Diseases treated successfully, and MAGNETISM and ELECTRICITY scientifically applie

Development in Healing, Public Speak ing and Writing a Specialty. DIAGNOSIS of Disease, and General Advice, from lock

of hair, in writing, \$2,00. A SURE CURE for Rheumatism furnished. Price \$2,00.

WHITE STAR.

"In Union there is Strength."

WORLD-WIDE developing and healing Triangles (Cirpressed send stamp and lock of hair for further particulars. We invite none, and retain the right to reject inharmonious applications. Address BAUUEL BARKER PRATT, Representative Manager, Box 2708, Boston, Mass. Residence & Yarmouth street, Boston.

AMANDA M. COWAN,

219A Tremont Street, Boston,

Muite 2,

WILL be pleased to meet her friends on Sunday, Tuesday and Saturday aiternoons, at 2:30, Sunday and Wednesday evenings at 8. Address all communications to CHAS. D. COWAN, Manager.

CHAS. D. COWAN,

AMANDA M. COWAN, O. 219A Tremont street, Sulte 2, Boston. Private Sittings for Business and Tests and the Development of all phases of Spiritual Gifts, including Full-Form Materialization. For terms, apply at the above address.

E. T. JOHNSON, 55 RUTLAND STREET, BOSTON,

MATERIALIZING, Physical, Musical and Test Medium.

MR. JOHNSON will answer calls to give Scances in your own homes. For terms, apply to GEORGE T. ALBRO, Manager, at the above address.

O1

BERRY SISTERS, 55 RUTLAND STREET, BOSTON.

SEANCES at their home Sunday and Wednesday even-ings, at 8, Sunday, Thursday and Saturday at 2:30. O1 18w GEORGE T. ALBRO, Manager.

DEIVATE Sittings for the development of Mediumship.

The following mediums, who are at present in the field doing good work, were developed under his care:
HELEN U. BEIRY.
E. GERTRUDE BERRY.
AMANDA M. COWAN.
MR. E. T. JOHNSON.
Will also attend Developing Circles in or out of Boston.
For torms, apply at No. 35 Rutland street, Boston, Mass.
Of 13w

MRS. H. W. CUSHMAN, MUSICAL, Test, Business and Writing Medium. Circles Monday, 7:30 P. M.; Thursday, 2:30 P. M. Six questions answered by mail for \$1,00 and stamp. Examination by lock of hair, \$1,00. 212 Main street, Charlestown.

DR. MARTHA LYON,

MEDICAL PSYCHOMETRIST. Diagnosis of Dis-ease, Magnetic Treatments. Chronic Diseases special-ties. 23 Montgomery st., Boston. Ladies and children only. N12 MISS A. PEABODY,

BUSINESS, Test, Clairvoyant Medium. Bittings daily.
Doircles Monday and Thursday evenings. Tuesday afternoon at 3. 1 Bennet st., corner Washington st., Boston.
Nip

WILLIAM A. MANSFIELD, INDEPENDENT SLATE-WRITER, 24 Upton street, Boston, Hours 1 to 8 P.M.

EMMA NICKERSON, TRANCE, Test and Magnetic Treatments, No. 566 Co lumbus Avenue, Boston, Hours from 9 to 12 and 2 to 6 N12

Mrs. A. E. Cunningham, MEDICAL, Business and Test Medium, 459 Tremon atreet, Buite 1, Boston. Private Bittings daily. Will answer calls for Platform Tests.

MR8. C. B. BL188,

MATERIALIZING Béances every Wednesday evening at 100 Meridian street, East Boston; Thursday evening at Stanwood Block, Room 18, Malden. 4w NS MRS. ALDEN,

THANCE MEDIUM. Medical Examinations and Mag-netic treatment. 43 Winterstreet, Boston. Nip MASSAGE AND MAGNETISM. MRS. DR. E. M. FAXON, 19 Temple Place, Boston. No Consultation free. Also instruction given. N12 10w*

MRS. JENNIE UROSSE, Test, Ulairvoyant, Business and Medical Medium, returned to 30 Kendall street. Bix questions by mail, 50 cents and stamp. Whole Life Reading, \$1,00 and two stamps. Disease a specialty, 119

MRS. FANNIE A. DODD. MAGNETIC PHYSICIAN and Test Medium, 48 Win-ter street, Boom 11. N19

MRS. M. M. DURLING, TRANCE, Test and Business Medium, No. 307 Columbus Avenue, Boston.

LOUIS F. JONES GIVES Sittings for Portraits in the trance state at 17
East Canton street, Boston. 2w N12

JOSEPH L. NEWMAN, Magnetic Healer, No. 8% Bosworth street (formerly Montgomery Place), Boom 4, Boston, Mass. Office hours, from 1 to 4 P. M. 378

Dr. H. G. Petersen. PRED UROUKETT, Magnetic, Clairvoyant.
Test Circle Sunday, S.P.M. Developing Circle Thurs, 8 F.M. 255 Shawmus Avenue, Boston. 2w N13. MRS, J. C. EWELL, Inspirational, also Physician, 172 West Springfield st., Boston. Hours 9 to 4.

DR. A. H. RIOHARDSON, Magnetic Healer,
Blowserly House, Charlestown.

J. A. SHELHAMER, MAGNETIC HEALER,

Office \$\frac{1}{2}\$ Bosworth Street (Room 5), Boston, Mass.,

Will treat patients at his office or and treats all kinds of disease, \$\frac{1}{2}\$ specialises theometation, Neursigia, Lung, Liver and Kidney compliaints, and all Nervous Disorders. Consultation, prescription and advice, \$\frac{1}{2}\$ to. Moderate rates in the consultation, prescription and advice, \$\frac{1}{2}\$ to. Moderate rates by the consultation by letter must be particular to state age, sor, and leading symptoms. Liver, Anti-Dyspeptic, liver and Rizzey, or Strengthening and Boothing proposed, liver and Rizzey, or Strengthening and Boothing and Rizzey, or Strengthening and Boothing and Rizzey, and the consultation by letter must be particular to state age, sor, and leading symptoms. Liver, Anti-Dyspeptic, liver and Rizzey, or Strengthening and Boothing and Rizzey, or Strengthening and Boothing and Catarrhal Affections, including Diphtheria I know to one of the consultation of the con Office \$1 Bosworth Street (Room 5), Boston, Mass.,

Mediums in Boston.

MRS. W. A. RICH,

TRANCE and Business Medium, Parlors No. 38 Evans
House, 175 Trement street, Boston. Office hours 9.A.W.
to 6 p.m. Circles Sundays at 8 p.m. Will also go out to
hold private circles. Holds circles every Thursday evening
at 37 Western Avenue, Cambridgeport, at 8 o'clock.
N10

MRS. DEMOND,

TEST and Business Medium; Psychometric Readings, 22 Winter street, Room 16, Roston, Sittings daily from 10 A.M. to 4 r.M. Circles Bunday evenings at 8 o'clock, No

MISS HELEN A. SLOAN, MAGNETIC Physician. Vapor and Medicated Baths.
Colebrated "Acid Gure," Office hours from 9 A.M.,
171 Tremont street, corner Mason st., Boston.
Nip

A. HAYWARD, Magnetist, 443 Shawmut

A. Ave., oradicates disease with his healing gift when
medicino falls. Hours to 4; other times will visit the sick.
For 17 years he has had signal success in curves with his poisstful spirit-Magnetised Paper; 2 packages by mail, \$1,00.

MRS. JENNIE K. D. CONANT, of Scotland,
Trance, Test, and Psychometric Business Medium.
Bittings daily from 10 A. M. to 4 P. M. Circles every Thursday evening at 7:30; also Friday afternoon at 2:30. Answers calls for platform work. 20 Bennet at., off Washington st.
Ni9

CEO. W. ALLEN, NERVAURIC TREATMENTS and Vapor Baths. Butto, i, Hotel Van Rensselaer, 210A Tremont street, Boston, Omco hours 10 A. M., to 3 P. M. 13W OI

MR8. H. B. FAY,

NO. 62 West Newton street, Boston. Scances Saturday and Sunday at 8 P.M., and Thursday at 2:30 P.M. Mrs. Julia M. Carpenter

NO. 8 Pembroke street, Boston. Bees patients from 10 A. M. to 4 P. M. daily, Saturday and Sunday excepted. MRS. T. B. McMILLEN,

OF East Portland, Oregon, Magnetic Healer, No. 49
Shawmut Avenue, Boston, refers with pleasure to Dr
James R, Cocke, 8w* 022

MRS. E. B. STRATTON, WRITING Medium. Hours 9 to 5 daily, Sundays ex-cepted. Suite 4, Hotel Garfield, 30 West Rutland Square, Roston. 1w. Niu

MRS. K. E. FISHER, Magnetic and Electric Magnetic and Massage Treatment, Electric and Medicated Vapor Baths; also the celebrated Colorado Sulphur Baths, 18 MISS L. BARNICOAT, Medical, Test and Business Medium. Lectures followed by Tests and Psychometry. 175 Tremont street, Room 10, Boston.

MRS. L. M. VIERGE, Electro-Magnetic Treatments and Medicated Vapor Baths, Also Davidopment of Mediumship. 22 Columbus Ave., Suite it, Boston. Hours 10 to 5.

MRS. J. FOLLANSBEE GOULD, Massage and Magnetic Treatments. 6 Dartmouth st., Boston. 11*

COCINISM,

The Science of Practical Will-Ability and Psychological Hygiene.

and Psychological Hygiene.

This wonderful science teaches man how to obtain control over the greater part of his nervous system, and to such an extent that, by the exercise of his will, he can direct currents of vital force through any part of the body. When the exercise of this power is once learned, the brain and the whole nervous system can be cleansed, more or less, according to the amount of force exerted by the will. If pain is experienced in any part of the body, when not the effects of physiological changes, it can be removed simply by removing the cause thereof; and even where such changes have taken place, if powerful currents of vital force can be forced through the parts affected, much foreign matter can be removed, thus giving Nature a chance to repair damages, especially in affections of the Liver. Falling slight and Memory have been restored in many cases, whilst chest diseases are always amenable to this power.

There is another Phase of the Science:

The Psychology of Mediumship.

This branch deals directly with the development of Sensitives. Hundreds of persons have been developed as soers who never dreamed that they were mediumshic; whilst, when making experiments, many persons where invited to sit, witkout knowing anything about what they were sitting for, yet the results were the same; proving, beyond doubt, that to become a medium, all that is required is the proper organism and a fair stock of common honesty.

Bentitives developed by this process never lose their consciousness whilst traveling through the Realm of Spirit; therefore, all descriptions of places seen and information given, whilst journeying through space, are indelliby impressed upon the memory, and to such an extent that, where there is similcent ability, mays of the country and plans of buildings are readily obtained, whilst the identity of spirits seen and spoken to are placed beyond all doubt.

In the event of the world asping that I claim too much for the Fsychology of Mediumship, I would refer to an account of a portion of my work in South Africa written by the Spiritualists of Cape Town, together with the addicase that I received on the eve of my departure for South America, both of which were printed in the Medium and Daybrack, April 20th, 1885.

I feel impressed to give these facts to the world at large, with the view of demonstrating them, wherever I am called upon to do so. Business matters will dotain me here in Rosario until next June, after which time, if the people of the University of Pennsylvania, Member and Secretary of the University of Pennsylvania, Member and Secretary of the Spiritualism.

By C. C. MASSEY,

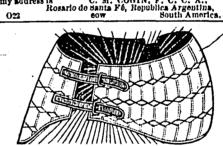
Of Lincoln's Inn. London, Eng.

Prof. Fullerton having made in his notes appended to the famous Preparation that making made in his notes appended to the famous Preparation to the Spiritualism.

By C. C. MASSEY.

Of Lincoln's Inn. London, Eng.

Prof. Fullerton having made in his notes appended to the famous Preparation and



THE above cut illustrates our Magnetic Beit. One of the grandest appliances over made for Lame Back. Weakness of spine, and any diseases of the Kidneys. This Beit will give relief in Five Minutes, and has never falled to cure Lame Back i I thas no equal for Kidney Disease. It is nature's own power concentrated, and will do more good in one hour than all other remedies will do in none wock. It is the crowning triumph of the nineteenth century! Whole ismilies are often cured by wearing one Beit in turn. It gives off Liffe and WARMITH the moment it touches the body. We can refer to Loop people now wearing this Beit. Never since Galileo has there been given to the world such a potential power for curing disease as DR. THACHER'S MAGNETIC SHILLIB. We challenge the civilized world to produce the equal of this Magnetic Beit for curing disease. Do not compare this light with the bogus trash advertised as electric, etc. We have made the subject of Magnetism a life-study, and know what we are saying. We furnish proof and evidence before purchase. Hend for our new book, free. It will tell you what Magnetism is, how it operates to cure disease, and WHY it excels all other known remedies. Mailed free to the whole world.

CHEKCAGO ELAGNETIC SHIELD CO.,

Mo. 6 Central Music Hall, Chicago, Ill.

No. 6 Central Music Hall, Chicago, Ill. In replying to this adv. mention the Banner of light. N12

DR. A. C. RICKER,

METAPHYSICAL HEALER, Office 544 Shawmut Avenue, Boston, Hours 9 a.M., to 2 p.M., and 5 to 9 p.M. Will visit patients at residence. Treatments by letter at any distance. Consultation free.

P.M. Will visit patients at residence. Treatments by letter at any distance. Consultation free.

Dr. Ricker, Boston, Hass.:

Dear Sif—It is an unqualified pleasure for me to be an instrument by which your wonderful healing and developing powers have manifested themselves. It is indeed a miracle, after wearing an apparatus eighteen years for spinal difficulty, to be relieved of it in three weeks 'time, and in five weeks to find myself so wonderfully improved, both mentally and physically, proves to me the wonderful power you possess. The bleet physicians in this country claimed I could never take them off. I am positive there is no power existing, other than that as treated by you, could have secondlished it. I have personally seen many chronic cases entirely cured by you. Hoping the afflicted will seek of you that which permanently cures mentally and physically. Yours sincerely, Clias. H. Huyr.

Dr. Ricker, Dear Sir—Over two years have elapsed since I was treated by your Divine healing power. I can honeatly say your power has no limit, and is indeed a permanent cure.

Of Huff & Tuck, Printers and Publishers, to the Publishers, to the Rosy Cross.

Temple of the Rosy Cross. THE Boul: Its Powers, Migrations and Transmigra-tions. By F. B. DOWD.

Paper cover, \$1,00; cleith and gilt, \$1,50,
J. J. JONES, M. D., 1802 Mt. Vernousk., Philadelphia, Pa.
08

MRS. L. A. COFFIN

WILL give Psychometric Readings by letter: Character and Business, \$1.00 and stamp. Book for Development, 15 cents. Bertha Cottage, Park street, Onset, Mass. U23

New York Adbertisements.

DUMONT C. DAKE, M.D.,

Of New York City Fame, THE "Henler of the Age" (as he is called by acores of his restored patients), treats all forms of Chronic Discusses, however complicated. Patients afflicted for years, regarded as hopeless, or incurable, tentity to permanent restoration. For thosely years his power to diagnose and treat Discusse has been and still stands unequaled, so sayeminent Scientists, Physicians, Olergymen, and patients from all parts of the country. Voluminous testimony can be seen at his office. Those unable to visit the Doctor in person can be successfully treated at their homes. Send stamp for Circular. Diagnosis, with advice, \$2.00. Address all letters 304 Fifth Avenue, New York City.

"TO THE FRIENDS OF SCIENCE: I take alcasure in stat-

HINDERCORNS.

The safest, surest and best cure for corns, Hunions, &c. Stops all pain. Ensurescend fort to the leet. Never fails to cure, lacents at Bruggists', Hiscox & Co., New York, 13teow

I GURE FITS!

WHEN I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEP-SY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases, Recause others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post-Office.

13. 4. 1400 T. M. C., 183 Fear I Nérect, New York.

Mrs. H. Lane Woodhouse, Till E well-known Test Medium, has returned to New York City for some weeks. Will be pleased to see her friends, also friends of the apirti-world. Terms: Ladies (1,00; Gentlemen 2,00). Residence No. 47! West 22d street, New York City.

Mrs. F. Morris Clarke, 152 WEST toth street. New York City, Magnetic and also Magneticed Paper, \$1,00 asch and 2-ct. stamp.

N5 12w*

MADAM E. H. BENNETT, Scientific Astrologist and Medium, Send for Prospectus, 234 West 15th Mreet, New York City, ARY C. MORRELL, Business, Prophetic and Developing Medium, 220 West 35th street, New 20rk City.

RUPTURE8

CURED in thirty days by my MEDICAL COMPOUND and improved ELASTIC SUPPORTER TRUSS. Bend Stamp for Circular. Address OAPT, W. A. COLLINGS, Bmithville, Jefferson Co., N.Y. (Mention this paper, O15).

A LIBERAL OFFER, BY A BELIABLE CLAIBVOYANT AND MAGNETIC HEALER.
SEND 4 2-ct. stamps, lock of hair, name, age and sex, we will diagnose your case PHEE by independent spirit-writing. Address DR. J. B. LOUCES, Canton, N. Y. No. 13w*

Clairvoyant Examinations Free. ENCLOSE lock of hair, with leading symptoms. We will give you a correct diagnosts of your case. Address E. F. BUTTERFIELD, M. D., corner Warren and Fayette streets, Syracuse, New York. 25w* 1330

ZOLLNER. AN OPEN LETTER

PROFESSOR GEORGE S. FULLERTON,

BCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writee intelligent answers to questions asked either aloud er mentally. Those unacquainted with it would be astonished at some of the results that have been stained through its agency, and no demestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also fer communications from deceased relatives or friends.

DIRECTIONS.—Place Planchette on a piece of paper printing or writing will answer), then place the hand lightly on the board; in a few minutes it begins to move, and is ready to answer mental or speken questions. Though it cannot be guaranteed that every individual who follows these directions will succeed in obtaining the desired result, or cause the instrument to move, independent of any muscular effort of his or her own, yet it has been proved beyond question that where a party of three or more come together, it is simest impossible that one cannot operate it. If one be not successful, let two try it together. If nothing happens the first day, try it the next, and even if half an hour a day for several days are given to it, the results will amply remunerate you for the time and patience bestowed upon it.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

PLANCHETTE, with Pentagraph Wheels, 60 cents, secure-typesched in a box, and sent by mail, poetage free.

and directions, by which any the best of cents, securehow to use it. PLANCHETTE, with Pentagraph Wheels, 60 cents, securety packed in a box, and sent by mail, postage free. NOTICE TO HESIDENTS OF CANADA AND THE PHOVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot become through the mails, but must be forwarded by For sale by COLRY & RICH. THE BHAGAVAD GITA;

The Lord's Lay. With Commentary and Notes, as well as References to the Christian Scriptures. Translated from the Sanskrit, for the benefit of those in search of Spiritual Light, by

MORENT MOREN CHATTERJI, M. A.

8vo, cloth; pp. 290. Price \$2,00; postage 15 cents. For raic by COLBY & RIGH,

ELEVENTH EDITION. THE VOICES. BY WARREN SUMNER BARLOW.

THE VOICE OF NATURE represents God in the light of teason and Philosophy—in His unchangeable and glorious Reason and Philosophy—in His unchangeable and giorious attributes.

THE VOICE OF A PREBLE delineates the individuality of Matter and Mind, fraternal Charity and Love.

THE VOICE OF MUFERETITION takes the creeds at their seord, and preves by numerous passages from the Bible that the God of Moses has been defeated by Batan, from the Garden of Eden to Mount Calvary! the God of Moses has been defeated by Satan, from the Garden of Eden to Mount Calvary!

THE VOIUE OF PRAYER enforces the idea that our prayers must accord with immutable laws, else we pray for efects, independent of cause.

Eleventh edition, with a new stippled steel-plate engraving of the author from a recent photograph. Printed in large, clear type, on beautiful tinted paper, bound in bevoled boards.

loards.
Price \$1.00; postage 10 cents.
Price \$1.00; postage 10 cents.

AP Persons purchasing a copy of "THE VOICES" will
receive, free, a copy of Mr. Barlow's new pamphiet entitled
"ORTHODOX HASH, WITH OHANGE OF DIET," If

For sale by COLBY & RICH. SENT FREE. RULING

TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES.

BY EMMA HABDINGE BRITTEN. Comprehensive and clear directions for forming and conducting circles of investigation are here presented by an able, experienced and reliable author.

This little book also contains a Catalogue of Books published and for sale by OOLBY & RICH.

East free on application to OOLBY & BICH

NEW GOSPEL OF HEALTH, CONTAINING seven sections on Vital Magnetism and Illustrated mentious defens, by DR. Brown. For mile at this office. Frice \$1.25 cloth-bound copies, \$1,50.

Banner of Bight.

BOSTON, SATURDAY, NOVEMBER 19, 1887.

"Remarkable Visions."

[Condensed for the Ranner of Light from a pamphlet entitled "Remarkable Visions, Comprising Highly Important Revelations Concerning the Life After Death. From the German. pp. 92. Boston: Jordan & Co. 1841." Continued from our last issue.]

SECOND JOURNEY TO VENUS. The 19th of November she made her second journey to Venus, and visited a city called Zenizia.

She was then asked if any questions might be addressed to her; to which she replied, "Vee: but by no means such as are uscless,

thereby I should much offend my guide." She was then asked, by request of a clergyman present, concerning the state of the Reverend Mr. Helferich, who disappeared very suddenly, and had not been heard of for more than seventy years. Some of his relations conceived the opinion that owing to his

remarkably plous life, having been a very zealous dein the abode of the blessed without suffering. To this she replied, "His relations and friends do exceedingly err in their opinions; for he was killed in a cruel manner by enemies who would not telerate his zeal, and was buried with all his clothing under a certain oak. His

soul lives now in Ilranus, where he is appointed as one of the principal teachers." After this she was asked how far distant Venus was from the earth; to which she answered,

" Five and a half millions of miles." This declaration made a deep impression upon the literati who were present, because the best astronomers give this as the distance.

She was next asked some things respecting the It resembles our world, but far nobler: upon it are

mountains and valleys, but not as many as on the moon; trees are there, and the most beautiful parks, and the finest of flowers. I see a great many among the blessed of all nations and religions; let no one suppose that this or that sect induces a preference in eternity. God does not judge according to this or that profession; but he judges the heart, in which real plety and a living faith exist. Amongst all the inhabitants that are here, there is the most perfect love and harmony.'

When she had ceased speaking her features remained quiet: but it was observed that she still conversed with her guide, without however uttering the least sound.

THIRD JOURNEY TO VENUS. The 21st of November she made her third journey to Venus, and after having arrived there she said, " I am now at the foot of the mountain which is called Tilliz; I am now on what appears to be a kind of rock: it is quite brilliant; the ascent is by one hundred and eighty steps; the path and steps are very narrow; around the mountain there is a splendid railing: from here I can see a great part of the starry worlds; I have to regret that I lack words and strength to describe to you all the beauties manifested to my sight. All the stars are (as I have stated to you several times) worlds, only I cannot in the least compare them with our world; for everything reflects rays of brilliancy and light. The mountain is most transcendently beautiful. At its foot there is a park, the trees standing all in the finest order. There are several paths in various directions, but they are very narrow; flowers of various kinds are exhaling so delightful an

odor, that I am unable to convey to you the least idea thereof: I cannot compare them with any flowers upon our earth; around the mountain there are flowers more diminutive, but delightful and refreshing. Everything, as I have stated, reflects the most splendid rays in every possible color; and there is nothing left but FOURTH JOURNEY TO VENUS.

The 23d of November she performed her fourth journey; baving received her guide, and arrived in the city she was to visit, she was asked its name, and replied, It is called Bodia; it is very handsome; the gates are spacious and magnificent; the blessed that live on the south side are superior to those that live on the north or left side; and the former will be removed

and bright that I dare not touch them. Now I hear delightful singing. There are teachers here and learners whose faces appear beautiful and shining with light."

The question was asked how it was in regard to the temperature of the atmosphere. She replied, "It is much milder than it is in the moon. Time exists not here, 'a thousand years are as one day, and one day as a thousand years.' No suffering from without, nor from within, disturbs the blessed, for there exists neither affliction nor pain any more." She was asked if she saw any animals? She replied,

· As yet I have not seen any." Bhe now delivered a serious discourse, concluding with a most heartfelt prayer, that those present might be saved.

"Next Sunday, at twelve o'clock at noon, I shall fall into a trance, during which I shall point out the herb by which I am to be restored to my former state of health; but this must only be applied when I shall indicate it. I have to mention it now for this reason, that it may be collected before the ground becomes frozen.

" When I visit Saturn and Uranus, I shall be able to suggest cures for external diseases; but it is not to be understood that I shall be of service to every one, but certainly to many."

FIFTH JOURNEY TO VENUS. "To-day I am taken to a most beautiful little park. The trees stand in well-arranged rows: they are all of the same height and thickness; and their tops incline to each other in most beautiful order. In this park there are a great many paths, narrow, but beautiful, and flowers that excel in the delightfulness of their scent, which it is impossible to describe. Men on our earth make gardens, and improve the arts, which are very admirable, but they are mere phantoms in comparison with what I now see; everything here seems so substantial. There is no tempest to injure, nor even a cloudy day; there is no frost nor snow to disrobe the

bloom. All changes of this kind are not in Venus. "Now I come to what appears to be a gate; it has pillars, which are quite round, and although whitetheir whiteness varies so exquisitely, that they ap. Dear sometimes red and variegated : and as I am often unable to describe the wonderful beauties which I see. so I must now be stient. Brother, the herb has been shown me, by the use of which I shall recover; it is called MALLOW; there are many plants of this kind growing around our bouse; but I must not make use of them until I shall have no more journeys to makeand then only for eight days, when I must take of them each time three leaves-in the morning, at noon, and

trees of their foliage, or to despoil the flowers of their

at night-and in this will consist my quee." After a abort silence she continued :

"Now I am introduced into a garden which appears to be surrounded by a wall. At the entrance or gate stand two stone pillars; they are white, and of a blue shade, and recemble alabaster, but much finer. I observe no joints; the whole seems to be composed of one single piece. To describe the beauty of the interior of the garden is impossible. The perfume exhaled by the flowers and herbs in this spot my guide tells me no mortal could bear; upon the trees which I see

is most beautiful and delicious fruit. "I have asked my guide how it is that the happy spirits here, having spiritual bodies, are yet able to speak, sing, play upon harps, walk and converse, and when I stretch out my hands to touch one of them, it is as if I grasped a shadow; whether they enjoy the erder which prevails, and the fruits that are on the trees, Be replies: You are but spiritually here, and

the late of the second of the second of the second of

not with your soul; and yet you can partake of the de-light to some extent; but the happy enjoy them most light to some extent; but the happy enjoy them most

perfectly." Now I am led into a city named Lorizzia, which is far handsomer than the former; of its beauty I can give no idea. The road thither from the garden is of a bright red color; the gate or entrance into it is adorned with several magnificent towers, which are nexpressibly beautiful."

Whilst she wandered through the city, a very extraordinary indication of wonder and astonishment was observed in her features, when she said :

"I am now taken into a great edifice, where those happy spirits that live here hold their worship; before it there are four flights of steps; in the interior is a flight of twenty steps; if the former were splendid, these are much more so; before the entrance into the hall two bright red columns are erected, which are exceedingly admirable. Just on entering the hall my guide points out to me a youth of twenty-one years. from America, who arrived here but two hours ago; he died of the cholera; at eight o'clock in the morning he was taken by this sickness, and at ten o'clock he became a corpse. His father is a clergyman."
Bhe was asked where he had lived.

She answered, "Philadelphia."

The name of the father was asked; but she replied, Be satisfied for the present with what I have told fender of religion, he might have been removed to live you. The joy of the angels, when one is introduced among tham direct from the world, is inexpressibly great. In our world kings and lords are often received with great pomp, music and honors; but these are worthless gewgaws in comparison with those displayed when a spirit is taken to his home. The music and songsof joy which pervade the heavens can neither be described nor expressed."

[Continued next week.]

Spiritualistic Meetings in Boston. Banner of Light Circle-Boom, No. 9 Bosworth streed.—Bances are believery Tuesday and Thursday af-ternoon at 30 clock promptly. Admission free. For fur-ther particulars, see notice on sixth page. L. B. Wilson,

Hoston Spiritual Temple, Berkeley Hall.—Lec-ures by able speakers Sundays at 10½ A.M. and 7½ F.M. tichard Holms, President; O. F. Rockwood, Secretary; Frs. Mary F. Lovering, Corresponding Secretary; W. A. Junktee, Treasurer.

Dungleo, Trassier.

Children's Progressive Lyceum No. 1.—Sessions every Sunday at II A.M. in (large) Pame Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benl, P. Weaver, Conductor; Francis B. Woodbury, Corresponding Secretary, 45 Indians Place, Boston. Sewing circle at 1031 Washington street Wednesdays at 3 r.m. Supportant social meeting in the evening.

r.m. Supper and social meeting in the evening.

First Spiritual Temple, corner Newbury and
Exeter Streets.—Spiritual Fratenity Society will noid
public service Sundays at 24 r.m. and Wednesday evenings at 75. Seats free.

Apiritualistic Phenomeum Association, Ladica'
Aid Parlors, 1932 Washington Street,—Sunday
meetings at 25 and 75 r.m. Social meetings Thursdays at
75 r.m. Jackson Hall, President: Dr. U. K. Mayo,
Treasurer; Francis B. Woodbury, Corresponding Secretary;
W. C. Vaughn, Secretary.

ry; W. C. Vaughn, Socretary.

College Hall, 34 Easex Street.—Sundays, at 10%
A. M., 2% and 7% P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street, corner of
Easex.—Sundays, at 2% and 7% P. M.; abo Weinesdays at
8 P. M. Able speakers and test mediums. Excellent music,
Prescott Robinson, Chairman.

1031 Washington Street.—The First Spiritualist
Ladles' Aid Society meets every Friday. Mrs. H O. Torery, Secretary. Private séance for members only, first
Friday in each month; doors closed at 3 P. M. Public meetings every Friday evening at 7%.

Chelsen.—The Ladies' Social Aid Society meets in Mrs. Bufum's pariors, 196 Chestnut street, every Friday after-noon and evening. All are invited. Mrs. E. H. Pratt, Prosident; Mrs. M. A. Dodge, Secretary.

ings every Friday evening at 714.

Last Sunday, Nov. 13th, exceedingly interesting discourses were delivered by Mrs. A. H. Colby-Luther. under the influence of an ancient spirit, on the subject of "Printing in Spirit-Life: the Circulation of Newspapers, Books, etc., and the Storage of Thought in manner similar to our own Libraries." It was said that every form of invention that appears in our midst was first developed in the spirit world; that nothing made here can be destroyed. While the material with which it is composed may be burned, the spirit of it ever continues—as much so as our spirits survive the loss of our bodies.

'A medium passing into the trance state visited in the spirit world a school under a canopy of fine spun glass, (apparently,) and of an extent beyond all human conception. The pupils were arranged in classes, each class having a teacher, and the study at that time being medical, a manikin was shown where all the functions, movements, and the circulation in and of the body were represented and made visible to the student. under the influence of an ancient spirit, on the subject

student.

The speaker referred to the mechanical construc-tions in spirit-life, railroads, engines, steamboats, and everything since developed on earth. In fact, every device we use is first matured in spirit: even the mag-

north, or left side; and the former will be removed earlier to a place of higher felicity; for every one that is blessed passes through several habitations before he attains a high state of felicity."

After walking about the city, she said: "I am again conducted into a large and splendid building which stands just without the city. In it I have to ascend a fight of steps; they are not very broad, but exceedingly beautiful; and the railings are so magnificent and bright that I dare not touch them. Now I hear

Spiritualist Phenomena Association .- The two meetings held under the auspices of this Society last Sunday deserve more than usual notice. Prof. Cadwell, the celebrated mesmerist, delivered two as interesting lectures as ever were listened to by the members of our association. The audiences completely filled our hall, and many of the representative Spiritualists of Boston were present. The lecture of the afternoon was a masterly effort, and positively proved that Mesmerism and Spiritualisms were important factors in all so-called Bible miracles. Round after round of applause was evoked by the conclusive evidence given by Prof. Cadwell of the truth of spirit existence and control: among them was a case of two mesmeric subjects who, at one of his gatherings, were controlled by two Chinamen, conversing with each other, one writing in Chinese characters upon paper, which was afterward shown to a Chinaman who could speak English, who at once translated it, proving Paul's words concerning spiritual gifts—"And they shall speak in unknown tongues"—to be true. He also related a case of a prominent Western man, who passed out of his body. The physician sitting by the bedside eald: "It is all over with him." The gentleman's wife then threw herself upon the apparently lifeless form of her husband. His spirit, having left the body, passed out of the window, and noticing a pair of black horses and a carriage standing before the house, he looked over the horses and thought how much he would pive for them. He suddenly thought, however, how did this conveyance happen to be here? The doctor had not come with it, and there is no one else in the house that did. Returning to the house to ascertain in regard to it, as quick as thought he found himself within his body, and immediately sat up and conversed with those present. Fact after fact like the above was presented by Prof. Cadwell in his two lectures to delighted audiences. He closed each service with successful mesmeric experiments, interesting and amusing all. Prof. Cadwell has consented, at the earnest solicitation o two meetings held under the auspices of this Society ast Sunday deserve more than usual notice. Prof.

will lecture and incomments.

Society next Sunday.

F. B. WOODBURY, Cor. Sec'y. 1031 Washington street.

Children's Progressive Lyceum, Paine Memorial Hall .- A very large school and usual large atdience. Instructor lesson, Banner March, as usual. Dr. Peet, of California, conducted the lesson of the

Dr. Peet, of California, conducted the lesson of the day acceptably.

A fine programme of readings and recitations was given by Floasie Butler, Maud Melville, LeRoy Thorpe, George Wilbur, Floasie Sargent, Nette Martin, Flora Frasier, Bertie Newton, Alile Cummings, Rose Wilbur; vocal selections: Grace Scales, Jessie Judkins, Mabel Waltt, Rosa Isaacs, Jennie Porcelain. A vote of thanks was tendered Mrs. Stoddard, of California, for a gift of one hundred and twenty-five books for our school; also to a friend for the gift of a half-dozen new singing-books.

all-dozen new singing-books. Mrs. W. S. Butler made an excellent address, which Mrs. W. S. Butler made an excellent address, which was fully appreciated. Mr. W. F. Falls presented the school with fiteen collers, the result of Wednesday evening's Bocial. The officers have a fine new set of badges, manufactured under the direction of our coworker, Mr. Charles Fearing.

The Willimantic, Conn., Lyceum is flourishing, and its about introducing our instructor as a service book, the first edition of which is about all sold. Have you purchased a Fair ticket? If not, do so at once, FRANCIS B. WOODBURY, See'y, 1931 Washington street.

1031 Washington street

College Hall, 34 Beeen Street,-Sunday last the hall was packed; morning service opened with Mr. Longley's song, "Only a Thin Veil Between Us," by Longley's song, "Only a Thin Veil Between Us," by Mrs. Rudora Case and Mr. and Mrs. Chamberlain. Mr. Cobb spoke in reference to Spiritualism as a religion. Dr. H. B. Storer followed in the same line of thought. Mrs. Kimball alluded to the advance of, public sentiment in regard to appricual truth, and Mrs. Beats, of Portland, Mc., described his path from the darkness of old theology to the light of spiritual truth. Tests were given by Arthur McHenzie, Dr. C. H. Harding and Mrs. A. Forrectes, "Arthur Hodges spoke warmly in defense of medicus in general, and gave some very remarkable tests of spirit presence.

In the evening Mrs. Case same, by request, "The

past.

Dr. W. S. Eldridge gave correct diagnoses of discase, Mr. Cobb remarking that, until the graduates of colleges can look into the physical as well as our clairvoyant physicians, the latter must be allowed to come to the front. Dr. H. B. Leighton spoke commendatory of the recent impetus given the arbitration movement. Mrs. Clara A. Rield urged upon all the importance of being truthful and honest in our intercourse with mankind, having love and justice always inscribed upon our banner. Tests were given by Miss A. Peabody, Mrs. Forrester, Dr. Harding and others, all recognized.

Eagle Hall, 616 Washington Street .- The afternoon services were opened by John Wetherbee with a short address describing tests through materializashort address describing tests through materialization. He was followed by Dr. M. V. Thomas, David Brown, Mrs. Knight, of New York, Dr. B. F. Barker, Mrs. O. A. Robbins, Mrs. II. C. Walte, Mrs. M. A. Chandler and Mrs. Clara A. Field, all of whom maderemarks that were highly appreciated. Clearly recognized tests and spirit descriptions were given by Mrs. B. E. Siuck, Mrs. M. A. Chandler and others.

In the evening Mr. Tom Roscoe (under control) opened the exercises with an excellent address. He was followed by Mrs. Clara A. Field, who entertained the audience with one of her fluest short addresses. Her remarks were enthusiastically applauded. Dr. Thomas, Dr. Drisko, Dr. Rowell and Mr. Fernald, made interesting remarks; and Mrs. Thomas, Mrs. Leslie and Dr. M. V. Thomas, gave tests which were recognized as correct. Dr. F. H. Rowell gave psychometric readings.

metric readings.

The meetings formerly held in this hall on Thursdays will hereafter be held at 3 P. M. on Wednesdays.

First Spiritualist Ladies' Aid Society .- The regular weekly session of this Society was held Nov. 11th at the Parlors, 1031 Washington street. There was

ith at the Parlors, 1631 Washington street. There was quite a full attendance of members, the afternoon being devoted to business; sewing for table and pleasant conversation after.

Having partaken of supper, the evening meeting was called to order by the President, Mrs. Blinn. After a song by Miss Amanda Baitey, Dr. A. H. Rich ardson made a few remarks, touching the subject of the song sung by Miss Bailey entitled "Shall We Know Rach Other There?"

After another song by Miss Bailey, Mrs. Clara A. Field was called apon and gave a few pointed remarks in regard to our passing away from the mortal to the spirit-world. She urged upon all the necessity of living in sympathy, love and harmony one with another while here, so that when we passed to the other shore our friends would meet us and we should know them. Following another song by Miss Bailey, Miss Lucette Webster recited a piece entitled "Jim's Last Ride" which was rendered in a very able manner and was loudly applauded.

Com.

The First Spiritual Temple, corner Newbury and Exeter Streets .- Last Sunday, Nov. 18th, at the usual hour, the guides of Mrs. H. S. Lake addressthe usual hour, the guides of Mrs. H. S. Lake addressed a large audience upon the subject: "The True Aristocracy of Spirit." The abstraut sent infor publication is so good that we prefer to hold it over for next week, rather than resort (as we should otherwise have to do) to condensation.—ED.

The singing of Miss Fisher was, as usual, a very attractive feature of the service.

Next Sunday, at \$45 F. M., the guides of Mrs. Lake will discourse upon "The Gause and Cure of Crime," together with subjects presented by the audience.

Meetings in the lower audience-room each Wednesday evening, to which all are cordially invited,

Paine Memorial Hall .- Bara Williamson Informs us that these meetings, organized by Mr. Edwin Powell, are being well attended by large and interested oil, are being well attended by large and interested audiences. The exercises on Sunday last, afternoon and evening, consisted of pithy addresses, interesting psychometric delineations from articles sent up by the audience, and the usual order of platform tests which were fully recognized. All present were much pleased with Mr. Powell's apt presentation of his medial gifts. The meetings will continue on each Sunday at 2:30 and 7:30 P. M., and, it is announced, other features of interest will be added through the winter.

Mystic Hall .- The Boho Spiritual Meetings are successfully held here (No. 70 Main street, Charlestown District,) each Sunday-W. A. Hale, Chairman.

Spiritualist Meetings in New York. Adelphi Hall, corner of 52d Street and 7th Avenue,—The First Society of Spiritualists holds meetings every Sunday at 11 A.M. and 74 F.M. Admission free, Columbia Hall, 875 6th Avenue, between 49th and 50th Streets.—I'be People's Spiritual Meeting (removed from Spencer Hall).—Services every Sunday at 2M and 74 F.M. Mediums and speakers always present, Frank W. Jones, Conducter.

Frank W. Jones, Conductor.

The Metropolitan Church for Humanity, Rev.
Mrs. T. B. Stryker, pastor, will hold services every Bunday at 2½ r. M., in McGregor's Hall, Medison Avenue, South-East corner of 50th street (entrance 42 East 59th street). All are cordially invited to be present.

Meetingsforspiritual Manifestations will be held tt Adelphi Hall, corner 7th Avenue and 52t street, New York, every Sunday at 21% P.M. Testa given by Mr. Frank F. Ripley of Beston and Mrs. E. A. Wells of New York.

The First Society of Spiritualists.

Dr. F. L. H. Willis addressed this Society on Sunday morning last upon "The Genius and Scope of Spiritualism," and in the evening "The Divine in the Human." The audience on both occasions was large, and the Doctor held his nearers in breathless silence while expounding

nearers in breathess shence while expounding the truths of Spiritualism. Next Sunday, the 20th inst., Mrs. Nellie J. T. Brigham, the regular speaker of the First So-olety, will discourse in the morning upon subjects furnished by the audience, and in the evening upon "Mediumship." The return of Mrs. Brigham is always welcomed with joy, as her numerous admirers never three of hearing the angelic words that so beautifully flow from her

lips.

The meeting for spiritual manifestations at 2:30 P. M. was much larger than on the opening Sunday, and was one of great interest. After the invocation and singing, the Chairman, Mr. Henry J. Newton, introduced Mr. Geo. S. Bow-en of Chicago, who entertained the meeting by telling some experiences of spirit-identity in a way that carried conviction to his hearers. Mrs. E. A. Wells went through the audience. giving some remarkable tests in her usual pleasing and descriptive style. Each and every test was recognized. Afterward Mr. Frank T. Ripley made some characteristic remarks and gave numerous tests to the entire satisfac

and gave numerous tests to the entire satisfac-tion of the recipients. He was presented with two beautiful bouquets, Next Sunday afternoon Dr. L. W. Sapp of Cleveland, Ohio, has engaged to attend "the meeting for spiritual manifestations," and ex-hibit a telegraphic instrument for "cocult telegraphy" by means which entires the class from spirit-life are able to diagnose and prescribe for patients.

New York, Nov. 14th, 1887.

Meeting of the Spiritualist Alliance. To the Editor of the Banner of Light:

The evening of Nov. 9th found a large number of friends assembled in the comfortable parlors of Mrs. M. E. Wallace, to participate in the exercises inaugurating there a new and more commodious place of meeting for the Alliance. With her usual and charming bienveillance Mrs. Wallace welcomed all, and made every one feel

at home. The election of new members, reports of committees, etc., having been attended to, the subject of spirit identity was again brought forward for consideration. Remarks upon the subject, accounts of tests of identity, interesting phenomens, and an exhibit of photographic representations of independent slate-writing obtained by Mrs. Heach occupied the time in a pleasant and profitable manner until the close of the regular exercises, when a circle was formed for the reception of spiritual phenomena, several mediums being present. Mrs. M. E. Williams contributed a large part of the tests given, and one of her guides addressed the meeting, recommending the Alliance and its work to the attention and support of all. Much interest was manifested, and all friends separated feeling spiritually improved.

44 Maiden Lane.

J. F. JEANERET, Sec. The election of new members, reports of com-

Mrs. T. B. Stryker's Society.

G. D. C. writes that the Metropolitan Church for Humanity still continues to be well attended by those searching information regarding the philosophy of Spiritualism. Last Sabbath's exercises were of marked interest. Reference to the Tuesday evening entertainment will be made next week.

From the beginning of the century London has in creased in population from \$4,000 to meanly 4,500,000.

HOW BEN. BUTLER GOT RICH. Young Men of To-day May do Like-

wise, if They Follow Advice Given. General B. F. Butler being asked for some suggestions on gaining success, stated that when he was a young lawyer, practicing in Lowell, Mass., a bank president advised him to take his little deposit and buy real estate, from which he could be deriving some revenue. The

was uncertain as to his future. "Never mind," said the bank president, "go to the next public auction of real estate, bid off a lot with a building of some kind on it, pay down what money you have and give your promissory notes for the balance. You will come out all right."

general said that he had but little money and

General Butler gave this advice was good. When a man has obligated himself, by his notes, to pay money at a certain time, it inclines him to economy. He followed the advice, and in time became the owner of several parcels of valuable real estate in Lowell.

Two classes will not be likely to heed such advice—the improvident and the over-cautious. The latter will be apt to say: "It would be all right but for those dreadful promissory notes. They are always running on, and if a man falls sick they do not wait for him to get well."

There is this danger, of course, but one can make no business venture without some risk, and with the knowledge acquired by recent investigations of the cause of most ordinary ailments, and the means of cure, one runs little risk from that source. It is now known that most of the common ailments have their origin in deranged kidneys. They are the chief blood purifiers of the system, and when disordered a breaking down somewhere is soon inevitable, because the poison, which in their healthy condition is eliminated, is carried through the entire system.

Put them in order, and health returns. C. D. Dewey, a successful man, president of the Johnston Harvester Company, Batavia, N.

Y., gives his experience as follows: In 1882 my health was failing, my head pained me constantly, my appetite was uncertain, I could not sleep soundly. I attributed this to the extreme pressure of business cares, but I grew worse, and finally was confined to my bed for two months. It seemed as though I would 'never recover" my former health. Under the aid of stimulants I gradually gained strength, so that in a few months I was able to attend to business, but I could walk only with the assistance of a cane, and then in a slow and unsteady manner. I continued somewhat in the same condition until February last, when I used Warner's safe cure. It has cured me. I consider it a valuable remedy and can highly recommend it.

Young men have but to use ordinary prudence, and when any derangement occurs, if they use the same means as did this successful business man, they may feel a constant assurance of their ability to carry to successful conclusion all ordinary business projects, including the care of their promissory notes when due.

The man who can pass the warning notice "paint" without testing the matter with his finger to see if it is dry has sufficient will power to give up drinking.—
Puck.

JAMES PYLE'S PEARLINE.

BEST THING KNOWN *** WASHING AND BLEACHING

IN HARD OR SOFT, HOT OR COLD WATER.

SAVES LABOR, TIME and SOAP AMARIXGLY, and gives universal satisfaction. No family, rich or poor, should be without it.

Sold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAVE labor-saving compound, and always bears the name of

JAMES PYLE, NEW YORK. 1s26teow

AMERICAN SPIRITUALIST ALLIANCE MRETS AT 52 WEST 15TH STREET, NEW YORK CITY. DATE OF EACH MONTH AT P.W.

AG All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members.

NELSON CHOSE, President,

J. F. JEANERET, Secretary.

atden Lane, New York.

BARATOGA SPRINGS, N. Y.—The First Society of Spiritualists holds meetings every Sunday in the Court of Appeals Hoom, Town Hall, at 10% A.M. and 7% P.M. All are invited. W. B. Mills, President; E. J. Huling, Sec-retary.

CLEVELAND. O.—The Children's Progressive Ly-coum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 10% A. M. E. W. Gay-lord, Conductor. Sunday Evening Spiritual Services. The New Co-lumbis Theatre, Euclid Avenue, at 7% o'clock. Thomas Lees, Chairman.

BT LOUIS, MO.—The First Association of Spiritualists meets at 24, F.M. every Sunday in Brandt's Hall, southwest corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W. Fay, President, No. 620 South Broadway. Isase S. Lees, Cor. Sec., No. 1421 North 12th street, St. Louis, Mo.

OHICAGO, HLL.—The Chicago Association of Universal Radical Progressive Spiritualists' and Mediums' Society, organized on the 9th of May, A. D. 1884, meets in Spirits' Liberty Hall, No. 517 West Madison street, every Bunday, permanently, at 2½ and 7½ r. M. The public are cordially lavited to attend. Admission 5 cents to each meeting. Dr. Norman McLeod, President.

CHICAGO, BLL.—The Society of United Spiritualists meets at Nos. 116 and 118 Fifth Avenue, every Sunday at 2½ F.M. A hearty welcome is extended to all visitors, but more especially to the mediums. F. B. Geoghegan, President, 17 Wisconsin street.

CHECAGO, ELE.—The Young People's Progressive So-ciety of Chicago hold services Bunday morning and even-ing in their hall, Wabah A venue and Ed street, at 10% and N. The best speakers and mediums are slways engaged.

CHRICAGO, M.L. Avenue Halt, 159 22d street, Children's Lycerim, Bunday, at 13 F.M. Spiritualists and Mediums' Meeting, 3 F.M. Sociables every Tucaday. CHICAGO, H.L. — Mrs. Cora L. V. Hichmond dis-courses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

CINCENMATE, C.—The First New Spiritual Church of Cincinnati, Ohio, meets every Sunday at 104 A.K. at Murch's Hall, No. 278 West 8th street, Dr. James A. Bliss, Pastor, The public are cordially invited. Beats free, Bun-day School meets at 13 o'clock noon every Sunday. Spirib-ualists, come, and bring your children with you.



FOR CLEANSING, PURIFYING AND BEAUTIFY-ing the skin of children and infants, and curing tor-turing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the Cuticuna Remedies are infallible.

OUTICURA, the great SKIN CURE, and CUTICURA SOAP, an exquisite SKIN Beautiner, propared from it, externally, and CUTICURA RESOLVENT, the new Blood Parifier, internally, luvariably succeed when all other remedies and the best physicians fall.

CUTICULA REMEDIES are absolutely pure, and the only nfailible skin beautifiers and blood purifiers, free from colonous ingredients.

Bold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; BESOLVENT, \$1. Prejared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS. Bend for "How to Cure Skin Diseases."

BABY'S Skin and Scalp preserved and beautified by CU-EFFERVESCENT. ECONOMICAL.

EFFICACIOUS.

Beware of Indigestion's pain
And Constignation's cruel reign;
For often in their wake proceed
The sable pail and mourner's weed;
Then check these troubles ere an hour;
In TARRANT'S SELTZEER lies the power.

ELTZER

KNABE PIANOFORTES. UNEQUALLED IN Touch Workmanship, and Durability.

WILLIAM KNABE & CO., BALTIMORE, 22 and 24 East Baltimore street, New York, 112 Fifth Ave. WASHINGTON, 817 Market Space. E. W. TYLER, Sole Agent,

Cleveland (O.) Notes.

isi8w 176 Tremont Street, Boston,

Fo the Editor of the Banner of Light: As prognosticated in former letters the coming season is rife with spiritualistic activities.

The Popular Sunday Evening Lectures at the Oo-

The Popular Sunday Evening Lectures at the Columbia Theatre are well to the front and increasing in interest. The Lyceum's semi-monthly literary and socials at G. A. R. Hall suit old and young. The Good Samaritan Relief Society (or Ladies' Sewing Cirole) attracts the benevolent, and now a series of select dances are to be inaugurated at Weisgerber Hail, commencing on Tuesday, Nov. 15tb, under the direction of Mr. Richard Carleton, a recent convert to the cause and an energetic worker.

Rev. Samuel Watson.—This noble man of the pulpit, who, when converted to the truth of Spiritualism, had the honesty to declare it to the world, withdraw from the church and preach the new gospel, made a deep impression on the public mind during the three Sundays he lectured in this city. He was fairly reported by the press, thus reaching thousands who need just such truth as he uttered. Bro. Watson's statement that his only object in lecturing at his age was "to undo as far as possible the erroneous doctrines I preached when in the church" met with a wild burst of honest applause.

undo as far as possible the erroneous doctrines I preached when in the church "met with a wild burst of honest applause.

Parker Pillabury, whose name is familiar to all as an earnest reformer, gave a splendid address to the friends assembled at the 2d Lyceum Social, Oct. 28th, in G. A. R. Hail.

Walter Howell, the trance medium of London, Eng., kindly came to the rescue and filled the dates (Nov. 6th. 18th) elst open through the return of Mrs. Foye to Califernia. Much disappointment was manifested by the iriends here on learning Mrs. F. had returned home; but the philosophical treat given through Walter Howell fully compensated for the loss of the phenomenal one expected through Mrs. Foye.

Charles Dawbarn, Esq. - Next in the Sunday evening lecture course comes, Nov. 23d and 30th. this able and distinguished speaker of New York, Mr. D. comes here a stranger to all non-readers of spiritual literature; but by those who keep abreast of the times by reading our papers, this gentleman is well known, and a highly intellectual treat is expected; he will no doubt draw the thinkers and scholarly investigators of the city to hear him, as well as the more advanced Spiritualists.

A. New Tolegraph Medium.—Dr. L. W. Sapp, with whom Mr. Rowley, "the occult telegrapher," was first associated, has recently developed similar gits, and is new diagnosing disease by the same methods in his every-day practice; Dr. Sapp is a homeopathist, and one of Cleveland's best known physicians. Of course this is contrary to "the code," but in harmony with progress.

A. Handsome Donation.—Dr. B. O. Flower of Bos-

one of Cleveland's best known physicians. Of course this is contrary to "the code," but in harmony with progress.

A Handsome Donation.—Dr. R. C. Flower of Boston, while here lately on a two days' visit to his Cleveland patients, contributed twenty dollars in aid of "The Cleveland Library and Free Reading Room Fund," sought to be raised by the popular course of Sunday evening lectures on Spiritualism.

The Churches Disturbed.—Though this present course of lectures for the general public was not designed to antagonize the churches or any one else, (any further than truth naturally antagonizes error,) yet they have commenced to produce this very effect, so much that one of Cleveland's most popular ministers. Rev. George Thomas Dowling, D. D., has felt called upon to issue a manifesto against Spiritualism in his church paper called "The Weskly Romembrancer" (Baptist). In its issue of Oct. 23d, he says: "One of the most foolish delusions of this century is Spiritualism. It is a standing wonder by no means complimentary to the discernment of humanity that is has found so many dupes. Not one of its pretended 'manifestations' but has been matched by jugglers a thousand times. Founded on trickery, its results are what might be expected; they are bad, and only bad, and that continually. Its adherents are usually women of both sexes."

He then tells how this "religion of spocks" has been investigated and exposed by the Seybert Commission, and how "they convicted the best mediums of trickery in their slate-writing, ropertying, table-rapping, and so on through the whole catalogue of Tom-foolery." This article closes with the announcement that "at the next meeting of The Franklin Club, composed of twenty-five of his church-members, he will speak on 'The Belation of Spiritualism to Jugglery,' and perform some of the pretended manifestations,' and perform some of the pretended manifestations,' and perform some of the pretended manifestations."

The control of Mr. Walter Howell trenchantly replied to the above attack on Sunday evening, Nov. 13th, at the Columbia Theatre.

Helen Stuart-Rethings.—The elecutionary entertainment given Nov. 11th by this talented reader at G. A. R. Hall for the benefit of the Children's Progressive Lyceum was a decided success. Walter Howell was present and supplemented the programme with some of his inimitable anecdotes. Yours, Thos. LEES.

Washington, D. C. To the Editor of the Banner of Light:

Mrs. A. M. Glading of Doylestown, Pa., is the speaker for the Association of Spiritualists of Washington

day School meets at 13 o'clock noon every Sunday. Spiritemaists, come, and bring your children with you.

As prospect for the increase and diffusion of Spiritemaists, come, and bring your children with you.

As prospect for the increase and diffusion of Spiritemany and the prospect for the increase and diffusion of Spirites and the prospect for the increase and diffusion of Spirites and the prospect for the increase and diffusion of Spirites and the prospect for the increase and diffusion of Spirites and the property of the prospect for the increase and diffusion of Spirites and contract the property of the prospect for the increase and diffusion of Spirites and contract the property of the property of