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#### THE NEW SOUTH.

The past is dead, yet from its grave,
Pregnant with deathless memories,
A newer life hath risen to save
A race made mightier by the ties

A race made mighter by the ties
Uniting sons with sires.
And thou recrowned that sittest low,
Bathing thy feet in summer seas,
Mantiling thy brow in summer snow,
Kindling with new-born industries
Thy blood-quenched alter fires;

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Rising o'er worn out loves and hates,
Buried 'neath God's all-wise decrees,
Unto the nobler life that waits
Thy progress down the centuries,
Thy triumph time hath wrought.
Thine open hand is grasped by hands
That clutched thee flercely on the field;
From throate that hurled the stern con
Down hostile lines, kind accents yield
The welcome thou hast sought.

such pronounced and progressive views of civil and religious liberty, but that he insists upon volcing these views on every appropriate occasion. Liberal thought finds in Father McGlynn a powerful ally whose work from this time on will be to so help create and mold public opinion that the rights of the people shall be everywhere recognized and their just demands willingly acknowledged and reciprocally shared by those who are now disposed to ignore them.

Dr. McGlynn, forced by existing conditions of society into active reform work, brings with him new aids and fresh allies from earth and heaven. It may be a modern Luther has entered the ranks, commissioned to valiantly battle in behalf of the social and civil rights of humanity in these times, as did his great religious prototype more than three hundred years

As some of your readers, Mr. Editor, may not see the Review, I will for their benefit here append several extracts from the article in ques-

Contrasting the old Know-Nothingism with that of the new, the assumptions of the former with the realities of the latter, the growth of the demands and the gradual assent to the claims of the Catholic Hierarchy of to-day, he

in anything like its present extent, would then have caused the gravest civil disturbances, is the appropriation of valuable public lands and millions of dollars of public money, to the support of all manner of sectarian institutions under the control of churches, and especially of the Roman Catholic Church. It may be sufficient, by way of illustration, to refer to the Cathelic Protectory, in Winchester, to the House of the Sisters of Mercy in Sist street, and to the Foundling Asylum of the Sisters of Charity in 68th street, immense institutions supported by the City Treasury of New York, at an expense of from half a million to a million of dollars a year, and the two latter built upon blocks of ground given by the city through the favor of the Tammany ring, and worth hundreds of thousands each... Would it not be enough to make the elder Know-Nothing bigots turn in their graves, could they hear that vast sums and great public properties are thus turned over to irresponsible private and sectarian institutions, especially if they could learn that the priests and monks and nuns, whose institutions are thus benefited by the public, are but the more emboldened to denounce our schools and other public institutions, in language at times brutal, if not obscene, while indulging in unwarranted pharisale glorification of their own institutions and of themselves?

The extraordinary zeal manifested for the getting up of these sectarian schools and institutions, and by the desire to keep children and other beneficiaries from the latter, and, secondly, by the desire to make employment for and give comfortable homes to the rapidly increasing hosts of monks and nuns, who make so-called education and so called charity their regular business. for which a way second.

creasing hosts of monks and nuns, who make so-called education and so-called charity their regular business, for which a very common ex-perience shows that they have but little quali-dication beyond their professional stamp and

It is not risking much to say that if there were no public schools there would be very few parochial schools, and the Catholic chil-dren, for all the churchmen would do for them, Thy progress down the centuries,
Thy friumph time hath wrought.
Thice coen hand is graped by hands
The welcome thou hat sought.
Through all thine upward march I see.
Divine monitions of a hand
Moiding the gran of things to be
Tries ariller destity!
The reserving to thy sols the fame
Of all they past inviolate;
In love and liberty. —diffacts Constitution.

The DRONG-BUTARIAN BCHOOLS,
BY GEORGE A. BAOON.

I want to call the attention of the numerous readers of the BANNEROF Lieur to the August issue of the North American Review, with special reference to a significant and memorable article, pregnant with meaning, from the end of Rev. Father Edward Moiding the articles are no marked to higher social state, are in such marked constrained for years by intelligent Splittualists and others who are not bound by ecclesias, and others who are not bound by ecclesias and others who are not bound by the proper the proper the proper the proper the proper than t

from interference by either in the affairs of the

other:
The making of our country for all time to come what it has been in the past—a beacon of liberty and a refuge to the oppressed of all the nations of the world:

the nations of the world:

The abolishing of all privileges granted by public authority to individuals or corporations, whether civil or religious, and the equal taxation of the property of all such corporations, without exemption or exception in favor of any church, charity or school, or of any institution that is not the property of the people and controlled for some public and common use by public officials:...absolutely for the public—never for an individual or a class.

Washington, D. C. Washington, D. C.

## Lemon and Hot Water.

A sallow faced young man stood at the prescription counter of an up town drug store the other day and surveyed the clerk with heavy, yellow eyes.
"Not feeling well?" observed the latter,

pleasantly.
"Should say I wasn't," responded the other,

gruffly. "What's the matter?"

"What's the matter?"

"Headache, liver out of order, can't eat, can't sleep, can't think, can't sven drink. Life's a gloomy, dismal, dyspeptic fraud, and I don't know what to do. I believe I'd die today if I didn't have a business engagement tomorrow, and I hardly think I could get over it in time to meet my man."

"I'll' tell' you what to take," observed the clerk, suavely..."It will do you good. If it doesn't I don't know what will."

"What is it? I don't want any old medical chestnuts. My stomach is educated up to appreciate novelties."

"It is a simple remedy and efficacious," returned the clerk. "It is merely lemon julce squeezed into a glass of hot water, without sugar or a 'stick." Drink a glass of this night and morning and see what the effect will be. I recommended it to a friend of mine the other day who was much sloker than you. He tried it, and found himself better almost immediately. His daily headaches, which medicine had failed to cure, left him, his appatite improved and he gained several pounds in weight within a few weeks. After a while he omitted the drink, either at night or in the morning, and now at times does without either of them proved and he gained several pounds in weight within a few weeks. After a while he omitted the drink, either at night or in the morning. I am astisfied from experiment that there is no better medicine for persons who are troubled with bilious and liver complaints than the simple remedy I, have given. It is far better than ple remedy I, have given. It is far better than to take either; indeed, one soon gets to liking it."—New York Mail und Express,

A THANKSGIVING JORE.—"Who was the most patient man?" asked a seases, japue of Pittsburg's. "There is now an avowed determination, as shown in the last Gound) of Baltimpre, to establish all over the country a great system of parcolial schools in opposition to the public schools, and it is made the most urgent duty of priests everywhere, under threat of expusion, to found such schools. The hope is not concealed that, when the scalled 'Ushollo vot', shall become larger, the politicians may be induced to appropriate, through State, legislatures or local governments, all the funds necessary for the support of these schools. This has knew the scalled 'Ushollo vot', shall become larger, the politicians may be induced to appropriate, through State, legislatures or local governments, all the funds necessary for the support of these schools. This has knew Havon and claswhere, and for a brief period during the offensive and defensive alliance between a certain set of priests and the Tammany, ring of the days of Tweed, Cimmily and Sweeney, an appropriation procured by legislative trick and fraud, awarded swerfal hundred thousand dollars to the parcolial schools, which it is the design to multiply, are seemed for the sweet of the state of the sweet in the sweet of the swe

# Phenomenal.

SEEING WITHOUT PHYSICAL SIGHT.

Many instances have been related showing that defection in any one or more of the human senses often results in develoing the corresponding inner sense. This has been more frequently observed in persons afflicted with loss of sight and hearing. One of the kind is interestingly described in a late issue of the Chicago Herald, which can be safely taken as one of the

most remarkable on record.
Mr. Henry Hendrickson, born in Norway forty three years ago, but who has lived in this country forty years, was deprived of sight when six months old. He was educated at the institution for the blind in Janesville, Wis., and is the author of a book entitled "Out of the Darkness," somewhat in explanation of the mediumship with which he is becoming endowed, although unable to account for it in any manner satisfactory to himself or conformable to the known laws of physical science.

The narrative states that he is well educated, a brilliant conversationalist, and, with glasses which hide his completely closed eyes, one would scarcely recognize him as a blind man. For the last twenty years he has seldom used an escort, except when in great haste, and when going on territory entirely strange to him. Many people who have observed the facility with which he moves from place to place doubt that he is totally blind, but he has been put under the severest tests, and those who have made the investigations are convinced that he cannot see.

some strange law of perception the size and configuration of the room.

He then related that being in New York in 1871, he walked from Union Square to a friend's house on Forty-first street, a long distance with several turns, and did not make a miss. He said, "I knew the house when I came to it. I did not see it, and yet I did. I am studying shorthand, and as my hearing is very good. I expect to become an expert. I had a little trouble with my writing at first, but am now able to write very well."

Another remarkable illustration of his power to see without eyes is this: If one make motions in the air like beating the time for a choir, but describing phonetic characters, he tells the characters, and interprets them. What might be termed a "crucial test" of this was given the Herald reporter.

Mr. Hendrickson further said: "I'm a very good skater, and can, when gliding over the ice swiftly, see every particle on the ice, every crack and rough spot, no matter how small and indistinct. The faster I go the plainer I can see. Well, I don't mean that I can see, but I perceive, or something. It is light to me, and I discern everything."

## WARNINGS FROM THE THITHER SIDE.

# Niterary Aeyartment.

# 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," Ele.

CHAPTER V.

WAS IT A DREAM? The harvest had been a bountiful one at

Corning farm, and winter found the old barn well stocked with hay and grain for the cattle, while in the cellar of the old house, bins and barrels revealed their store of goodly fruit and vegetables to the satisfied eyes of those who gazed upon them.

Onville possessed but little value to the minds of those who looked upon its insignificant social privileges and its feeble business reputation with critical eye. It was a sparsely populated place, and land within its limits was plentiful and cheap. The old farm embraced a large stretch of land which, before Farmer Corning had purchased it, as he did at a low market price, had been neglected and uncared for; but this thrifty man had set to work to redeem the ground from weeds and stones, to repair broken fences and to otherwise "fix up the place," as he said, until the property began to show unmistakable marks of improvement. He was a careful man, who believed in thoroughly doing a piece of work, and whatever repairs were made under his direction were sure to be done in a finished manner. During the season just passed, the old place seemed determined to repay its master for his care and oversight, and, as we have said, the harvest proved

· In these late autumn days, the old farmer cast about in his mind to find the best method of helping the poor and unfortunate. Many a basket of potatoes and piece of pork he carried from his own supply to some needy family, and not a week passed but it brought some record of henevolent acts which he accomplished.

a plentiful one.

Yet, when he gazed around him upon the want and squalor of certain portions of the. town he visited. Farmer Corning groaned in spirit that he could not do more for its relief. Material help was needed, truly, but something "I have never," he said, "by the ordinary spirit-crushed people, out of the rut of discomfort in which they moved, and our friend sighed for the means and the mental power to furnish a spiritual stimulant which would at once inspire, educate and uplift.

> So earnest did the good man become over these problems, that he brought them before the "Board of Education" in the town, but the men composing this body were for the most part stolld, money-grabbing individuals, who had themselves weathered the world's tempests without the advantages of a liberal education, and who believed that if a "good common school" was provided the children, and a Sunday religious service open to the elders, that was all one could consistently expect in such a place as Allentown.

One morning the farmer was awakened from a sound sleep, by the wild rush of a November rain against the windows of his room, and as he lay listening to the fury of the storm, which seemed to centre upon the rugged farmhouse as though it would test its strength, a feeling of gratitude welled up in his heart that he and his were sheltered from the blast.

There was no mistake as to his wakefulness, for he not only could hear the rush of rain, attended by the shrill whistle of the wind, but each object in the room was distinctly visible to his sight. Moreover, in a moment, the farmer turned in his bed, and reaching for his oldfashioned watch that rested on a stand close by, he noticed that the hour was just fifty minutes earlier than his accustomed time for rising.

Yet, as he settled back upon his pillow, and while he knew himself to be awake, a change seemed to come upon his surroundings, while a quiet, inactive sensation stole over his body, and he became as one who has no power or will to move. The man no longer lay upon his bed in the low-roofed room, nor could he see any sign of the old farmhouse, while the sound of rain had ceased to beat in his ears. It seemed to him that he stood in the midst of a great green plain, and that beside him was the form of a youth, whose gentle face and unfamiliar features bore the stamp of a high and noble character. The stranger spoke no word, but pointed with his finger to a number of massive white buildings which shone upon the emerald olain. With an involuntary movement, the dreamer

advanced: it was no effort for him to walk, indeed, his was rather a propelled motion than an ordinary step. The youthful-looking stranger glided by his side, and together they reached the spacious portal of the nearest of those immense, circular structures.

Glancing within, our friend was surprised to perceive the interior of this building stacked with bundles of unthreshed grain, great golden sheaves of wheat that fairly seemed to nod their plumy heads in recognition of his presence. Too amazed for speech, he turned toward his guide, who smiled and pointed to the second

and gazed in upon great piles of fair and roaw fruit, with which the place was stored. At sight of this ruddy splendor, the old man felt a thrill of delight, but his silent guide motioned him on to where still another storehouse opened its ample doors. Within these walls they found the product of farm and field in plentiful array, and such succulent tubers, such stalks of silky corn, such golden, corpulent pumpkins and other melon-like productions, our farmer friend had never dreamed could grow.

The old man gazed with delighted but bewildered eye, and as he did so, a thought of all the needy, famishing, want pinched children of earth came across his mind with the blackness of a haunting shadow, and he groaned aloud. Again the youthful attendant smiled, and as he did so a voice, so fine and delicious that it seemed but the tinkle of a golden bell, whis-

"What would you do with these gifts of the harvest were they yours for the asking?"

The visitor scrutinized his guide, who surely must have spoken, though his lips had not parted; what strange being was this, whose thought had sound like speech? He could not tell, but in earnest tones he replied:

"I would open these storehouses to the hungry and faint, I would bid them come in to get their fill of the good things of life; and they should never hunger any more while the supply lasted. Seems like, all the fruits of the earth, and all the harvests that ever were grown, be stacked here. Oh! Lord, if his poor could only get at this place! It might suffer in looks, but they would rejoice."

"You are right," said the mellow voice. Here are all the harvests, gathered into the granaries of life for the nourishment of the nations when, freed from the passion of greed and of discord, they shall humbly seek our Father's house, asking for the bread of life which feeds the spiritually hungry. Only the loving heart, else was also required to lift these tolling, only the gentle soul who would lay down his all for his fellow-men, can distribute the bounties of this place. You are given a glimpse of it that you may know what is in reserve for humanity. Remember that 'The earth is the Lord's and the fullness thereof,' and from each recurring season he exacts his own. Those who do not render up his due will gain no portion from the storehouses of the kingdom. But those who recognize his poor, and give to them a portion from their basket by which the starying may be fed and nourished, nav their tithe. and at the same time lay up a harvest for their own future good. We will move on."

> Thoughtfully the twain advanced, only to pause at the threshold of another hulding. white and glistening, of circular form, but without walls, the dome supported by huge posts, which were elaborately carved. Over the entrance of this immense pavilion was engraved the invitation:"Ho! all ye who are thirsty, enter in i" and within, a glorious fountain, grand beyond the telling, burnished and beautiful, sent forth sprays of crystal water. which fell in varied forms and with a musical sound into the alabaster hasin at its feet. Again the lips of the guide uttered no sound, but from his thought the knowledge was convoyed to his guest that these were the waters of life which should yet refresh every weary, thirsty soul.

> Even as he gazed upon these scenes of plenty and of refreshment, the old man seemed transported to another country. His guide still stood beside him, but where before were the huge buildings he now beheld beautiful dwellings, luxuriant gardens and peaceful retreats. A peculiar atmosphere hung over the spot, soft and rosy, and of delicious sweetness, while the forms of those men, women and little children, who glided to and fro, were illuminated by an indescribable light as from within.

"What place is this?" he questioned, and was told that it was the kingdom of peace, where men had put off their inharmonies and had entered the life of unselfish love.

Suddenly there came over his spirit a senseof his unworthiness to touch such soil as this. The flowers that bloomed at his feet seemed too rich and beautiful for him to reach. He contrasted his own rough hands and homely garb with the refined appearance of the people around him, and realizing that this must be the immortal land, he cried aloud: "Oh! Lord, what shall I do to inherit eternal life?"

All the hills and the valleys seemed endowed with life at that carnest call. The very trees nodded and beckoned to him, while the flowers lifted their heads and touched his garments as if in blessing. Men and women paused in their walks, and stood with reverent attitude, as out of the air there came the sound of an impressive voice, repeating the injunction: "Feed my lambs! Succor the weary! Give help to the comfortless !"

Overpowered by a sense of awe, the humble man sank to the ground, where the flowers, structure, toward, which he moved without a with clinging fingers, twined around him; and as a breath of their fragrance stole into his At the entrance of this building they paused heart, bearing new strength to mind and brain,

the bed in his own room, with the wind and rain beating against the pane, and the hands of his timepiece pointing to five o'clock-half- he journeys to the better land. an-hour later than his regular time for leaving his room.

#### CHAPTER VI.

A PRIEND IN NEED. The winter that followed proved a severe one to many of the inhabitants of Allentown. Not only did the poor suffer from the inclemency of the season, but through the lack of employment caused by the closing of several of the factories, those among that class who had been the bread-winners were unable to furnish their families with the necessities of life.

A general stagnation of business seemed to of distrust and gloom settled upon many of those mercantile and manufacturing houses that had been relied upon as the very heart and centre of business life and enterprise.

Allentown was among the first to feel the general tremble that went vibrating throughout the financial circles of the North, and it was at an early date in the season of foreboding and fear that its principal manufactories closed for a period of several months. The market was over-glutted with goods, the corporations declared, and it was useless to keep the hands at work when there was no hope of disposing of their productions.

Those were weary weeks of trial and gloom to the humble people who had had nothing but the proceeds of their daily labor to depend upon. Fow of these had succeeded in laying aside any sum from their weekly wages in view of a time of need, and the consequent result of a loss of employment proved to be one of want and misery in many homes. But kindly hearts were astir in the behalf of the oppressed. The Rev. Crayson, and the few philanthropic friends whom he enlisted in the work of caring for those in need, found an able ally in the old farmer from Onville, who regularly every week drove to town with his wagon loaded with the winter food which his farm had supplied. This load was invariably left at the minister's door, and not even a potato from its abundance was offered at the stores for sale, but its every article was carefully disposed of to the hungry, without money and without price.

"Seems like," said the old man to his son's wife, one evening after his return from one of his benevolent errands, "as if I could make use of all the good things of earth if I had 'em. I tell ye the more ye give the more people ye seem to find in need. When I jest looked into some of them pinched-up faces to-day-them uns, I mean, that came for the meal and 'tatoes -I jest felt as though if I had some of them ere rich men who be jest keeping back the work of this country, by the throat, I'd choke a little justice into 'em, I jest would !"

'Well, father," Martha replied in her kindly tone, "don't fret; perhaps this trouble won't last long, and we'll do the best we can for the poor till it's tided over. For your next trip we will have to open that bin of potatoes that you thought would keep best for spring; you know the others are all gone."

'Yes, we'll do it; those 'tatoes will make good eating for hungry mouths, if there aint nothing but salt on 'em; they're first class, I tell ye now. I can't forget the dream I had that rainy morning, when all the store-houses were shown to me by the angel of the Lord; it appears like he must ha' been an angel, though l saw no wings about him; an' what he said about those who pay the Master his tithe in feeding the hungry an' clothing the naked-

"Not that, I guess, father," interrupted Martha; "your heart is soft and kind enough, and always has been; you will never fail to find

a rich harvest on the heavenly side." 'I don't know, my child; man is an erring duty. I'm afeared it's a poor crop we sow for | be used for its legitimate end. the etarnal harvest. But there's one thing plain to me: I must go myself to those big-bugs who shut down the mills an' ask 'em how long this state of thing's goin' to last, an' what they be goin' to do to help the people while it hangs on. It's time they did something, along with the parson an' his friends. I'm goin' to put their duty plain before 'em, and if I can I'll jest show 'em the way to give to the Lord his tithe of their harvest. So I'm off early tomorrow morning, my lass, and I'll be blamed if I don't make it a hotter day for some of 'em than the mercury shows."

This decision of the honest old heart was carthe dull spell in business was nearly over, and he thought the working people could stand it a little longer. It was hard on the employers. too, he said; they were obliged to suspend their operations and to bear a great loss from the enforced idleness of their hands. Another declined to give anything toward helping the unemployed, as he thought they should have foreseen this very time and have saved something toward meeting it. He did not believe in moneyed charity, but as soon as possible he would do what he could toward starting up work again. A third said he had given the minister ten dollars toward a poor fund, at the outset and he was willing to give a like sum again; but he did not believe in encouraging beggary, anyway; and a fourth told the old man that he would give him fifty dollars for the relief of the needy if the factories did not start up again by another month.

Disgusted and disheartened, the farmer turned toward home, but not without registering a vow to return to the charge, and to rest not until he had shamed these people into action. A few days later our friend renewed his efforts, this time backed by an appeal from several of the most respectable people in town, headed by the name of Mr. Crayson, and at length he was rewarded by a subscription list representing several hundred dollars, which he placed in the hands of his pastor to collect and to expend

for the needy. By the last of March the depression was over; confidence revived in the business community; money began to pass more freely from man to man; drafts that had been refused were now honored, labor came into demand, and the unemployed were set to work. Spring came with a new promise and with a welcome light to the homes of Allentown, and although it shone upon depleted bins and empty barrels at Corning farm, it fell kindly and with tenderness upon the warm heart of the man who had spent the "best winter he had known" in doing good.

he opened his eyes, only to find himself upon lives who remembered him with gratitude, and if one's works do follow him, then this man must be attended by a train of noble deeds as

Seven years have passed since that day when Farmer Corning first drove into Allentown; seven years, in which much of change and improvement has taken place in that once dingy locality. The town has grown, extending its limits out into the neighboring country, and its advancing claims seem to threaten the annexation of Onville—itself something of a thriving village now. The business of the town is not confined to the factories alone, for men of enterprise and mercantile ability have taken up the locality and developed new industries there. The people are more thoughtful, contented and happy, than when we first looked in upon threaten the whole country. Moneyed men be- them; for with increasing trade, and with came suspicious of each other, and dared not greater facilities for employing their minds move in any financial operation, and a feeling and hands, the men and women have become more prosperous, while their children, equipped with the advantages that education has supplied them, come forth better able to cope with the trials and difficulties of life than were their parents before them.

A public night school, a free library, a hall for concerts and entertainments, provided gratuitously by the town, are among the blessings bestowed upon the population, and Farmer Corning has lived to see all these improvements enter the lives of the humble, and to rejoice in the progress of the age.

But after seven years there is mourning at the old farm, and the sound of suppressed sobbing steals out upon the summer air. The birds do not hush their singing in the apple trees, but gush forth their melody without a throb of pain in their notes, as if they would only joy over the event that has shadowed human hearts. In Allentown there is a feeling of gloom; the sun shines brightly upon the busy street, but tries in vain to lighten the shadow that rests across many a face. Men and women pause to repeat the news, and to talk it over with each other. Young people passing to and fro, whisper the dread tidings in mournful tones, while the playing children listen, and with hurrled step speed home to tell the housemother what they have heard: "Farmer Corning is dead." This is the word borne from ear to ear, and which bears a sense of personal loss to those who hear.

Found dead in his chair by the open window of his room, in the early morning hour," they say, and the listener weeps at the thought of

how he will be missed. It was quite true; the old man had arisen from his bed with a feeling of faintness at his heart. He had seated himself by the open window for a breath of fresh air, and leaning back his head against the cushion of the chair, had expired, without a moan or sigh.

A few days later his form was laid to rest beneath the emerald turf. A simple, tender service, such as he would have desired, was offered over his remains. A large concourse of people came to pay its respects and to shed a hallowed tear above his grave, but all was peaceful and serene, and amid the fragrant flowers that he loved, his body was left to its final rest.

At the reading of his will, it was learned that Farmer Corning had not forgotten the poor, for a large strip of his land which was yearly growing more valuable was left to the town authorties in trust, a part of which was in time to be sold, and the proceeds devoted toward the erection of an orphan's home, upon the remaining

portion of the property. After making a few minor bequests and providing a certain amount for his adopted daughter, Jane Meigs, the testator had willed the remainder of his estate to his son, John Corning, and his wife, Martha, as their joint inheritance. seems though it must ha' been given me against Everybody said it was a noble and a characterthis very time, p'raps to make my old heart istic testament, and that no one could take exceptions to it.

near future.' Life went on at the farm as before. John and Martha continued at their home, and Jane remained with them. In time a portion of the land held in trust by the town was sold at a high price, and the money thus received was oreature, and the best of us falls short of his wisely invested against the time when it could

## [To be continued.]

## "Outside the Gates."

Those of our readers who wish to aid a phi-Those of our readers who wish to aid a phi-lanthropic work, and at the same time to secure a volume of interesting spiritual literature, either for themselves or as holiday gifts to their friends, will do well to send to this office for a copy of "Outside the Gates." This is a new work by members of the Spirit Band of Miss M. T. Shelhamer, (Medium of the BANNER OF LIGHT,) and is well worthy the perusal of all classes. It contains over five hundred pages, and consists of tales and sketches of mortal and spiritlife combined, woven into attractive form un-der the inspiration of highly intelligent and adried into effect, but at first his earnest spirit and eloquent words accomplished little. One of the men he called upon gave his opinion that the dull spell in business was nearly over, and

the BANNER OF LIGHT.

We have a number of copies of this important work on sale for the benefit of the Gordon Home for waifs in this city, and the lovers of humanity, as well as those who value the teachings of the angels, will help along a good work by sending for a copp. We would add in this connection, also, that the friends of the late James Gordon, of this city, whose worth and philanthropy were so well known, will find an added value in the pages of this book, from the fact that they open with a just and faithful memorial to the life and works of that good and fearless man. For sale at this office; price \$1,25, postage paid.—The Better Way, Cincingti O.

#### Mrs. M. E. Williams. To the Editor of the Banner of Light:

I am informed through a reliable source that Mrs. M. E. Williams, of this city, so well and favorably known as a powerful medium for full form materialization, is now under the tuition of a prominent physician, pursuing a course of studies preparatory to graduation as a medical

practitioner.
While wishing Mrs. Williams success in all her undertakings, I would much regret to see her enter any field of labor interfering with the fulfillment of the mission which the spirit-world has undoubtedly imposed upon her, and for which she has proven to be a most excellent and useful instrument, as thousands who know can testify. All the more would it be a matter of regret, because at the present time the manifestations of her guides are rapidly progressing toward a higher plane of thought, and richer intellectual achievement, and are preparing to unfold phenomens of an unquestionably conincing character.

vincing character.

It is, however, stated that Mrs. Williams does not intend to abandon the practice of her mediumable, but has resolved to extend the area of her usefulness by fitting and preparing herself to intelligently cooperate with her guides in another beneficial direction, namely, the relief of suffering humanity.

New York City.

New York City. ng farm, it fell kindly and with tenderness and druggest of Pittsburgh, Fa., has been adjudged pon the warm heart of the man who had spent but the warm heart of the man who had spent but of the many in doing good. But winter he had known in doing good. He had proved a friend in need to the many loaded. World, 100 doing that the suit but had proved a friend in need to the many loaded. World, 100 doing that the

# Banner Correspondence.

New York.

PECONIC .- W. C. B. writes: "Thanks to E. P. Goodsell of New Haven, for his able and timely remarks in the BANNER OF LIGHT of Nov. 5th. It behooves all Spiritualists, especially mediums, to be fully prepared for violent opposition from church influence. Spiritualists, also free and independent thinkers, having outgrown the Church, it realizes that something desperate must be done in order to hold their sectarian power, therefore they are trying to tamper held sacred by a prosperous and enlightened nation during the past century." ALBANY .- D. M. S. Fero. President of the First

Spiritualist Society, writes: "In justice to the speakers and to ourselves, I think it right to inform readers of the BARKER OF LIGHT that the knowledge of Spiritualism is rapidly increasing in this city. Mr. Bishop A. Beals lectured three times during October, and his philosophical reasoning, and earnest appeal to the people, created an honest desire among unbelievers to know more of the spiritual phenomena. We hope to have him here again soon. Then came Mrs. Carrie E. B. Twing. Her control creates a great deal of amusement, but seldom, if ever, makes a mistake. Bhe draws large audiences, and gives entire satisfaction. Nov. 11th Edgar W. Emerson lectured and gave tests for an hour with the very best satisfaction to the large audience that greeted his first appearance in this city. His tests were convincing to the most skeptical. Nov. 18th Mrs. Nellie J. T. Brigham lectured for us. She is always met by full houses. We can say nothing that can add to her established reputation as an inspirational speaker. We expect the Hon. Warren Chase, Mr. A. E. Tisdale, Mr. J. Frank Baxter, and Mrs. C. Fanule Allyn, all of whom have been en gaged to come and help spread the light of truth. We are on the march, and expect to do our share toward establishing freedom and liberty of thought, which theology has so long chained to the walls of superstition. We have an active little band of workers, which must result in accomplishing much good. You see we are neither dead nor asleep, but have the armor on." To the above, J. D. Chism, Jr., Recording Secretary, adds: "The First Spiritualist Society of this city, though scarcely one year old, is progressing finely, and in creasing in numbers rapidly. We have been highly

large number of spiritualistic speakers and test medi-Our Society is determined to give the people of this city an opportunity of judging for themselves whether there is or is not any real truth in Spiritualism."

favored of late by some of the best talent among the

TROY .- W. H. Vosburgh writes : " Mr. Bishop A Beals closed a successful engagement Oct. 30th. We are in a very prosperous condition; our location is central and attractive: Star Hall, corner of Fourth and Fulton streets, entrance on Fulton. The Society has organized a Children's Lyceum, which will hold its sessions Sunday afternoons at 2:30. The following named ladies and gentlemen have been chosen officers of the Lyceum: Mr. Charles M. Austin, Conductor; Wil liam W. Lee, Assistant Conductor; Mrs. Libbie Hathaway, Guardian ; Mrs. H. L. Barnes, Assistant Guardian; William Gardner, Treasurer; W. H. Vosburgh, Secretary; Miss Etta Taylor, Musical Director. Guards: Harvey Wilbur, Henry Hathaway, Mrs. Elizabeth Garthy and Mrs. Helen Tracey. Mr. Israel L. Emerson will conduct the Wing Movement exercises. Our Ladies' Aid Society is prospering. All in our city and surrounding towns who are in sympathy with the movement in Troy are invited to join us in the good

Edgar W. Emerson is with us for the Sundays of November. There seems to be a deeper and more general interest manifested in the spiritual movement in our city and surroundings than ever before. Large and appreciative audiences greet Mr. Rmerson. Very many vivid and remarkable tests of spirit-identity and power to return are given by him.

Mrs. Carrie E. S. Twing lately visited this city. Her meetings in Keenan Hall were fully attended and the best of satisfaction given."

Additional to the above, Mrs. N. Reynolds refers to Mrs. Twing's service in Troy as follows: "Many who had never met Mrs. Twing knew not what to expectbut after the first evening they asked for more. 'Ikabod ' has opened the doorways of many human hearts where deep darkness dwelt, and let in light sufficient to drive the shadows to the wall; never again can they fall and enshroud the sorrowing. Richest blesswill eagerly wait the coming of our sister again in the

## Massachusetts.

WORCESTER .- T. R. Johnson, President of the Spiritualist Association, writes: "A. E. Tisdale was with us during the month of October, and his guides gave us some of the ablest lectures ever delivered on the Spiritualist rostrum in this city. Our audiences, large Hamilton, recently a prominent worker in Cincinnati and steadily increasing, composed of men and women who analyze everything given as spiritual truths, have had reason to be fully satisfied with Mr. Tisdale, who Paulina street, which many will remember was the stands in the front rank of lecturers on the spiritual

istic philosophy. Miss Jennie B. Hagan, of South Framingham, another faithful worker in the spiritual field, was with us Sunday, Nov. 6th, and attracted the largest audionce of the season. Her method of taking her subskeptics to say she is not aided by inspiration. Miss Hagan will be with us during November, and Edgar W. Emerson the first two Sundays in December."

ATTLEBORO' .- Mrs. E. Boomer writes : "About eight months ago my husband, myself and another lady sent a letter to the Congregational Church in this place, asking for a letter of dismission from the by all who make their acquaintance. Long may they church, telling them we could not consistently remain members any longer, for we found in Spiritualism something superior to any form of Christianity. We and Friday evening, are unique, and afford abundant have been called upon twice by the pastor, and my material for thought to the skeptic and investigator, husband has been interviewed by the deacon with re- and vast consolation to those who have the knowledge gard to the matter: but all to no avail, for we have a of undying life. The writer attended one of these seknowledge which is beyond faith.

lady we had applied for dismission from the Church, and that we had turned Spiritualists. She is a member of his Church, yet she told him she would like to look into the matter some, but he warned her not to investigate the subject, as there was, he thought, where the he also quoted Isaiah vill : 19, a favorite quotation of his. On the evening of Nov. 4th we were excommuni cated. Thank God and the good angels, we are free from Orthodox superstitions and bigotry, and have come out into the sunlight of truth and progression."

## Pennsylvania.

PHILADELPHIA .- R. A. Thompson writes "The ladies of the First Association have formed a Ladies' Aid Society, which has been very successful thus far. Mrs. Benner was elected President, Mrs. McCanan, Vice-President, Miss Galloway, Becretary. New members are coming in every week, and if the society continues as successful as commenced we have hopes of a hall of our own in Philadelphia.

Mrs. H. S. Lake filled a very successful month of lecturing in September; the work of heriguides and self was of inestimable value.

During October Mrs. C. Fannie Allyn spoke to large. attentive and interested audiences. Her pleas for the unfortunate, mental and physical, were logical, as also convincing. Both these ladies gave psychometrical readings which were wonderfully correct. Dean

Clarke is our speaker for November. Mrs. Pannie Allyn says: The efforts we make to help mediums and the cause of Spiritualism will make it easier for us when we pass over to return to our loved ones." Is not that worth working for? \* Certainly it is. Bo help the societies and papers devoted to Spiritualism, ye who are favored with material wealth.
Be the executors of your own wills."

Be the executors of your own wile."

Another correspondent, "Emanuel," writes: "All praise to the members of the Seybert Commission, To my mind, Spiritualists owe them thanks, instead of condomation." To their more than any other bresent cause, has be attributed the great increase of investigators of the phenomens of Spiritualism in Philadelphia, That Commission did wiser and States final

the 'City of Brotherly Love and Christian Bigotry,' and its future is bright and cheering, notwithstanding

the periodic attacks of a projudiced press.

At the ball of the First Association, Dean Clarke is ninistering to the spiritual wants of large and delighted audiences that completely fill the hall at each of his lectures. We think him a grand speaker, with very intelligent guides. On Sunday, Nov. 6th, after an eloquent discourse by him, a short but decidedly good lecture was given by Spirit Ed. S. Wheeler, through the organism of Bro. Benner, the Vice-Pres dent of the Association. The peculiar manner of Mr. Wheeler when in earth-life was so clearly manifested with our United States Constitution, which has been in this effort, that the audience was delighted, and frequently applauded the speaker. If Bro. B. would only 'give way' to his influences, he would greatly enlarge his sphere of usefulness.

The Second Association continues to hold its meet ings in the old Thompson street church, and the building is well filled, mostly by investigators.

A new association has been formed under the auspices of Mrs. L. Parks and Prof. Haskell, (late of Lewiston, Mc.,) and is in a flourishing condition, financially and spiritually. It meets every Sunday night in a beautiful hall, 1325 Columbia Avenue. After listening to a short but excellent lecture by Prof. Haskell, prefaced by music, the meeting resolves itself into a circle, in which a little girl of only ten years of age goes around among the audience, giving tests of spirit presence. As many as thirty-five have been given in one circle, and all declared to be correct. The child—an ordinary school-girl—in a normal condition, eyes wide open, says she hears these things spoken to her and repeats them. She is certainly a wonder, and we would especially invite members of the Seybert Commission to meet her, and with unprejudiced minds see and hear for themselves."

#### Louisiana.

NEW OBLEANS .- "Isn't it strange!" is the query of "M.K.P.," who writes as follows: "Infidelity stalks abroad in the land. Science scoffs at the Bible and laughs at a God who creates the sun and moon several days after he has had morning and evening and who causes his sun 'to stand still,' thus lengthening the day in order to permit one body of his children to slaughter others of his creation.

And the serious individual, weighed down with the cares of life, and ever confronted with the question, 'After death, what then?' fluding no consolation in the contradictions and puzzling statements of the socalled Sacred Book, becomes a materialist.

At this stage springs up Modern Spiritualism-an oasis in the desert of despair. The materialist and the infidel investigate this new belief, are convinced of its truth, and where they formerly said 'I have no proof of an existence beyond the grave,' now exclaim with rapture, 'I know that after death I shall live again.' It is not 'I hope,' or 'I believe,' but 'I KNOW.' Now the 'minister of the gospel,' who had prayed that the materialist and the infidel might be brought to a knowledge of immortality, who had preached and besought God to save such as these, when he finds their faith greater than his own, when his 'belief' is met by their 'Iknow,' instead of being glad that they have by some means found that the grave is not the end, turns

senses as sinful, and the work of the devil. Now, to put it as mildly as we can, Isn't it strange: He who claims to be a follower of the 'meek and lowly Nazarene,' trying to follow his teachings, denouncing a man for believing what he has seen with his own eyes, yet daily preaching that the same things did occur a couple of thousand years ago-isn't it strange?

away in plous horror, denouncing the evidence of their

The humanitarian cries out at the misery and want of the starving poor. He gives of his time, his thought, his money: but if some are fed from another man's bounty, does he not all the same rejoice that they are

But he who claims to give us spiritual food when he finds that we do not need it, but have found at another source that which is more satisfying, will not listen to our recital of how we obtained it, but shuns us as if we were criminals and our touch contamination. Isn't

Life holds no higher object than that of contributing to the happiness of others, and he who renders others

happy is more happy himself. Then when we find one who has taken for his lifework what he truthfully believes will not only render man happy here upon earth, but bring to him endless hanniness hereafter, we admit that his is a noble and praiseworthy undertaking. But when he finds that millions whom he could not reach have found that happiness by another and shorter way, instead of finding ings attend the faithful workers who bring joy and him in raptures, as one might expect, that such a way gladness where sadness and gloom have been. Many had been found, he turns away in cold contempt, strivit strange?

## Illinois.

OHIOAGO .- "Americus" writes: "Our cause in Chicago is flourishing, and we have several societies whose meetings are largely attended. Among recen additions to our reliable mediums are Mrs. Belie P. and her brother. Mr. Charles Barnes. They have taken up their permanent residence at 109 South home of our excellent medium, Mrs. Dole. Mrs. Hamilton has kindly attended our various halls, giving tests with great satisfaction to large audiences. On Sunday, the 28d, she and Mr. Barnes attended the hall of our new society of Christian Spiritualists, 528 West Madison street, and gave excellent tests. Mr. Wm. jects from the audience renders it impossible for H. Blair, a new recruit to our ranks of workers, spoke in the evening. He is very pleasing, and we think has a good future in store for him.

Mrs. Hamilton gives as great satisfaction in her private as in her public séances. Her clairvoyant phase is very fine, and two of her guides, 'Mingo,' an Indian chief, and dear little 'Nannie,' are two spirits beloved comfort and instruct us mortals.

Mr. Barnes's séances, which he gives every Tuesday and Friday evening, are unique, and afford abundant ances last week, and was surprised at the unanswera-The minister called at the next house and told the ble and overwhelming proof of spirit return. The spirit friends of every one present manifested them selves and gave satisfactory evidence of their identity, speaking with independent voices, and giving heir names in all instances, with appropriate messages. The musical manifestations were also exceldanger lies, there being such a fascination about it; lent. Mr. Barnes's phase of mediumship is very fine. We think these two mediums are destined to do a

#### good work for Spiritualism in Chicago." Vermont.

NORTHFIELD .- D. T. Averill reports that a wellknown Spiritualist, sick and near his hour of transltion to another life, was visited by a clergyman of the evangelical order for the purpose of, as it was said, rescuing him as a brand from the burning. Questions propounded to the minister upon his belief of the relative condition of the murderer LaPage and his viotims, bringing from the evangelist that the former, having made a profession of religion, was, immediate ly after his execution, happy in heaven, while his innocent victims, two young girls; not having made such profession; were suffering the agonies of eternal torment, so disgusted the dying man that he dismissed his "spiritual advisor" with the remark: "I guess I'll take my chances with the girls."

## Maine.

PORTLAND.—Mr. James Smith writes in eulogistic terms of the services rendered the cause of trusti by Mrs. Abby N. Burnham's recent lectures in Portland "I have listened," he says, " to many eloquent and impressive speakers in our Spiritual Temple, but no one who has occupied its platform has more closely held the attention of the audience, it, indeed, as closely. I know that I voice the sentiments of Portland Spiritualists when I say, may the time soon come when we shall have the pleasure of listening again to Mrs. Abby N. Burnham, of Boston."

Bhode Island. Point House (See Assessment See Asse

it intended. Spiritualism is certainly booming in she has taken, if I mistake not, since it was first established; not only did she subscribe for it, but read it, and reduced its principles to practice in daily life, She lived to the age of eighty-three years,"

#### New Hampshire.

LACONIA .- Geo. W. Howard testifies to the great satisfaction given him at a séance held at the home of Mr. J. R. Champlin by Dr. C. B. Dewy, at this placesatisfaction based on what he considers irrefragable evidence of the medium's honesty and reliability.

"The True Aristocracy of the Spirit."

symepsis of Hemarks Delivered (under Control ofher Guides) in the First Spiritual Temple, Boston, Sunday Afternoon, Nov. 18th,

#### BY MRS. H. S. LAKE. [Reported for the Banner of Light.]

It is to bring to mankind a just conception of life and its uses that we, as spirits, approach your plane and control our instruments. The classes and factions which exist in earthly soclety to-day are built upon false and artificial conditions. Those who should, by virtue of superior spiritual unfoldment, exercise a practical influence in affairs, are, externally, the servants of ignorance, crime and vice. The ages of antiquity were dominated by muscle or muscular force, and aristocracy, or a ruling class, was established upon the result of this power. Monarchies, backed by bayonets, produced a false appearance of superiors and underlings. All that was known of power was physical, until, slowly, the intellect became active in formulating and presenting another force which generated a new aristocracy—the aristocracy of brain. Whether this brain-force arrayed itself on the side of justice or of oppression depended entirely upon the spiritual growth of the individual and his capacity to apprehend and appropriate the principles of divine life.

A vicious thought or an erroneous idea has more destructive power than mere physical strength, because it is more subtle-penetrating society where armed squadrons cannot go. The present unrest of mankind is the effort of spirit to dethrone the false, which is the outward, and to establish the inward, which is the true. Crowned heads, maintained by external power, must give way to the true aristocracy of the spirit. The purple and fine linen with which the oppressors have clothed themselves, will be torn from them, and the blackness of their inward state revealed. Whether mortal or spirit seek to arrogate supreme authority and compel obedience, it will be alike unavailing. It is true that there are those on our plane of lifethat is, removed from the gross external-who are yet allied to despotism, and seek to establish authority. In our world of spirit we recognize no kings or queens, for he who is humble. who serves, neither needs nor desires titles, yet reveals, unconsciously, the true aristocracy of spirit. It is not possible, in spiritual states, to impose the false for the real, nor by outward trappings to impress authority.

The superior classes and individuals are those who rise by inspirational and aspirational attraction, compelled only by nature's unvarying spiritual laws.

On your plane the heroic souls are often martyred, while those who assume much superiority dwell sumptuously every day. It is not my province to dwell at length, again, upon the sad events of the last few days. You cry peace, peace, but the false "superiority" in your world must surely go down. Let me impress upon you the old saying: "I came not to bring peace, but a sword." With spiritual force in the ascendant the old order of external authority must necessarily give way. Whatever expression, or form, this force takes upon itself, will be determined by the spiritual growth of the individual and the race. Kingdoms are tottering. Republics are vibrating, unrest is everywhere. Yet, I am not here as a prophet of evil. Through the black clouds of avarice, and the red billows of blood, spiritually we discern the incarnation of Truth and the establishment of Justice.

## New Publications.

LEAVES FROM THE DIABY OF AN OLD LAW-YER. By A. B. Richmond, Esq., Member of the Pennsylvania Bar. 8vo, cloth, pp. 502. Illustrated. Meadville, Pa.: Meadville Publishing House.

The name of Mr. Richmond has recently appeared prominently before the public in consequence of his able letter to the Seybert Commission, in which he gave his experience with spirit phenomena at Cassadags last summer, thoroughly refuting therewith the claims and conclusions of that body of superficial opinionists, miscalled "investigators."-If any one desires to become convinced of the absolute verity of the adage, "truth is stranger than fiction," he has but to read this volume of thrilling narratives, portraying in a profusion of incidents, personal histories and startling court scenes, the wast amount of suffering and destitution inflicted upon the innocent victims of the rum traffic by those who maintain it. The author says he has been a prohibitionist fifty years; one who has seen what is here set forth of the evils of intemperance could not be otherwise. He remarks that when he united with that party, or after he became a portion of it, it consisted of but two members, "his plous good mother and " himself; but since that time he has labored for its extension, and the movement known by that name to-day owes much to his eloquent

and effective labors, for its present advanced position. Mr. Richmond bases his book on thirty years' experience as a criminal lawyer. The mirrorings it gives of the evils resulting from the sale and use of intoxicating drinks are as vivid as those given in Uncle Tom's Cabin of the evils following chattel slavery, and the book, serves the temperance movement as effectually as that book did the reform it was written to aid. As said by a contemporary, it is "the best temperance library to be found in the English language." THE GANGLIONIC NERVOUS SYSTEM. By Alex-

The able and always instructive philosophical author of this treatise imparts within the compass of twenty octavo pages much practical information on a subject, a thorough and comprehensive knowledge of which is indispensably required by every medical practitioner-such in reality being, as stated by another writer, "the Alpha and Omega of medical and surgical science." To this may be added the remark of John W. Draper, who gave it as his firm conviction that "the only possible route, to truth in medical phi-losophy is through a study of the nervous mechanism."

Mr. Wilder himself is of the opinion that the study of the grand system of ganglionic nerves will enable us to understand, as we may not otherwise, the con-nection of every organ to all the others and their relation to the mind itself. "It holds," he ways, "the middle place in our being between the within and the without standing at the last verge of mortal exist-ence. It is the first thing erested in our bodies, the last which is paisled by death. It contains the form, or organizing principle, which abides: permanently and controls the shaping of every part of the corporeal organism, and at the same time it mirrors the whole universe.

iniverse.

"The value of a treatise of a subject of so momentous and vital simple tance to every person of intelligence cannot be dysestimated. (It's person of intelligence cannot be dysestimated. (It's person be dysestimated. (It's person bedden the same of a banky yourse, of sale parts. I straight from Dodd's Newstand treating the same of the same o

# Banner of Pight.

BOSTON, SATURDAY, NOVEMBER 26, 1887.

Burying and Burning.

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Let us read what Sir Thomas Browne says about the disposal of the remains of the dead, in his "Urn Burial." Sir Thomas Browne was a learned physician of Norwich, Eng., who lived and wrote in the latter part of the seventeenth century. He is well known of all English scholars, and to read his "Urn Burial" was Charles Lamb's untiring delight. "When the funeral pyre was out," says he, in the Epistle Dedicatory, "and the last valediction over, men took a lasting adieu of their interred friends, little expecting the curiosity of future ages should comment upon their ashes; and, having no old experience of the duration of their relicks, held no opinion of such afterconsiderations. But who knows the fate of his bones, or how often he is to be buried?" He says that "carnal interment or burying was ling to little more than giving thanks for such of the elder date," as the old examples of Abraantiquity, and of no slender extent." And he cites the Grecian funerals in Homer, the somelong continuance of that practice in the in- erous sum of money to be expended in showing ward countries of Asia.

The same practice extended also far west; besides Herulians, Getes and Thracians, it was in amount of astuteness. "The verdict" of the use with most of the Celtæ, Sarmatians, Ger-Commission, it winds up, "is conclusive against mans, Gauls, Danes, Swedes, Norwegians, and somewhat among Carthagenians and Americans. It was, he says, of greater antiquity among the Romans than most opinion, or Pliny, seems to allow. After Cornelius Sylla, cremation spread, and became the prevalent practice. "Now," continues our philosopher, "as all customs were founded upon some bottom of reason, so there wanted not grounds for this, according to several apprehensions of the most rational dissolution. Some being of the opinion of Thales, that water was the original of all things, thought it most equal (equitable) to submit unto the principle of putrefaction and conclude in a moist relentment (dissolution). Others conceived it most natural to end in fire as due unto the master-principle in the composition. according to the doctrine of Heraclitus; and therefore heaped up large piles, more actively to wait them toward that element, whereby they also declined a visible degeneration into worms and left a lasting parcel of their composition."

Some apprehended a purifying virtue in fire; some, holding to the final burning of all things, believed that fire must be too hard, as an element, for all the rest; while others declined the malice of others upon their buried bodies. Many nations embraced the practice of burning, many held it indifferent, and others still either too much affected it or too strictly declined it. The Indian Brahmins thought it the noblest way to end their days in fire, and burnt themselves alive. The Chaldeans worshiped fire, and therefore abhorred the burning of their carcasses as a pollution of that delty. The Persian magi declined it upon the like scruple, and, being solicitous only about their bones, exposed their flesh to the prey of birds and dogs. The Egyptians were afraid of fire, not as a deity, but as a devouring element, which mercilessly consumed their bodies and left too little of them : and therefore, says Sir Thomas, by precious embalmments, depositure in dry earths, or hardsome inclosure in glasses, contrived the notablest ways of integral conservation. And from such Egyptian scruples, imbibed by Pythagoras, it may be conjectured that Numa and the Pythagorical sect first waved the flery solution."

The Soythians made their while the fish-eating nations about Egypt affected the sea for their graves. The old heroes in Homer, on the contrary, dreaded nothing more than water or drowning; "probably upon the old opinion of the flery substance of the soul, only extinguishable by that element." But Christians, continues our learned philosopher, "abhorred this way of obsequies: and though they stickled not to give their bodies to be burnt in their lives, detested that mode after death; affecting rather a depositure than absumption, and properly submitting unto the sentence of God, to return not unto ashes but unto dust again, conformable unto the practice of the patriarchs, the interment of our Saviour, of Peter, Paul, and the ancient martyrs." The Jewish nation sometimes admitted the practice of burning, though entertaining the old way of inhumation; to avoid contagion or pollution, in time of pestilence, they burnt the bodies of their friends. The Jews were so little averse from Pagan burning that, lamenting the death of Casar, their friend and revenger on Pompey, they frequented the place where his body was burnt for many nights to-

To be gnawed out of our graves, to have our skulls made drinking-bowls, and our bones turned into pipes, to delight and sport our enemies," says Sir Thomas, "are tragical abominations escaped in burning burials. Urnal interments and burnt relicks lie not in fear of worms, or to be an heritage for serpents." The excessive care of the body, by Christians, is of course explainable on some rational, or at least human, principle. "Christians," says our philosopher, "have handsomely glossed the de-formity of death by careful consideration of the body, and civil rites which take off brutal terminations; and though they conceived all reparable by a resurrection, cast not off all care of interment. And since the sales of sacrifices burnt upon the altar of God were carefully carried out by the priests, and deposed in a clean field; since they acknowledged their bodies to be the lodging of Christ, and temples of the Holy Ghost, they devolved not all upon the sufficiency of soul-existence; and, therefore, with long services and full solemnities, concluded their last exequies, wherein to all distinctions the Greek devotion seems most pathetically ceremonious. Christian invention hath chiefly driven at rites, which speak hopes of another life, and hints of a resurrection."

Not the God they Want.

Certain gentlemen are greatly exerting themselves at this time to obtain an acknowledgment of the existence and power of their peculiar deity in the United States Constitution.

frosty holiness, reserving himself from the polluting touch of human evil; no omnipotent Chancellor of the moral realm, administering justice according to technical covenants, and justice according to technical covenants, and holding a bankrupt humanity to what is 'nominated in the bond'; no exclusive patron of one race, accounting all others abominable and accursed forever; no omniscient and microscopic critic apportioning his favor according to the nice Pharissic etiquette of the distant addresses to him. He was a present, intimate, gracious and cleansing Spirit."

Brethren's Envelopes" as an Illustration.

The Gospel Messenger, one of the organs of the Brethren, or Friends, and published at Mount Morris, Illinois, gapes and swallows the self-styled Report of the Seybert Commission as if it were nourishing pabulum, in a two-page article on Spiritualism. In bolting this bolus of commissioned doctors, it manifests quite as much elation over its success as if it had performed the remarkable three-year work of the Commission itself. Quotations from the Report constitute the substance of the article. the writer's thoughts on the subject amountan opportunity to express its contempt for ham and the patriarchs illustrate; but he adds, Spiritualism. It is plain enough that the organ that "the practice of burning was also of great of the "Brethren" is more than pleased. If it would be thought to comprehend the matter at all, it would evidently be taken to mean that what elder ones in the Theban war, and the | it believes Henry Seybert purposely left a gen-Spiritualism to be a fraud! The article in the Gospel Messenger displays just about that Modern Spiritualism"; and it pronounces it "a fraudulent attempt of men like Slade to extort money out of the credulous."

The very same number of the Messenger, however, as if obeying a fatality it could not resist, contains, along with its very free denunciations of Spiritualists for taking money for their honest services, without which services could not be rendered, an office advertisement of "Brethren's Envelopes," calling on all who are of the exclusive faith to "send for a package of these Envelopes," of which ever fifty thousand have been sold in the last ten years." It informs purchasers concerning them that "they may spread the doctrine of the Brethren everywhere." Of course this is perfectly legitimate, but taking pay for services as a medium or a clairvoyant is "a fraudulent attempt to extort money out of the oredulous." What a difference it makes whether the glasses one looks through are his own or patterned after the standard of his own order, or belong to somebody else. The eccentric revivalist, Lorenzo Dow, used to clap on to the end of his final prayer, as if it formed a part of it, the rapid announcement that Dow's pills would be found for sale in such a tent right.

TON THE SUMMER THAT DENY THAT DENY THAT DENY HAVE THE SUMLE AND WHAT IT WOULD AND WHAT IT WOULD AND WHAT IT NO. 22.—THE SILIRITUAL WORK, AND WHAT IT NOW PROMISES. would be found for sale in such a tent right after the services. So, too, "Brethren's Envelopes" are offered at so many cents per package right upon the denunciation of Spiritualism for "extorting money out of the credulous."

> For the Banner of Light. THE FORWARD STEP. BY EMMA BOARD BOOTH.

If God in forming woman had withheld From her the gift of reason, there had been Bome cause for man to push her from his throne Of state, and cry: "Thou wast not made to share My lofty seat. Thou wast ordained to serve, Thy place is at my feet; sit humbly there, And bow submissively to the decrees That from my brain go forth empowered to mark The boundaries of thy sphere; lest thou, perchance Shouldst stray and trespass on forbidden ground." But He has kindled in her brain, as well As in her brother man's, the fires divine Whose never fading glow illumes and warms The sacred temple where her spirit dwells Apart from all save Him. She, by their light, Discerns the records of the buried past, The changing panor The mystic auguries of the distant future She sees how selfishness and prejudice Keep back the struggling genius of the age, Who fain would make of earth a paradise, Where men and angels might, on equal terms, For mutual good exchange their loftlest thoughts.

Indignant now she rises—she whose name Is woman—and with wondering awe we see How energy of purpose adds new strength To mind and body. With her earnest face
Bathed in the morning sun's pure beams she cries
Custom too much has ruled in ages past— Has held in check the noblest impulses Of human feeling. Shall it be so now?"
'Nay, nay," great Destiny through our lips exclaims i Away with custom when she stands between Away with custom
The soul and Justice !
"We have waited long

For man to offer us what was our right From the beginning; but at last we 've grown Impatient of the wearisome delay, And we have learned from dear experience That constant effort coupled with true zeal Alone can win for us those privileges That heretofore we have not dared to claim."

Woman has long been taught-has long believed The temple of her mind was far too mean And narrow for great Wisdom to convene In it his solemn councils. But, behold t He comes unbidden, and her brain expands To yield him ample room. There now he site Prepared to judge humanity-prepared To counsel and encourage all who need Encouragement and counsel, and prepared To enforce the law divine of equal rights For all. Be sure no station, color, sex, Can blas aught, by selfish reasoning, His mind impartial and unchangeable. With Love and Patience ever at his side He labors to improve the universe, To make it a fit heritage for Peace.

Ah i some among us with prophetic eyes Discern the glory of that future time When men and women, not opposed, but joined In harmony of purpose, shall assist Each other to attain perfection's height. Know ye, who sneer and lightly set aside The claim of woman for enfranchisement, Useless your opposition is, for she The forward step has taken; and a power Stronger than human will, invisible To human eyes, prevents her going back. Changes of mighty import to the world Close follow on her track. Then seek no more To keep her from the work assigned to her By Him, the Friend, the Father of us all. Cleveland, O.

November Magazines.

THE COSMOPOLITAN,—Shirley Dare gives "A Brightor mope for women," in a paper full of wise sugges-tions for improving their life conditions upon a self-supporting basis. In 'The Chief City of a Moorish Despot," J. T. Alling contributes an interesting de-scription of Morocco, designated as a notorious slaye mart and home of barbarism. "The California Ranch? is so attractively set form by Rila Sterling Cummins, that many will look with Language for the contribution. r Hope for Women," in a paper full of wise sugges Starr King (as recorded by him in the Pitts Street Chapel Lectures, in Boston, 1858,) is evidently descriptive of the sort of God whose recognition in that instrument these scalots do nor desire to any great extent.

Brow that Came to Sequetere Valley and The Community Brown of the sort of God whose sequences are the nature and power of Will, Psychist Community Brown of the sort of God whose sequences are the nature and power of Will, Psychist Committee to any great extent.

Brow that Came to Sequetere Valley and The Community Brown of Idea into Young the Doctor of Manuelle, and the Sequence of Manu

and Wales 2.838 prosecutions for offences against the vaccination acts. Some one remarking that vaccination should be general to be protective, the Inquirer asks, "If vaccination protects its subjects from smallpox, how can the unvaccinated harm the vaccinated? London : E. W. Allen.

THE TRUTHSEEKER .- The editor, Rev. John Page Hopps, closes his series of "Sunday Morning Medita-tions on the Bright Side of Dark Things," in an interesting treatment of a subject that, as he remarks "brings to a close so many things—the word 'decay."
"What I want all to arrive at is," he says, "the great truth that all things are on march; that what we call decay is only the striking of the tents for one more bend in the road, one more day's march, and that we are really passing on, away from the sphere of decay. Some day we shall learn what Plato tried to teach the world more than two thousand years ago that we are living in the sediment of the ocean of life, and are destined to emerge into the light and the radiance we have as yet never seen." London: Willams & Norgate.

JOURNAL OF THE AMERICAN AKADEME.-The principal article is a discourse by Dr. H. K. Jones upon "The Philosophy of Conscience," the argument eing that man is possessed of a threefold consciousness, by means of which he is complitive of the three orders of the universe, matter, mind and deity. Supdementary to the discourse is a report of the discussion that followed its reading before the Akadémé at its October meeting. Orange, N. J.

AMERICAN ABT .- Following a frontisplece of "Honour," from a water color by Rothwell, are a portrait of Claude Loraine, several etchings of his works, a number of engravings and current news in art circles Boston: 179 Tremont street.

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the varied shades of opinion to which correspondents give utterance.

We do not read anonymous letters and communications. The name and address of the writer 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 forwanted which contain matier for our inspection, the sender will confer a favor by drawing a pencil or link line around the article he desires spectally to recommend for portual.

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

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

# Panner of Pight.

BOSTON, SATURDAY, NOVEMBER 26, 1887.

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THE RANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON NATURDAY.

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

#### The Late Attacks on Mediums.

In glancing over the present condition of public opinion in regard to the different phases of Spiritualism, we find that notwithstanding the brutal attacks made on several mediums, and the absurd report of the Seybert Committee, which claimed to have settled the question of occult manifestations, there never was a time when more interest was felt in the subject, or when mediums were more sought after by the intelligent portion of the community.

These attacks, which seem to be ebulliresult of careful investigation, have falled, and so it goes on to the end of the chapter. The of the subject.

tions has done so on his own personal experi- lion eight hundred million dollars; while in inence, and not on the statements of others. He dustrial losses and sacrifices it is even more dium and establish the conditions under which is therefore able to detect at a glance the mis- than this colossal total. Although the smaller anything that could come, should come. representations made by the attacking parties. Confident of his slowly but surely acquired facts, he is not to be moved by statements that are at variance with them.

There is not a believer in the phenomena who has not been forced against his will, against his hereditary or preconceived ideas; into the acceptance of these things by the accumulation of irresistible evidence, acquired by his own observation. Once a believer, he must ever remain one; he cannot, by any possibility, be what he was before. The pretended exposure of scances, the vindictive attacks on mediums by the secular press, the senseless cry of fraud which has been uttered so often that it has be- | financial catastrophe. The toiling millions that come stale (for in ninety-nine cases out of a hundred there is not sufficient evidence to sustain it), has no weight with him. By this, the BANNER OF LIGHT does not mean that all others can produce, will be unable to make the no deception." He at the same time promised who claim to be Spiritualists are such in the full sense of the term. There is a wide range in the acceptance and rejection of the different phases of the phenomena; some are only half supportable load. believers, accepting trance communications, and rejecting all else: All these different degrees are to be expected as the natural outcome

of the transition from the old to the new. The army of progress never moves in solid phalanx; it has its videttes and its stragglers. Often with divided forces it moves in parallel lines. Only the cowards loiter behind and cry wolf at every rustling leaf.

It has been the habit of some who claim to be Spiritualists, to denounce Materialization, not realizing that by so doing they are aiding and abetting those who condemn all phases of the phenomena. There need not and should not be any conflict between those who believe in one and those who accept both forms of communication, for Materialization is but a later development, and as such marks the evolution, the are no longer any Goths and Huns, or Turks progress of spiritual forces as exhibited on this

Our own experience warrants the assertion that, in addition to the presentation of the human form, it will yet develop all the intelligence found in the best condition of trance mediumship. . But under the present arrangement of the scance this may not occur except where constant association is kept up under favorable conditions with one spirit.

There are some seances where the development of the medium and the surroundings of the cabinet are better fitted for advanced students than to the skeptic. It is to be regretted that some arrangement has not been adopted for the benefit of those who are no longer seeking tests. The constant appeals in the Bax-MER, urging mediums to arrange their cabinets as far as possible above suspicion, has been heeded by most of them. Mrs. Fay has always shown an excellent spirit in aiding skeptics, so far as her own asances were concerned. We learn that Mrs. Cowan has also placed her cabinet in an excellent position to aid investigators, and the consequence is she is obtaining many intelligent visitors.

The attacks on Spiritualism cannot be con-

on the contrary, give evidence of its strength. It is a law of nature that when a strong current sets in, in any direction, a counter current is produced, and the opposition which has lately been manifested in so many quarters is the best possible evidence that Modern Spiriualism is irresistibly pushing itself to the front.

#### The Cost of Armies.

There is no argument which exerts so powerful an appeal on the general understanding as that presented by statistics. Last week we referred, in passing, to the present visit of the English Peace Commission to our shores, and took occasion to endorse to the full the important doctrine its members proclaimed, i. e.: that of arbitration for the settlement of all national differences. Could this be brought about universally, the world would be brought incalculably nearer that golden age foretold, when heaven shall find its locale on earth, and angels shall indeed walk with men.

In following up the same train of thought, we desire at this time to present the following statistics, showing in clear figures the immense cost of the armed establishments of Europe. Who that carefully examines the record can fail to perceive at once the gigantic character of the drain thus established upon the industries of the people, and the certain end of it all -if persisted in-viz: revolution and disruption, as stated below? How much better for each and all to seek refuge in a collective agreement by treaty to submit future grievances to impartial arbitration, and thus make disarmament possible.

There is sufficient reason for the poverty in Europe that causes the emigration to this country. According to the recent calculations of a French economist, published in the Journal des Economistes, the whole matter is explained by his lucid and impressive statements in regard to the cost of keeping the peace in Europe. It appears that it costs some nine hundred million dollars annually to maintain the European armies and fleets; that upward of three million two hundred thousand men are all the time kept under arms; and that over eighteen hundred ships, most of them of great cost, are exclusively devoted to military purposes. No account is taken, in all this, of the loss caused by the withdrawal of these men, all in the flower of youth, from productive industrial pursuits, Besides this immense annual expense, every country in Europe is now burdened with an enormous debt. contracted either wholly or nearly so for war or for war preparations: and the annual interest on this debt amounts to nearly as much as the annual cost of the armies and fleets. So that the cost as given above is actually doubled.

For example, to give figures somewhat in detail: England's annual expenditure on the army and navy is about one hundred and forty-two million dollars: while she has to raise one hundred and fifty-six millions besides to meet the annual interest on her public debt. Italy spends fiftytwo million dollars on her army and navy every year, besides seventy-one millions more for the interest on her public debt. Russia spends one hundred and seventy-eight millions annually on her army and navy, and one hundred and sixty millions on her debt. Austria spends sixtythree millions on her army and navy, and one hundred and thirteen millions on her public debt. France spends one hundred and sixty millions on her army and navy, and one huntions of passion and self-conceit, and never the | dred and fifty millions on her public debt. And always will fail to accomplish the object for figures produced show conclusively that the which they were intended, simply because they annual cost of the national armies and navies, are made by parties, who are totally ignorant and the annual cost of the several national debts, are about equal. So that the grand total Every one who has accepted these manifesta- of cost of war to Europe is in money, one bil- or any one confederated with him; he was even European states, like Denmark, Holland and Sweden, are perfectly well aware that they could not stand up for a single week in the field against any one of the great powers, they nevertheir military establishments just as Germany, Russia and France do.

Within the past score of years, according to this same authority, the public debts of Europe have nearly doubled themselves, and the cost of government has risen fifty per cent. Therefore it is natural to apprehend that, in the next fifty years, or even in the next twenty- dium on the face of the earth"-said of the five, there will occur a widespread social and subdue the soil, and whose steady labor is relied on for the subsistence of these great ar- the words were said: "I could not fathom them; mies, which destroy or consume as fast as the they were too deep for me. I am sure there was necessary provision for carrying these gigantic to attend another scance, but suddenly left burdens twenty-five or fifty years longer. They town. will certainly bend and break under their in-

Suppose the United States were to undertake any of the great European powers, in proporlions. Instead of the twenty-two or three thousand men now maintained under arms, we should keep a standing army of five hundred thousand men, without counting reserves of pean countries, we should have more nearly a million men under arms than a half million. But for what purpose, it may well be asked, is this prodigious display of fleets and armies by the nations of Europe? They are not to protect the civilized world against barbarians, or to clear the seas of infesting pirates. There and Tartars, to fear. They are, on the contrary, the demonstrations of highly civilized Christian people against other highly civilized Christian people, on the belief that each stands ready at all times to combine against and attack the other. And this is the whole practical product of much boasted Christianity! The Christ is wholly left out of it.

Mrs. C. C. F. Tufts, Fresno, Cal., writes, while forwarding money for her subscription: "For the past year and more I have been unsettled in residence, and really have not seen a new copy of the BANNER OF LIGHT; but I can endure it no longer. I am to remain here for Starrs. the winter at least, and must see it weekly, or I cannot be contented. We have several good papers in this State devoted to the Spiritual Philosophy, but none can (with me) fill the place of the dear Banner. I have known it long, long years, and the longer I know it the more I am attached to it. I trust it may not cease to wave so long as any are ignorant of the

aldered is showing weakness on its part; but, the forms containing her card had gone to press.

#### "Prof. C. W. Starr."

Notwithstanding the oft-repeated warnings given in these columns against the assumptions and pretensions of an individual who, as 'Prof. Starr," has for a number of years itinerated through the country, attracting the public by bombastic announcements of himself as a wonderful medium in one place and a wonderfully pions and churchly opponent of Modern Spiritualism in another, assuming whichever of these two characters he thinks will add the larger amount to his funds in the locality he visits, he is still "on the road," imposing on skeptics and abusing the good sense of Spiritualists and all honest people, caring nothing for either or both so long as he fills his

The latest field occupied and worked by this perambulating kaleidoscope was Batavia, N. Y., from which place a correspondent writes, asking what we know of him. It appears that when his grotesquely-illustrated show-bills made their irruption, and before Starr beamed the light of his presence upon them, the Orthodox were exulting in great glee over what they supposed would deal a death-blow to Spiritualism, apparently forgetting that it had already been annihilated by a body of Pennsylvania savants, even after it had received similar "death-blows," in number so great that no man living could enumerate them.

To gratify our Batavia correspondent, and others who appear to have forgotten facts we have before given, we repeat a few of them, with the hope that they may be kept for future

reference as occasion may require. In March, 1882, "Prof. Starr" succeeded in introducing himself into the good graces of the religious portion of the communities of Lee Center and Delta, N. Y., and in the pulpit of the Methodist church pretended to expose Spiritualism, by palming off on his audience a few simple tricks of legerdemain as identical with its phenomena. He went so far in his chicanery as to have a cabinet exhibited, seating himself therein, and having an accomplice carry in to him clothing and various paraphernalia that would enable him to coarsely counterfeit genuine materializations, witnessed by hundreds of reliable persons under conditions which preclude and make impossible collusion or trickery.

Starr promised, we are informed, on leaving, to return and meet any medium, and either duplicate or explain any spiritual phenomena. under a forfeiture of five hundred dollars if he failed.

About that time Mr. H. J. Hitchcock and Mr. Wm. H. Hicks, both respected citizens and Spiritualists, decided to send for A. A. Wheelock to give one or more lectures in the Universalist Church at Lee Center, to prove to the people that what Starr claimed to be, was, in fact, no part of Spiritualism.

Mr. Wheelook promptly responded, and took with him a well-known and reliable medium, fully prepared to meet any and all skeptics, opponents and "exposers" of Spiritualism. Of course, the Starr had ceased to shine thereabouts before the arrival of Mr. Wheelock, and the opportunity for the protégé of the Church to part with five hundred dollars was lost.

What the result would have been had the Professor" come to time, may be inferred from what took place at a scance held in Binghamton, N. Y., the following July, at which the Professor was present under an assumed name (Sessions). On that occasion, "Prof. Starr" was granted every privilege before, during, and after the seance, to satisfy himself of the genuineness of the manifestations, and that, come whence they might, they did not come from any volition on the part of the medium placed on the committee to examine the me-

The next day this "exposer," who once publicly declared that all so-called spirit-manifestations "were but tricks, illusions and frauds. invented and practiced by unprincipled men theless follow suit subserviently, and keep up for their own profit and for the delusion of the people," and frequently said he would give five thousand dollars to any medium who would produce a manifestation which he or his assistants could not perform under the same conditions upon witnessing it three times," and his belief that "he could expose the tricks (phenomena produced in the presence) of any mephenomena witnessed the evening before, as we were informed by Mr. T. W. Waterman, in whose house the scance was held, and to whom

The Meigs County Telegraph, (Pomeroy, O.,) of Dec. 23d, 1874, contains a lengthy report of 'Prof. Starr's Expose of Spiritualism" in that to keep an army on a similar scale to that of place on the Saturday evening previous. We take it for granted the individual who at that substance of his advice to the Andover professtion to its present population of fifty-five mil- time introduced his subject to his audience by saying "You have no doubt come here for the purpose of assisting me in combating our great common enemy-the devil," to be the same as the one who in Lee Center was known as "Prof. any kind. In fact, if we followed with any- Starr," in Michigan as "Dr. Clark," in another thing like strictness the example of the Euro- place as "Dr. Thomas," and in Binghamton as Mr. Sessions.

> In March, 1884, a circular was distributed in this city, of which the following is a copy: THE TWO STARRS,

CHARLES AND OLIVE,

Wonderful Mental and Physical Test and Pull-Form Materializing Mediums, can now be seen for a short time at their large and elegantly furnished parlors, No. 9 Chester Square, Boston.

These people are wonderfully gifted with a great variety of phases of mediumship, and hold CHROLES IN THE DARK, CHROLES IN DIM LIGHT, CHROLES IN full gablight, and circles in broad daylight,

and their tests give unbounded satisfaction.

That there is a power manifest at their circles which is beyond human comprehension, very few who attend their séances proteud to deny. Bither these mediums have the power to control the minds of the whole audience, to make them see, feel and hear whatever the mediums want them to, or else the wonderful things their audiences tell about de actually occur. Whichever is true, it is well worth a trip of many miles to sit for an hour, or two in the same room with these

For what you see, feel and hear while in their presence, will be a pleasant subject for thought and conversation for years after.

No resident of Boston can afford to say, "I live in Boston, but have not seen the Starre."

No stranger can afford to say, "I have visited Boston, but did not attend one of the STARE SEARCES."

The Starrs are respectable people and will only en-

Their first public séance will be given on Thursday evening, March 6th, at 8 o'clock.

All respectable ladies and gentlemen whom we have room for are cordially invited and will be cordially

received. Séances every evening excepting Sunday.

Apply for seats at once if you wish to see the most wonderful mediums that ever visited Boston. No. 9 Chester Square.

The bombastic display of self-adulation in the above is strictly in keeping with the appouncements made by "Prof. Starr" in every place he visits. Whether, after the public had been informed that "the Starrs are respectable people and will only entertain respectable ladies and gentlewen," a sufficient number of the latter attended to ensure the success of the venture, we never knew; but nothing was heard the distribution of the circular.

#### Progress in Making Creeds.

Rev. Dr. Parker of England lectured in Tremont Temple in this city on the evening of the 10th ult., on "Job's Comforters, or the Sympathy of Science." A large audience had assembled, especially expecting to hear the distinguished preacher express his views on the subject of the Andover controversy. He cast his lecture in parable form, prefacing it with an introduction and ending it with an epilogue. Without taking space to report the machinery of his lecture, it may be briefly stated that his object was to show that science, when restrained within its legitimate limits, cannot supply the consolations which are needed by the human heart. God forbid, he protested, that as Christians we are hostile to science. We gratefully welcome it as needful to the world's broadest progress in civilization. The Doctor declared he would not sign a creed which his own hand had written, for the reason that our life is a progressive one, and the words of yesterday may not be the words of to-day. Creeds may serve well for landmarks, but, as Emerson said, "become false when fixed."

What right have we, he asked, to write down anything in such words and phrases as we choose, and say, "That is everlasting, unchangeable"? He could not understand how some men have ever subscribed to certain written creeds, when they should rather tear them up and trample them under foot. Conscience acts with such subtleness, and often so inexplicably, that it is not for us to judge other men, though it is wholly right that each of us should speak fearlessly in his own name. He did not hesitate to say that there are catechisms, creeds, and articles of faith which are 'lies and blasphemies." If any theology says that man may be condemned for not believing what he never heard, he would answer that 'such theology should be branded and excommunicated from the Christian Church." "If there are men," he added, "who say the worlds are one, there is nothing judged by its mere separateness or individuality, but the whole scheme of the universe is one; and what God made it in some other state of being we cannot tell, but we believe in his infinite love; I should feel that a word had been spoken, tender as the love of a mother's heart and wise because of the purity of its affection."

Dr. Parker freely expressed the opinion that a creed should be revised and reconsidered every five years. It should be repeatedly brought up to the new and enlarged criticism. Men should inquire, he said, what is the state of affairs to-day? what is the value of language? what is the general atmosphere in which we are living? what advancement, if any, has been made in ideas? And, he added, let us make the expression of our own opinion, conviction, or creed, according to the language in which we are now holding communion with one another. It seemed to him to be living backward, to repeat every five years, in the same words, what one signed ten or fifty years ago, paying no heed to the progress of civilization and the advancement of thought. It is contradicting the spirit of the universe, which is a spirit of steady, healthy, honest progress. He thought it might be a beautiful thing if, at the end of five years, the church should say, "There is no need for a change yet; this creed will do with the old words." But he insisted on the church's having the opportunity of saying so. He considered that its members ought not to feel that, as living men, they are bound by obsolete terms.

If a man has signed the creed, said Dr. Parker, he is bound to keep by it. He must not wriggle out of it. If he wants to leave it, he must leave it by the front door, in an open and honorable manner. What is to be done, then? he asked: and his ready answer was, men should stand aside from income and status and social honor, and say they are convinced that this creed is too narrow, or is wrong, or is unworthy of being held any longer, and we solemply renounce it in the name of God. Men must be great moralists, said he, if they are to be great theologians. That was the sum and ors. In England, he explained, such professors would go to the Court of Chancery and ask for power to reconstruct the trust on which their church is held. But for ourselves, give us even the methods of the revolting Andover professors rather than an English Chancery Court in this country. Aside from this, however, it is encouraging to note this courageously free attitude taken by a popular English preacher in respect to the revision and reconstruction of creeds. It is another unmistakable sign that progress is making in religious belief, according to the enlarging boundaries of human knowledge and consciousness.

## The Independent Club.

The BANNER OF LIGHT readers will of course remember the card published last week regarding the new organization, now in existence in Boston, under the auspices of Mrs. W. S. Butin their midst: to become better acquainted with each other, and to gain the culture that alone comes through the unity of agreeable association, and thus extend the element of harmony in the community at large in the

Mrs. W. S. Butler is, we are informed, receiving large contributions from friends in New York, and others in and around Boston. for the Lyceum Fair, a full acknowledgment of which will be made at an early date. She may be addressed at longwood Avenue, Longwood, Mass.

cease to wave so long as any are ignorant of the beautiful philosophy it teaches."

Teaches."

You must call and eagant your seats beforehand, as the first and any applications as the address given on our rit page. The notice of change did not arrive till.

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#### The Mrs. H. Fay Trouble.

It was known for some time that a scheme was on foot to break up Mrs. Fay's scances, and she had warning to be on her guard; but she did not heed it, and the result is before the public.

A sensational account was given by one of the reporters of a penny paper published in this city known as the Evening Record-the same paper that printed what purported to be a digest of Rev. Mr. Fullerton's tirade against Spiritualism, which he delivered several years ago before the Psychic Society at Harvard-he afterward informing the public that that paper had misrepresented him.

There are two sides to this matter of the Pay case; but in the absence of statements from of the "wonderful mediums" in this city after | the aggrieved party we are unable to give their version of the affair.

These things, however, we can positively as. sert : That Mr. Fay, the husband of the medium, is a highly respected gentleman (a conductor on the Boston and Albany railroad); that Mrs. Fay. his wife, is a lady of irreproachable character; that Capt. Dixon, one of the party alleged as having been assaulted, is a very worthy man, whom we have known for several years. He is exceedingly indignant at the treatment he has received, and emphatically declares that he shall institute judicial proceedings against the party who assaulted him.

Thus the matter stands, so far as we know anything in regard to it at the present writing.

We desire in this connection, however, to call attention to a matter which demands adjustment in all parts of the country where 56ances for form-materializations occur. The trouble which has arisen in this latest case in Boston we concelve to be because the matter was not fully understood, and the possibility of transfigurations not duly recognized.

Managers of séances for materializations everywhere are too prone to leave the impression on the minds of visitors that whenever a form appears it is invariably that of a fully materialized spirit. This has been the great stumbling-blook which has led investigators, as well as some Spiritualists, to become doubters. It is a fact patent to many that, in numerous instances, in every quarter, the forms appearing are transfigurations. The liability of the occurrence of this phase should be recognized at the start. This latter order of the manifestations is just as truly spiritual and reliable as is that of the full-formed materialization.

When physical mediums and the managers of their circles are willing to have this matter fully understood, all difficulties in this connection will cease to exist. Until they do this, the recurrence of troubles similar to those in the Fay case, and in the experiences of other mediums in the past, must be expected.

#### Versus "The Trusts."

Every now and then the announcement is made that the leading men in some department of business have united their forces in an offensive and defensive alliance against the public, which seems to be looked upon by them as their legitimate prey and common enemy. We hear of "rubber," "sugar," "salt," "express," 'oil," "alcoholic" and "gas" "trusts," and it would seem that the movement to increase the cost of living and prevent any downward tendency in the price of the commonest necessities was on the increase in this country every day. The Voice (prohibition), of New York, records the following in this regard, which/is atriotly true:

"A trust is merely a collection of corporations, and not itself a corporation; it is therefore not amenable to the laws, all and several, which control its component corporations; not being directly amenable to these laws, the trust is irresponsible and extra legem; and, therefore, it [the system] should be abolished. The trust seems the incarnation of absolute monopoly, but we are not yet educated up to it as an idea."

## "Remarkable Visions."

Under this caption—the title of the book— THE BANNER has recently given its readers specimen extracts, simply to show that as long ago as January, 1832, before Modern Spiritualism was made public through its phenomena, German Swedenborgians had sittings with mediums, or, rather, as the scribe of the "Remarkable Visions" puts it, "with a somnambulist." This explanation seems to be necessary, as THE BANNER, be it understood, does not necessarily endorse the statements therein made. We intended to thus explain when the extracts were all printed, but do so at present, as a friendly critic takes exceptions to some of the views that have appeared. Thinking, as he does very properly without such enlightenment, that the statements which he queries as untenable were given by a medium in the ranks of Spiritualism, renders such explanation in order at this time. Under the circumstances, therefore, his criticism falls to the ground in so far as THE BANNER and MODERN SPIRITU-ALISM are concerned.

## About a "Regular" M. D.

We find the following curious statement in the Boston Daily Herald of Nov. 19th:

"We knew a man who was given up by a physician of great experience and ability as doomed to die within six months. Yet, he lived more than as many years, and he used to say, with a twinkle in his eye: 'I hate to meet that doctor, for he looks at me so reproachfully that I know I ought to be ashamed of being out of the grave.'"

Decease of Baron Von Hellenbach.

The transition to the higher life of Baron Von Hellenbach at Venice is reported. A long, careful and studious investigation of Spiritualism convinced him of its truth many years ago, since which time he has been its able advocate on philosophical grounds.

The spirits of those whom an unreflecting world calls dead are in reality living entiler and others—and holding its meetings at ties, as proven by the revelations which Mod-1031 Washington street. Its members aim to forn Spiritualism has brought to the present age. "speak no evil," and to promote good feeling Being the heirs of a continuous existence, with power to demonstrate their nearness to mortal life, they are factors in the affairs of earth whose influence cannot be too highly estimated. Those who persistently deny their presence and influence in human concerns have indeed much to learn.

> VERIFICATION, On the sixth page of last wook's BANNER OF LIGHT is a mossage given by Lotola in reference to a spirit named "Pearlie" it was addressed to a lady in the sudience at the time, who fully recognized its quros, and the correctness of its details.

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#### The Banner of Light

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

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

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

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

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

#### A Pleasant Surprise.

A goodly number of ladies and gentlemen passed the evening at Mrs. George W. Smith's, on Dudley street, Boston, Nov. 17th. The occasion was the anniversary of her marriage, and last year the event was celebrated by a golden wedding. Since then Mr. Smith has passed to spirit-life, and the near friends felt it would be a pleasant way of showing their regard for Mrs. Smith. Accordingly, laden with good wishes, the bevy of friends made the hours pass swiftly-hours that otherwise might have been fraught with many sad memories.

Mr. J. W. Fletcher was master of ceremonies, and after a fine solo by Miss Burnett, proceeded to speak of the pleasant journey to Palestine which he had taken with Mr. and Mrs. Smith, reciting many quaint anecdotes, which were characteristic of the ascended brother. Mrs. Fletcher also spoke in a very touching manuer, and brought tears to many eyes as she related incidents that showed the charitable and kindly character of Mr. and Mrs. Smith, Mr. J.T. Lillie sang several selections; Miss Lucy Barnicoat vividly described several spiritual visions; Mrs. Clara A. Field and Mrs. Rich also added words of comfort and congratulation.

The evening was much enlivened by the brilliant elocutionary efforts of Lucette Webster. The company then repaired to the dining room and

partook of refreshments. At a late hour the visitors said "Good-bye," with best wishes for the kind hostess in the future.

#### New Songs by Prof. C. P. Longley.

Prof. C. P. Longley, whose recently published song. "Only a Thin Vell Between Us," has been welcomed with the warmest expressions of satisfaction by all spiritually minded persons, and become a favorite in lecture and séance rooms, has issued two new songs that will readily find a welcome to the homes and hearts of all Spiritualists. These are : "Home of My Beautiful Dreams," song and chorus; words by Miss M. T. Shelbamer; inscribed to Mrs. John W. Day; and "Child of the Golden Sunshine"; words by Eben E. Rexford; inscribed to Mr. and Mrs. E. C. Hawks. In addition he has published a National Temperance Ode, entitled "God, Home and Native Land"; words by Mary L. Sherman, Music as of those before named, by Prof. Longley. It is inscribed "To Miss Frances E. Willard, President of the Women's Christian Temperance Union, and all Faithful Workers for the Reformation of Humanity," and has on its title page a finely engraved portrait of Miss Willard. It is sold at a very low price to induce a wide distribution, and

the indications are that it will receive one.

In this connection it may be mentioned that the score or more of songs previously published by Mr. Longley are more in demand than ever before, and the desire to possess copies is becoming almost universal among Spiritualists.

All of the above can be obtained of Colby & Rich, Bosworth street, Boston, Mass.

## Mental Science, Etc.

To the Editor of the Banner of Light: When Mrs. Cora.L. V. Richmond was asked at On set, last summer, what relation mental science and the other mind-healers bore to Spiritualism proper she replied by saying they were parts of the same great truth, told under different names, and were very convenient side-doors and back entrances for those who did not have the courage to go in at the front door of Spiritualism, or who did not know that there was a principal entrance, or words to that effect. Her

reply evidently pleased her audience very well. It is fair to conclude that many of the lecturers and practitioners of this new system of healing and its various branches do not realize their close proximity to and identity with the principles which have eyer been taught as underlying Spiritualism, and these persons are easily forgiven if they turn the cold shoulder on us. We are not hurt by this: we know they are doing a good work, and in the way which seems to them best. They are sowing the same good seed that we are our-selves sowing, and by virtue of disarmed prejudices are able to reach those to whom Spiritualists, as such cannot gain access. Therefore we bid them, one and all, God-speed, knowing that all our roads converge to one point at last, and that there we shall "meet upon the level" and wander apart no more.

There is a portion of these teachers who recognize the truth of what I have said, and who use no reviling words in speaking of our beautiful philosophy and religion, knowing that in spirit we are one. But it is too true, also, that a class of these workers, knowing full well the truly sympathetic undercurrent of truth that ris the foundation of both our systems, still choose to deny it, and to say unkind things and untrue things of · our great philosophy, Spiritualism.

One would suppose that the latter class would not ask favors of those dreadful Spiritualists, who so horrify them by their seditious phenomena. But such is not the case. See the lower part of fourth column. on second page of HAMMER OF LIGHT of the 10th inst.: I refer to the words of Ed. Swarts, of the Mental Solence Magasine. Yet this man, who throws all the con tempt and denial possible upon the phenomena of Spiritualism, goes in strange cities, to its most noted advocates, to get his notices of meetings read aloud to spiritual congregations, and to get lists of names to send his cards to. He is not above hoisting himself - on the shoulders of Spiritualism in order to gain his solfish ends, and then calls; their magnetic treatment and their phenomena "defusions," "mere beliefs and nonsense when compared with the higher understanding of Christian Science ("

It would be decidedly in better taste for those who evidence so much unchristianity in spirit to omit the

'Christian" from their title. This man came to H. J. Newton in New York City. last month, and asked and received his good services. as President of the First Society of Spiritualists there, to read his notices at each session of the Sunday, meetings, urging the congregation to go to private parlors where Swarte's lectures were to be given, and buy tickets at a dollar apiece, in order to be told what fools they were when they put their faith in Spiritualism'! The "check" of such people should be written

cities will notice his egotistic performances, and not

do more advertising for him. Transpared and the state of the

ILLUSTATED STREET LIBRANT, W. Fletcher will press, Doc. (c. ). Mosil: Hall; Lowell, with his highly press, Doc. (c. ). Mosil: Hall; Lowell, with his highly press, press,

Movements of Mediums and Lecturers.

[Notices for this Department must reach our office by fonday's mail to insure insertion the same week. 1

Mrs. Mary A. Charter's address will be Fitchburg. Mass., for the week ending Nov. 28th; then Rast Jaffrey, N. H... for the week ending Dec. 3d; after that Adrian, Mich., care Dr. Ira Davenport. Owing to sickness she has been unable to fill previous engagements, but can now be secured for platform tests. Frank T. Ripley's time is engaged to the first Sunday in February; can be engaged for February and March in Massachusetts for lectures and platform tests. Address 230 West 86th street, New York City, for two weeks, and then Pittsburgh, Pa., for December and January.

J. Madison Allen was at last accounts at Liberal, Mo., which he reached via St. Louis, Cuba and Springfield. A correspondent reports his meetings as very successful. He remains in Liberal during November, going from thence to Kansas.

going from thence to Kansas.

Dr. F. H. Boscoe of Providence, R. I., is to lecture for the Brittan Hall Society of Spiritualists, Haverbill, on the Sundays of Dec. 4th and 18th. It is also expected that in the meantime he will give a course of lectures in New Bedford. He is also expected to be at the Lyeeum Fair-to be held in the Paine Memorial Hall in Boston. Mass.—accompanied by his most estimable wife. He will probably spend the first week in Boston.

Mrs. Hettle Clark's address is now at Onset Bay, Mass.

Mass.

J. Frank Baxter lectured Sunday last in Morwich, Conn.; following successively during the week in No-ank and New London, each one evening, and Willimantic two evenings. Sunday next he will lecture again in Norwich, and Tuesday start West for Cleveland, O., for the Sundays of December, lecturing en route Wednesday evening, Nov. 30th, in North Collins, N. Y., and Thursday and Friday evenings, Dec. 1st and 2d, in Lockport, N. Y.

Dr. Wm. A. Towne is at present in Boston, where he will remain for awhile.

Rdgar W. Emerson, who is engaged in Troy, N. Y.

Edgar W. Emerson, who is engaged in Troy, N. Y., for the Sundays in November, has the following week-day engagements: Nov. 23d, in Baratoga, N. Y.; Nov. 25th, in Albany, N. Y.; Nov. 28th, in Greenfield, Mass.; Nov. 29th, in Orange, Mass.; Nov. 30th, in Gardner,

Mr. J. W. Fletcher will lecture in Brittan Hall, Haverbill, Mass., next Sunday afternoon and evening. Mrs. Mary O. Holght has recently lectured in Batavia, N. Y., and in North Collins, N. Y., Oct. 30th and Nov. cth. Of these last the *Leader* published a favorable report.

"Learned men," says one who ought to know, "are not wise for the future; they are only wise in the knowledge of the past. Wise men are not wise concerning spiritual things; they are only wise concerning the technology of the subjects which they have studied during their life."

PLYMOUTH CHURCH CHOOSES,-The Herald has a special of Nov. 18th, to the effect that Rev. Charles A. Berry was not officially informed until yesterday that he had been selected as the successor to Henry Ward Beecher in Plymouth Church. This telegram was

Rev. Charles A. Berry, Wolverhampton, Eug.: Plymouth Church chooses you for its pastor. Letter from committee follows.

FREDERICE C. MAUVEL, Clerk.

Festival Gatherings in Springfield, Ill. To the Editor of the Banner of Light:

On the evening of the 5th of November, by invitation of Mr. and Mrs. Charles Fritag, the Spiritualists of Springfield met at their fine new residence, for the of Springheld met at their fine new residence, for the purpose of celebrating the Twenty-Third Anniversary of their wedding, and also for the purpose of having their spirit friends enjoythe occasion. At 7:30 o'clock P. M., Mr. Frank Godley, President of the Lincoln Sprinthelia, salled the meeting to order, and they all repaired to the scance-room, where a circle was formed, and through the mediumship of Mrs. Beach. Mrs. Bussam, and Uncle Frank Schutt, some very fine tests were received. During the scance Rimma Fritag, daughter of Mr. and Mrs. Fritag, who has been in the spirit-land a long time, spoke through Mrs. Beach, and a beautiful message was given, in which she requested that the new home of her dear parents should be named "The White Wing," After the scance the company repaired to the dining-room, where a beautiful supper had been prepared.

the dining room, where a beautiful supper had been prepared.
On the evening of Nov. 8th the same company, by invitation, repaired to the residence of Mr. and Mrs. A. Beach, where fine tests were given through the mediumship of Mr. Godiey and Mrs. Beach. A fine supper was also partaken of after the scance. The Lincoin Spiritualists of Springfield are doing good work, and give public meetings every Wednesday evening at their hall on 5th street. They also meet every Sunday evening, for members only. In fact the cause is doing good work, and extends an invitation to all investigators of Spiritualism to visit their hall when in our beautiful city. Yours for the cause,

HELEN M. SCHMITT, Treasurer.

Springfield, Ill., Nov. 15th, 1881.

## Mrs. Carrie E. S. Twing.

F.O. Howard, a well-known boot and shoe manufacturer of Brockton, Mass., while at Onset Camp-Meeting last season, beard of Mrs. Twing beling a good medium, and on the impulse of the moment called upon her.
Fortunately for Mr. Howard she was not engaged,

Fortunately for Mr. Howard she was not engaged, and she gave him a sitting.

Mr. Howard wrote the names of three friends on the spirit side of life, and received very satisfactory messages from all of them. Another spirit-relative, one he had not thought of while there, also wrote a message, giving her full name and relationship to him, etc., all of which came uncalled for, thus showing it could not have been mind-reading or the clair-voyant reading of the names written by Mr. Howard, as might have been possible, but not probable, in the three other cases, although there were good tests in the three communications that could not have been obtained from the names. The medium was an entire stranger to Mr. Howard, and no previous knowledge was given to Mrs. Twing that he was to have a sitting until he called to have one.

Mr. Howard was so delighted with his success that he carries the communications with him and reads them to his friends.

The week following, his wife had a séance with Mrs. Twing with equally as good success.

Twing with equally as good success.

Boston, Nov. 14th, 1887.

A. B. HAYWARD.

Recent Departures to Spirit-Life.

Mrs. Mary Mitchell, widow of Judge Mitchell, and Mrs. Sorona Brackett, widow of Charles Brackett, passed to the better life recently at advanced ages. Both of these ladies were constant attendants at the College Hall meetings. They were veteran Spiritualists, and enjoyed the philosophy of life here and there as inculcated in the spiritualistic revelations of the vinetanth antirety. nineteenth century.

Newburyport, Mass .-- Prof. W. F. Peck again occupied the Fraternity Hall platform last Sunday, delivering addresses which have attracted no end of livering addresses which have attracted no end of comment and discussion among the various sects about town. He is certainly one of the best speakers we have ever had the pleasure of listening to in Newburyport.—Mrs. Eliza Chase, daughter of Albert C. Colby, departed this life last Briday, after several years of suffering. Bervices were held on Bunday, being conducted by Prof. W. F. Peck, whose address called forth pleasant reference on the part of the local press.—Dr. Buffam comes next Sunday to lecture and give tests.

Pigeon Cove, Mass .- Mrs. H. S. Story writes that Spiritualist meetings have been held there in the past Spiritualist meetings have been held there in the past under her management, and to a certain extent at her expense, and she is not able to bear the burden. She is anxious to induce a medium to come to that place to speak. She says there are many such in Boston who speak each Sunday for nothing at the city meetings; ahe would be glad to have some one of these visit Pigeon Cove, where the people would certainly pay something, and also take care of the speaker while in their midst.

Maguokets, Is .- "M. B. H.," in The New Thought (Des Moines) thus speaks of one of the Western Lycoums: "We are highly gratified with the appearance and encouraging outlook of the Children's Progressive Lyosum in Maquoketa. Our youngest sister (Mrs. Loeds) is Conductor, and Charlie, her better half, is Assistant. Mrs. Dobeon is Guardian, and Mrs. Glaser, Assistant Guardian. The exercises commence promptly on time, and are carried out with excellent method."

Saless, Mass .- W. H. H. Thyng, Corresponding Becretary, writes: "Mrs. C. Fannie Allyn lectured for our Bociety, Motor, 20th, in the afternoon to a large audience.: In the evening Mes Amanda Bailey gave one of her mored concerts, which are always sure to fill the Hall, as was the case last night."

Pennvelle, Ind.—B. F. Graves writes: "Mrs. Colby-Luther gave us two funeral discourses here lately. One was delivered in The Friends' church. Bo you see the world moves."

Anniversary Fair.

The tickets for the Grand Anniversary Fair to be held in Paine Hall Dec. 7th, 8th and 9th, are selling rapidly, and can be obtained at the BANNEB OF LYOHT Office; also of Mrs. W. S. Butler, Longwood Avenue, Brookline; at the Rooms 1031 Washington street; Mrs. S. W. Fietober, 6 Beacon street, and of the members

of the Lyceum.

The interest is on the increase, since the programme includes some of the most noted mediums and best literary and musical talent to be obtained.

J. W. FLETCHER, Sec. y. 6 Beacon street.

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 cony: But parties ordering papers for any special date will be charged the usual price-eight cents per copy.

Mr. J. W. Fletcher gives no private seances on Thursday after twelve o'clock. Every other day from nine to five o'clock.

"The Old Vegetable Pu Imonary Balsam is the best cough cure in the world." Cutler Bros. & Co., Boston.

#### To Correspondents.

AP No attention is paid to anonymous communications, Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

J. R., DETROIT, MICH.-A list of Spiritualist meetings b. N., Definition, and the or spiritualist meetings throughout the country such as you speak of was for years published in the BANNER without cost to Societies; but through the neglect—to call it by no harsher name—of the secretaries, or the parties having charge of the meetings, the statistics it set forth became so misleading at last, that we withdrew it from our columns as not practicable for continuance. You will find mention of quite a number of such meetings, however, by reference to any issue of the

#### The Cincinnati Waif Fund.

 
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 \$224,40

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AP One hundred copies of "Outside the Gates" have been donated by the author in aid of this Fund.

#### Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on the address. The paper is discontinued at renewed. Subscribers intending to renew will save much trouble, and possibly loss of a paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in the work.

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A2 Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that person of the advertisement occupied by the cut will be enchalf price in excess of the regular rates.

Electrotypes of pure type matter will not be accepted. accepton. The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of the many advertisers. Advertisements 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 one interdicted.
We request pairons 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.

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Respectfully.

Respectfully, T. A. SLOCUM, M.C., 181 Pearl St., New York. N12 13teow

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

To Foreign Nubscribers the subscription price of the BANNER OF LIGHT is \$3,50 per year, er \$1,75 per six months. It will be sent at the price named above to any foreign country em-braced in the Universal Postal Union.

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N23

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IN THE LIFE OF

## MADAM BLAVATSKY

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The exhaustion of thirteen editions of these fine Poems shows how well they are appreciated by the public. The peculiarity and intrinsic merit of these Poems are admired by all intelligent and liberal minds. Every Spiritualist in the land should have a copy.

The edition is printed on thick, heavy paper, is elegantly bound, and sold at the low price of \$1.30, postage 10 cents, Also, a new edition on extra paper, beveled boards, full gilt. Pice \$2.00, postage 10 cents.

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# OTHER TALES AND SKETCHES.

BY A BAND OF SPIRIT INTELLIGENCES, THROUGH THE MEDIUMSHIP OF

#### MISS M. T. SHELHAMER.

and Love shall wive all tears from their even; and the faces of the ead shall grow radiant in the light of Eternal Dawn: the weary-hearted shall and rest; and the heavily-laden shall drop their burdens; for the Land of the Blest overfloweth with boundless mercies' for all who enter therein.

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On Tuesday afternoon Miss M. T. SHELHAMER will occupy the platform for the purpose of answering such questions as may be brought up for the consideration of the Controlling Intelligence.

On Thursday afternoon, John William Fletcher, ander 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 scances) will be open at 20 clock, and services commence at 30 clock, and services commence at 30 clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the scance, except in case of absolute necessity. The public is cordially swited.

By 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 scances for consideration.

By The Messages published in this Department indicate

sideration.

AT The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We sak the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

on. All express as much of tribin as tady performed.

All its 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.

As attrait flowers upon our 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 pleasure to place upon the altar of Spirituality their floral offerings.

As letters of inquiry in regard to this Department of the Blanker must not be addressed to the mediums in any case, but to

Lewis B. Wilson, Chairssan.

#### QUESTIONS ANSWERED THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelbamer. Report of Public Séance held Nov. 1st, 1887.

Spirit Invocation.

Npirit Invocation.

Oh! thou giver of every good and perfect gift, we acknowledge the blessings which thou hast bestowed upon humanity through every age. We seek to realize something of thy great law and order as displayed throughout the universe; we would understand more of thee and thy works, so that we may comprehend, through every condition of life and in every experience and under each discipline, that thou art guiding mankind onward and above the ills of time. May we, oh! our Father, be greeted by an influx of light and glory, from thy angel ministers of peac; may our souls be uplifted to their divine atmosphere, and be baptized in apirit anew, until we rejoice with exceeding joy, and realize that all things are well and are for the best. May all of thy children grow into harmony and concord with each other; may sin and atrife and discord pass away from human life, and all come to sing a grand paan of praise unto thee, who hast guided humanity above all shadows and trials to a state of peace.

#### Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.
QUES.—[By S. B. J., San Francisco, Cal.] I have just been reading one of our spiritualistic papers, in which a writer says: "It is a thing most devoutly to be wished that the spirits on the other side could be depended upon even as well as we can depend upon them before they are departed spirits, and that is not expecting much, but it is certain they cannot be." To my

much, but it is certain they cannot be." To my mind it is not so certain as the said writer argumes. But to make this question clear, I would like to have the controlling intelligence give his views upon the subject under consideration.

Ans.—One on earth becomes familiar with the atmosphere, as well as the character of his friend; he becomes attached to him, and places reliance upon him because of the surety of character, of truth, of honor, his friend conveys to him; therefore a mortal who approaches a friend in whom he has confidence may communicate with that friend upon any question which arises, knowing that so far as the judgment of his friend can go, so far as his knowledge extends upon the subject, he will be given that which he may rely upon. Can you believe for an instant that the friend thus trusted, on passmuch, but it is certain they cannot be." To my mind it is not so certain as the said writer assumes. But to make this question clear, I would like to have the controlling intelligence give his views upon the subject under consideration. character, of truth, of honor, his friend conveys to him; therefore a mortal who approaches a friend in whom he has confidence may communicate with that friend upon any question which arises, knowing that so far as the judgment of his friend can go, so far as his knowledge extends upon the subject, he will be given that which he may rely upon. Can you believe for an instant that the friend thus trusted, on passing to the spirit world, lays aside his obstants. an instant that the friend thus trusted, on passing to the spirit world, lays aside his character, his honor, his soul of rectitude, his spirit of truth and of justice, merely because he has passed from one condition to another? or can you believe that he has even parted with that atmosphere which environed him on earth, and which always carried with it a weight, a sense of truth and integrity to these who assimilates. Then the interrogator might say: But the writer in question affirms that the same spirit whom he knew on earth, and whom he could rely upon communicating to him through other agencies than that which were at his command in former times, is not to be relied upon, as in the past; he cannot trust his word, insamuch as he as found his communications croneous; that he has deceived him, and that he is now no longer to be trusted. In reply we will say: Then you have not come into simple and pure communication with that one who on earth was the soul of honor and of stabilities.

The person could development of such mediumship as belonged to him; consequently, while this advice may have been given to one, another person asking the same question in relation to himself may be counselled directly one desirous of developing mediumship to pursue that which were at his command in former times, is not to be relied upon, as in the past; he cannot trust his word, insamuch as he has found his communications erroneous; that he has deceived him, and that he is now no longer to be trusted. In reply we will say: Then you have not come into simple and pure communication of apirit power may be resented to them. But it must be done in a systematic manner: certain days of the state of the purpose of receiving whatever manifestation of spirit power may be systematic manner: certain days of the state o have not come into simple and pure communication with that one who on earth was the soul of honor and of stability. "Death" brings not to the human soul less advantages, or less of the development of its powers than earth can afford, and he who is honest and truthful here must ever remain the same, although he passes through thousands of transitions in other

Our friends must remember that in communicating with the spirit-world, there are many delicate conditions to be observed, and one must weigh the evidence calmiy, scrutinize closely, make himself sure, over and over again, that he is really in communion with his trusted friend, before he shall decide whether the intelligence communicating with him is reliable

Sometimes it happens that a mortal may come into partial communion with a personal friend, and yet not speak face to face with him; and and yet not speak has to lace with him; and another spirit may take possession of the in-strument employed, and seek to voice the thought or express the sentiment of that friend who is struggling to reach the mortal, and this voloing, this expression, may not be in exact ac-cordance with those words and those ideas which the friend might give to you were he making use of the instrument himself, without

making use of the instrument nimself, without an intermediary agency.

It sometimes happens also, we regret to say, that the guides of a medium seek to express the thought of or convey intelligence from a certain spirit to a mortal, when that spirit is not present, and does not authorize voicing the words which are given. We know this to be a fact, because we have seen instances where mortals, very anxious to come into communication with a certain spirit, have gone, trembling with engerness, to a medium, the soul all alive with thoughts of that spirit-friend, and of none other, and we have known that the guides of that medium, not being able to come into communication, or to make a magnetic attachment between themselves and the spirit desired, have between themselves and the spirit desired, have not succeeded in gaining any thought or idea from that intelligence, and so they have proceeded to frame something themselves, claiming that it was given by the spirit sought; therefore, in such a case as this, what is given may prove not reliable, and the sitter may say: "My friend was one to be trusted on earth, he lived by the rules of honor and truth: why is it that, in coming to me from the spirit-world, he displays a lack of such intelligence, wisdom and foresight as were once his? Why is it that his statements are unreliable, and his predictions untruthful?" Because your friend did not come into direct communication with your soul, consequently you have not the power to judge of his reliability.

Now rest assured that every spirit who was honest on earth must be honest in the spirit

physical life; consequently, in his ignorance, he errs and errs again, he transgresses the laws of life, physically, morally and spiritually, and so he finds himself descending into the abyss of the brute creation, so called, as we do in that of the human kingdom.

Q.—Are spirit and matter one, differing only independent.

he finds himself descending into the abyss of wrong-doing.

Theologians have declared that God has given his only son as a sacrifice for human sin; that his only son was placed here upon the earth to pass under certain discipline, and then to die a martyr's death, all for the sake of man's salvation from sin and from its effects; but common sense declares that no man, human or divine can possibly stone for the sins of others. divine, can possibly atone for the sins of others. Common sense, in this nineteenth century, whispers to the soul of man that only through self-efort, self-purgation, self-sacrifice, can any individual be saved from sin and redeemed

from error. We go on and on, daily committing little acts of wrong against our neighbors, violating our consciences, and also violating those laws which appeal to our natures, which we know should be obeyed. By and bye the time of retribution comes and we are led to look in upon ourselves, to trace the pathway of our conduct from the beginning on this planet to its close. from its beginning on this planet to its close, and can distinctly see where we have done and can distinctly see where we have done wrong, how we have injured our own moral and spiritual natures, and how we have afflicted our fellow-beings. There is no divine accuser standing before us with awful majesty, declaring that we have sinned and must pay the atonement; but there is a divine accuser within every soul, and we are brought to the bar of our own self-judgment; we have to face ourselves, and behold our injunities as they really are. When we understand how we have injured a fellow-creature, how we have violated injured a fellow-creature, how we have violated our own sense of right, when we realize that we have cramped and dwarfed our spiritual natures and not given them room to grow, then we begin to understand what we are and where we are, and then comes retribution, and we are assailed by conflicting emotions: the pain is intense within our souls: we shudder and shrink away from ourselves. But no man can ever get away from bimself, however much he ever get away from himself, however much he desires to do so. When self-respect is wanting, the respect and laudation of countless multitudes can be as naught, while even the condemnation of the world will have no effect upon our lives. How shall we be saved from this condition of misery and spiritual darkness? Only by seeking to atone for the wrong we have done, by seeking diligantly to forcet salf in the done, by seeking diligently to forget self in the struggle to help others and by seeking earnest-ly to direct all our thoughts and endeavors to assist and uplift those who are more unfortu-nate than ourselves. In doing this we begin to make our own atonement, we offer our own lives in sacrifice, and that which shall indeed cleanse us from the misery of sin, for in help-ing others, in overcoming self, we have neither time nor thought to commit a wrong against time nor thought to commit a wrong against any one, we have no need of the atoning blood of an innocent life for our own salvation. It rests with every human being whether he shall be saved, and saved immediately, from the conditions of wrong, of sin and of unhappiness; because if he allows his thought to go out in sympathy to others, if he desires to deal justly by all men, he will not do any wrong by pursuing such a course, but will find redemption, salvation, and all that is necessary to uplift him to a condition or a plane of happiness, purhim to a condition or a plane of happiness, purity and peace.

who, although possessing the powers of mediumship, may not—by any course they could voluntarily pursue—assist or retard the development of their mediumship. It depends very much upon the surroundings of an individual whether or no he can do anything that will affect, in any possible way, such mediumistic qualities as he may possess. Undoubtedly the spirit, who gave the answer to the question in former times, perceived that the person could presented to them. But it must be done in a systematic manner: certain days of the week should be selected, and a certain hour; the sitting should not last more than two hours at a time, nor less than one; the sitters should come together in an equable frame of mind, undis-turbed by any anxiety, or by any thought of the outside world, harmonious and cheerful. It matters not whether they be in a solemn frame of mind or the reverse, provided they are honor hind or the reverse, provided they are non-est and earnest in their purpose and investiga-tion. It is necessary that the apartment should be well-ventilated, yet comfortably warm, and the same room always. Fresh flowers and fra-grant fruits placed in the apartment are sometimes an accessory, as returning spirits delight in the odors exhaled by these objects; either flowers or fruits that have become wilted, should at once be removed, as their emana-tions are not helpful to spirits or mortals. The common sense and good judgment of the sit-ters will, in a little time, suggest any new inno-vation or improvement that might be added at the sittings; but we are assured that if these simple rules are followed by earnest minds, for a time changing, if they find it necessary, the friends with whom they sit for others of a more sympathetic or more magnetic nature, they will doubtless, in time, come to learn just the quality and degree of their mediumship, and perhaps to exercise it to a useful extent.

and perhaps to exercise it to a useful extent.

Q.—A correspondent at Amboy, N. Y., sends this question: If the mind (spirit) exists previous to the body, might not a mind, now in possession of a body, have taken possession of another body instead of the one it now possesses? What distinction is there between the preexisting minds of the human race and the brute creation?

A.—We have always maintained, so far as our opinion could be expressed, the preexistence of the spirit; we have always believed that the individual spirit did not spring into life and activity and animation with its contact with material things and its birth through a mortal form; our idea is that spirit, conscious and individualized to an extent, though not so thoroughly animate and intelligent as after its experience with the planets, has possessed a previous existence, and that it has passed through a discipline peculiar to its surroundings and circumstances. Now, as your correspondent suggests we deposit a versee. coeded to frame something themselves, usualling the tit was given by the spirit sought therefore, in such a case as this, what is given may prove not reliable, and the sitter may asy: in the spirit sought and command the spirit would be spirit sought and command the spirit would be spirit and foresight as were one his? Why is it that his statements are unreliable, and his predictions untruthful?" Because your friend did not come into direct communication with your soil, consequently you have not the power to judge of his reliability. Because your friend did not come into direct communication with your soil, consequently you have not the power to judge of his reliability. Because your friend did not come into direct communication with your soil, consequently you have not the power to judge of his reliability. Because your friend did not come into direct communication with your soil, consequently you have not the power to judge of his reliability. Because your friend did not come into direct communication with your soil, consequently you have not the power to judge of his reliability. Because your friend did not come into direct communication with your soil, consequently you have not the power to judge of his reliability. Because your friend did not come into direct communication with your soil, consequently you have not the power to judge of his reliability. Because you have not the power to judge of his reliability. Because you have not the power to judge of his reliability. Because you have not the power to judge of his reliability. Because you have not the power to judge of his reliability. Because you have not the power to judge of his reliability. Because you have not the power to judge of his reliability. Because you have not the power to judge of his reliability. Because you have not the power to judge of his reliability. Because you have not the power to judge of his reliability. Because you have not the power to judge of his reliability. Because you have not the power to judge of his reliability. Becaus

or the ortate creation, so caned, as we do in that of the human kingdom.

Q.—Are spirit and matter one, differing only in degree of development?

A.—It may so be called, inasmuch as matter may be so sublimated and refined as to pass into the realm of spirit; and spirit may be so clothed upon by material elements as to come into the realm of matter itself, and be made visible to your external senses. Science will take any object that stands before you in material form, and so disintegrate it by its systems, so dissolve its atoms, that you will perceive no trace of them, and their elements are caught up into the atmosphere, made to disappear from and elude your grasp, and yet this same science, with its wonderful chemical combinations, may gather up from the atmosphere those same elegather up from the atmosphere those same ele-ments, and so work upon them as, by-and-bye, to present them to your gaze again in material form; and what shall we call this but the material dissolving into the spiritual realm, or the terial dissolving into the spiritual realm, or the spiritual coming en rapport with the material universe, and making itself felt, weighed and understood? To our mind all matter is spirit, or rather, everything in the material universe, in whatsoever form or manifestation it may appear, is so charged upon, so vitalized by spirit, as to become, in reality, only the vehicle of spiritual forces; consequently, however you may seek to destroy the material, you can never do so, because nothing is lost in this wonderful universe of ours. Substance appears to your mind to possess largely the qualities of matter, and yet the most imponderable forces of the atmosphere are the most powerful in their effects upon human life and natural law, and these imponderable forces are of them. and these imponderable forces are of them-selves spiritual substances, and consequently there is no distinction, to the thinking mind, between matter and spirit, the one only serving as the stronger, the more physical manifesta-tion of the other, which is more ethereal and refined. refined.

Q.—Does one general form of government prevail in the spirit-world, or does it vary with

different localities, as on earth?

A.—One universal, general law, or form of government, maintains throughout the spiritgovernment, maintains throughout the spiritual kingdom, and yet we have, also, our various ramifications or modifications of that form of government, in the different localities of the spirit-world, because, in some localities, certain forms of law are necessary to the happiness and the welfare of their communities, while in other localities, such forms or manifestations of law are not required. The government of the spirit-world is such as may be conformed and adapted to the needs and the highest interests of every human being, consequently the laws are adjustable to the needs, the time and the people. Here you have your national government, and yet, your country being divided up into a number of States, it becomes necessary for each State to frame a becomes necessary for each State to frame a government of its own, and to have a system of government of its own, and to have a system of legislation independent of the great national government at Washington; and so it is with the spirit world: while we have a universal law and form of government, we have also our different localities, divided up and coming under special enactments, a special body of law, so that each individual interest may be supplied and controlled. We consider that our system of government in that spirit-world which is closely adjacent to the planet Earth is very far in advance of any form or system of government in the spirit world which is in advance of any form or system of govern-ment which you have ever become cognizant of on earth, but yet, so far in advance as we consider ours to yours, we are told of higher worlds, of more celestial countries, where the forms of government are very far in advance of our own, and that we have yet much to of our own, and that we have yet much to learn concerning the finest government of mankind, the grandest law applicable to human life and human welfare. We are, however, open to the attainment of knowledge, and ready to receive all that we possibly can from higher schools than ours, and so may it be with advanced minds on earth. Recognizing the fact that the best forms of government here are deficient in quality and in power, that they do not meet the wants of every human being, nor apply to the interests of all mankind, we are apply to the interests of all mankind, we are glad to see thinking minds expanding, seeking knowledge on these things, that they may apply whatever truths they receive to the outward interest of their people and their country.

Among the group we perceive a young woman, whom we should judge had not long passed
her twentieth year. She has eagerly come forward, hoping to reach dear friends of hers in
Brooklyn, N. Y. She tells us that for many
months she has almost wept, that she could
not bring to her friends tidings of her immortal life. She is eager to communicate with
them, and would also have them seek a means
of communication with her. This spirit seems
to have been frail and delicate, and to have
suffered much at times, before her final deof communication with ner. This spirit seems to have been frail and delicate, and to have suffered much, at times, before her final decease, through some internal malady. She wishes her friends to know that now she is happy, and has risen above all the conflicts of material life; and if she can only assure them of the happiness which is hers, she will be content. She gives us the name of Emma Page.

Carrie Trask.

Another young spirit, who has not passed out from her teens, calls herself Carrie Trask, and claims to hall from Cleveland, O. She also sends greeting and love to her dear friends, and wishes them to realize her power of return.
This spirit holds up what appears to us to be a This spirit holds up what appears to us to be a lace scarf or mantle; it is white, with open meshes, and seems to bear a significance to some one whom she desires to approach. Now, we see that she weaves it around her head and features, and should judge that toward the last moment of her life, she figured in some scene where this article of apparel was used.

## Olive Marcomb.

A young school-girl calls herself Olive Marcomb. She tells its she has friends in this city, and that she has long sought an opportunity to reach them, but without success. She brings much love. And now we see she holds up a bouquet of varied colored flowers; such an one was presented to her in the closing days of her school life. She did not live in the body a great while after that event. She desires to come while after that event. She desires to come into private communication with those whom she loves, and we trust that they may hear of her return in this way through your paper.

## William Hall.

A young man, Mr. Chairman, who calls him-self William Hall, who has friends in Spring-field, Vt., to whom he sends regards and greet-

And now, sir, just as we are about to withdraw, we behold a beautiful child, clothed in white. There is no covering on her arms, which are outstretched, as though to greet some one present. She has been mourned as one lost, and yet, as she comes, shaking back her shining ringlets, we perceive that happiness is hers, although sorrow has come to the lives of her friends. She would have them grieve not. She brings love, and so much of soulful sympathy and peace, it must certainly descend into the hearts of those who have grieved for her as dead. We only get the name of Maud in connection with this child. She comes because attracted by some one present.

## TO BE PUBLISHED NEXT WEEK.

(GIVEN THROUGH J. W. FLETCHER.) Nov. 8.—John Murray Spear; Bright Star; Henry P. Du-los; Louisa Brewer; Faul; T. M. Lamb; Charile Bryant; fidelity; Winona, for Mrs. Ann Lamson, Henry Davis, ames and Lafayette Newman, Alice Sampson.

THE MESSAGES GIVEN (THROUGH J. W. FLETCHER) As per dates will appear in dus course.

Nov. 10.—Byron Boardman: Watter Wixon; John O.
Emerson; Ruth Burlingame; Frank Walworth; Winona,
for Constance Macmillen, Abner P. Barker, J. B., Dr.
iloxsic.

#### Verifications of Spirit-Messages. JOE KIDDER.

In the BANNER OF LIGHT of Nov. 5th is a communication from Spirit Jos Kidden, who passed to the higher life July 9th, 1853, in his sixth year. I was in the Circle-Room, an entire stranger, at the time he gave his message, through J. W. Fletcher, and have no doubt of its genuineness; the names given by him of his brothers and sister were correct. He has talked to me many times through Edgar W. Emerson, and promised me if I would go to the Banner Circle he would come and talk to me if he could. Mr. Emerson has held a great many circles at my house for materisilzation, and I have seen my boy materialized many times and talked with him face to face; and have seen hundreds of other friends materialized, looking as natural as when in this life, under conditions where there was no possibility for fraud or deception. With many thanks to our spirit friends and the medium, I Very truly yours, J. S. KIDDER.

Manchester, N. H., Nov. 10th, 1887.

CALVIN HALL. In the BANNER OF LIGHT of Oct. 15th, 1887, I find a message from Calvin Hall, of Somers, Conn., given through the mediumship of J. Wm. Fletcher. I knew Mr. Hall very well; he was a man of recognized ability, individuality and integrity. Gov. Field and Mrs. Harvey and Mrs. Dwight, of whom he speaks, I also knew, and they were persons of marked character and ability. The message is substantially correct. He was, as he remarked, a red-hot Spiritualist, and used his money freely to advance the cause. He was a good healing medium, and had a large practice, and never was known to charge a fee. He built the hall in Somers where the Spiritualists hold their meetings, and gave it to the Society, and also gave largely of his means to build the Spiritual House in Willimantic. A strong effort, as he says, was made to break his will, but did not succeed. Fraternally thine,

#### LUCIEN CARPENTER. Providence, R. I., Oct. 24th, 1887.

ALBERT MESSENGER. I saw in the BANNER OF LIGHT of Sept. 17th a spirit message from ALBERT MESSENGER, who was a brother of mine. Miss Shelhamer was the medium. The message, I think, bears some evidence of coming from him. He begins by saying, " She was a mother in Israel." He says also, "I am not a going to give a long experience." Those were sentences he formerly used. He also says, "I feel that on earth my days were not spent in idleness," all of which are very charactoristic of the man. I wish that he could have said

more in regard to his relations, etc. We shall look for J. O. MESSENGER. another message. Norton, Mass., Oct. 21st, 1887.

MRS. JANE BARSTOW. I read a communication in the BANNER OF LIGHT. from Mrs. JANE BARSTOW, who died in this place about four years ago. I was well acquainted with the lady, and was with her a great deal during her sickness, and when she died. Miss Shelhamer was the

Benton Harbor, Nov. sih and 6th. Mr. S. S. Burdick, of Decatur, presided, and Miss Minnie Nesbitt, of the same place, filled the position of Secretary. Mr. Samuel Sheffer, of South Haven, was elected Treasurer, in place of Mrs. R. A. Sheffer, resigned.

On the evening of Saturday, Nov. 5th, Mr. H. L. Moulton, of Grand Rapids, delivered an interesting and instructive lecture upon "Searching for the Infinite." In it he reviewed in a general way the origin of the world, and traced the outgrowth in mankind of the desire for knowledge, particularly of the existence to come. He cited the universal belief in an unseen world, and the faith in immortality, that has progressed from the very birth of man to the present, until it now finds its highest proof and exemplification in the demonstrations and discoveries of Modern Spiritualism.

the earnest attention of many unbelievers, but the earnest attention of many unbelievers who were present.

Sunday afternoon, after a brief conference, Mr. Moulton (established by philosophic illustration and argument the claim of Spiritualism to be recognized by the thinking world. Taking up a glass of water, he followed the transitions of that element under various degrees of temperature from a solid to a liquid form, and from that to vapor, and finally to invisible moisture, which, by condensation, may return again as rain; he also referred to electricity—which is always invisible—to show that the most potent agencies in material life are those which are not apparent to the senses, and that Spiritualism should not be rejected, because all cannot see its truth. If Moses and Rilas could appear of old in spiritorm, and if the witch of Endor? could call up Samuel, why cannot similar things he done now? The laws of nature are immutable and unchangeable. He though the only essential difference between the Orthodox Christian and the Spiritualism by the natural phenomena of the present. The skeptic is not justified in denying the truth of Spiritualism by the natural phenomena of the present. The skeptic is not justified in denying the truth of Spiritualism by the successful controverting of an isolated manifestation. If the supposed clairvoyant description of decarnated spirits proves to be merely eleven mindreading, it would not dispreve Spiritualism; but tenable proof or argument must be shown or adduced to meet the great mass of testimony to be brought in its behalf and defense.

In conclusion the speaker asserted the great duty of honest seekers after truth to be to first accept immortality, learn the method of communication between the spirit-ward and area.

behalf and defense.

In conclusion the speaker asserted the great duty of honest seekers after truth to be to first accept immortality, learn the method of communication between the spirit world and ours, and then endeavor to live better and nobler lives, and, by so doing, win the highest possible place in the world to come.

Mrs. Henry Oleott, of Alblon, sang soles, and assisted the Misses Jones and Boynton in quartettes, these musical exercises being pleasant features of each seasion.

On Bunday night. Mr. Moulton spoke upon subjects from the audience. The most noteworthy were: As to whether the spirits of animals live hereafter, the speaker answered affirmatively; we may be united to our pets that have gone before. As to what the spirit body is composed of, the speaker explained that it is formed of a subtle substance, tangible to the sonses, yet so ethereal that it may float in the air and pass 'through solid walls at will.' As to whether Christianity is a benefit, the speaker thought true religion a blessing, but theology and creed of doubtful advantage. As to what should be done here in order to improve our condition in the next world, the speaker counseled right living here, as whatever advance in goodness is accompilated here gives one so much the better start in the next life.

The attendance at all the sessions was large, that of Sunday night exceeding all others. Much interest was manifested, and many had their attention to the substant was allowed to may had their attention to the substant was allowed to the substant of the substant was allowed to the substant of the substant adjourned to meet next February at The Association adjourned to meet next February at The Association adjourned to meet next February at the substant of the su

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THE LIMITATION OF OUR SENSES.—We cannot see under a certain size or beyond a certain distance; the retina makes no accounting of the photographic dark beyond the violet, and knows naught of the heat dark this side the red; in the world of unheard sound about us some notes we cannot hear because they are too high, and some because they are too low; we live in a world of odors, of which, to our grave loss, we smell a bare hundredth part of what a healthy dog smells—these limitations we daily act upon, and the use of all instruments of precision rests upon them.—St. Louis Medical Journal.

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#### Passed to Spirit-Life, On Sunday, Nov. 6th, 1887, after a gradual failing, Mrs,

On Sunday, Nov. 6th, 1887, after a gradual failing, Mrs. Albert Sinclair, of Attleboro, Mass.

She had been connected with the Methodist church, but her faith in immortality had some time since given piace to knowledge, by evidence unexpectedly brought about through mediumistic developments. in her own family-her husband is a firm Spiritualist, and the children, seven in number, are mostly acceptars, more or less, of the Spiritual Philosophy. It was her request that the writer. In whose teachings and mediumship she was interested, should speak at her funeral. In compliance her did so, about speak at her funeral. In compliance her did so, about speak at her funeral. In compliance her Managadi Obristian Church—the Rev. Mr. Ely, of her Attichoro Methodist Church—the Rev. Mr. Ely, of her Attichoro Methodist Church—having refused "conscientiously" to take part with a Spiritualist.

From Gebeed, Ill. Oct Est, Rellogg F., son of Barriet

#### "Remarkable Visions."

[Condensed for the Banner 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. 1844." Continued from our last issue.

SIXTH JOURNEY TO VENUS.

"I am this day conducted by my guide to a city called Sora. It is still more beautiful than the former; the further I proceed the more wonderful things I behold; I hear music resounding from all sides; but as yet it seems at a distance. The gates and buildings are also more beautiful than those I saw before; indeed so manifold is the magnificence that I am at a loss how to describe its grandeur. The buildings in all the cities are like each other, only with this difference-that they increase in beauty as the felicity rises in degree. It appears as if one side of the street was but one building, but it is not so; the whole of them are divided, and amply provided with most splendid windows; my guide asks me if I have not observed that the fourse always resemble each other in length and breadth; they are all square; each one is a model of the principal city; but only in miniature.
"Now I am led into a splendid edifice without the

city; the windows of this building appear as if they were illuminated by the rays of the setting sun, re flecting a yellow, gold-like lustre; by this you can only receive a very faint idea thereof, for I can by no means fully express myself. I have now to ascend twenty steps, and am introduced into a hall where they are actually singing the hymn composed by Hiller,

'Everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.'

"I have repeatedly besought my guide that if it was consistent with the wisdom of God, my terrestrial frame might be dissolved, and I might be permitted to remain here; but he tells me I am not yet qualified for such a state of bliss; that I must proceed further and use every endeavor to deserve such a felicity; and that this will require the most zealous care and vigilance; but that I may rest assured I shall not have to

stay much longer in our world of temptation and sin.
"On Wednesday, the 28th, I shall perform my last journey to Venus, when I shall be conducted into a temple where those that attain a higher state of fefeity will be consecrated by their teachers, and then accompanied by angels to higher mansions prepared

After this it was observed that she conversed with her guide, and was peculiarly impressed by what he was saying, and said: "He takes leave of me to-day with these words:

'The Lord bless thee and keep thee: The Lord make his face to shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee his divine peace.'" BEVENTH JOURNEY TO VENUS.

On the 28th of November she performed her last journey to Venus, in the manner she had predicted. Her guide having joined her, she said to her brother, "Open the house, [before this time the house of her parents was closed, so great was the crowd desiring admittance.] for a person comes to see me who is worthy our regard." She then mentioned the name of the person, and also of another who had arrived just before. After a pause of some minutes, she continued: "The city I am now passing, and which I shall be permitted to go through on my return, is called nearly like one above mentioned, namely, Sorr but in its appearance is more beautiful. It will take four minutes to go to the temple, which in our language is called the Temple of Consecration. I hear from a distance sweet music and singing. Now I have passed the outside of the city, and am introduced into a garden; the beauty of the flowers and everything that meets the eye I am unable to express; indeed everything is divinely beautiful. Now I have arrived at the temple; the exterior is magnificent and admirably proportioned. The interior of the building is very high: it appears like a rotunda, with a gallery extending quite round it. In the centre of this temple stands an altar, on both sides of which two happy spirits, who long since left our world of sin, stand as witnesses. Those blessed beings who are to be promoted to a higher state of felicity I do not yet see. Now the doors are opened, and those that are to be consecrated enter with the quickness of light, with their teachers. Now the holy and solemn act begins. Those that are to be consecrated lay their bands upon their breasts, while the teachers lay their hands upon their heads and pronounce a benediction; but what is said I do not understand; my guide tells me it is spoken in a language which as yet must be unintelligible to me and cannot be interpreted.

"I am entirely at a loss for words to express what I were consecrated have at once disappeared, and music and song have ceased to resound; but I am permitted to stay a few moments longer in order to examine the beauties of the altar, which I can only do in part. It is square, and rather large; each corner is ornamented with a high and round column, of the thickness of a man's body, and the top of each adorned with crowns; around it there are several smaller columns transparently white and shining; the materials of which they are composed I do not know; the slab is covered with the clearest white slik. I regret exceedingly that I am unable to give more of the par-"ticulars, for the beauties which exist here are inexpressible.

She was then asked to what place those who were consecrated had been promoted. She replied: "They were removed to Jupiter—to which place I shall perform my first journey to morrow.

"As soon as any one is qualified for a higher de-gree of felicity he is promoted thither without delay. I shall perform eight journeys to Jupiter in all. "Now I return to the garden in which the blessed

spirits enjoy peculiar delights. Everything with them is childlike and innocent, yet not childish.

"In this garden there are many paths, but all of them very narrow: the angelic spirits walk to and fro and vanish so suddenly that I hardly perceive them. The sweet scents exhaled by the flowers and trees are more exquisite and exhibarating than heretofore The garments of the blessed are shining white, and the teachers wear crowns upon their heads. I hear delightful music, but I am unable to mention a single FIRST JOURNEY TO JUPITER.

The 29th of November our somnambulist made her first journey to Jupiter in eight minutes; and on her arrival there she said that another minute would be required until she should arrive in the city. When she came to it she could not sufficiently admire the grandour and height of the gate that formed the entrance. She remarked that it was wide, but that the streets were narrow yet very beautiful. The city was called Norr, surpassing all those in point of size and beauty which had been shown to her in the planets she had previously visited.

I am now led into a building, situated without the city, in which there is a great hall. This hall is so beautiful that if I had a thousand tongues I could not describe it. The augels here present distinguish themselves from those I have met with in Mercury and Venus by this—they wear crowns on their heads which are not so large as those worn by the teachers. but very handsome; they receive instruction, but I

"I am conducted into a garden, the awest perfume of which fills the air all around me and is indescrib-

of which fills the air all around me and is indescribable. There are a great many walks; the blessed spirits I do not see, but and myself and guide here quits alone. Beside the great many spiendld flowers, and trees there are also herbs, which I am told are very salutary to man in diseases."

She then said to her brother with whom, she conversed: "Go into the garden before the house, and there you will find a small herb, near which lies a small plees of white paper; pluck it; and under the kitchen window you will find another; fetch this also to me."

Having brought the same, her brother laid them on having prought the same, her board and in the garden there is another; bring that also to me." This
was likewise gathered and laid upon her stomach.
"These are the right one," she observed, "After
I travel to Uranes and Saterre I shall inform you how
to apply them."

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to apply them.

Laquiry was them made, by particular request, conerraing a teacher not long since deceased, to which
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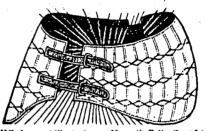
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PROFESSOR GEORGE S. FULLERTON,

Of the University of Pennsylvania, Member and Secretary of the Soybert Commission for Investigating Modern Spiritualism. BY C. C. MASSEY,

Of Lincoln's lim, London, Eng.

Prof. Fullerion having made in his notes appended to the famous Proliminary Report of the Seybert Commission certain statements placing Mr. C. C. Massey as a highritualist in a rather unenviable position, the latter herein sets the matter right, and in doing so, clearly shows that the Professor had no foundation in truth for what he said. In this connection it may be remarked that Prof. Fullerton has since, in a letter to Mr. Massey, admitted that he was mistaken. Mr. Massey's Letter should be whichy circulated, as it completely disproves the charge of Prof. Zülner's disqualifications as an investigator of phenomena at the date of his séances with Dr. Henry Siade.

Pamphilet, pp. 16. Price 5 cents; postage free. 6 copies Pamphiet, pp. 16. Price 5 cents; postage free. 6 copies 25 cents; 18 do. 50 cents.

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# Banner of Fight.

BOSTON, SATURDAY, NOVEMBER 26, 1887.

ALL SORTS OF PARAGRAPHS.

WHEN THE HEARSE COMES BACK.

In Three Stanzas.

Meet it goin' to'rds the cemet'ry, you 'll want to drap your eyes—
But of the plumes do n't fetch you, et'll ketch you otherwise—
You'll haf to see the caskit, though you'd ort to look

away. And 'conomize and save 'yer sighs for any other day! Yer sympathizin' won't wake up the sleeper from his

rest-Yer tears won't thaw them hands o' his 'at's froze Yer tears won't thaw them mades across his breast!
And this why when airth and sky 's a gettin' blurred and black—
I like the whoop and racket
When the
Hearse
Comes
Back!

-James Whilcomb Riley.

We are in receipt of a copy of The Evening Sun, of New York, for Nov. 17th, which gives entire, and in advance, the new tragedy in verse, entitled " Loerine," which Algernon Charles Swinburne's publishers in London were to bring out on the 19th. The production abounds in strong lines and vividly-striking situations.

WITH COSTS ON THE PROSECUTION.—"Prisoner, did you kill this boy?" "Idid, your honor; I cut his throat. He shot me in the ear with a rubber sling, and—" "The prisoner is discharged, and the sheriff will give him back his knife and tell the janitor to sharpen it for him."—Burdette.

LONDON, Nov. 17th .- Baker Pacha died at Tel-el-Keber to-day, from fever contracted at Port Said while proceeding by steamship to Cairo.

HE WAS BASELY DECKIVED.—"I say, stranger," whispered a western man who had stayed in a theatre where "Romeo and Juliet" was going on, "I can't make head nor tail of this thing. What is the name of this play, anyhow?" "Romeo and Juliet." "Well, if I'd known that," said the disgusted visitor, "I wouldn't have come in. I understood the feller at the door to say it was something about Omaha and Joliet."—Philadelphia Telegraph.

A London rappicker and his wife have been sent to jail for spending a sovereign which they found for articles of which they were in pressing need. The heartless magistrate decided that they should have

Prof. Proctor figures that the earth is shrinking about two loches a year. That accounts for the nervous anxiety manifested by some prople to possess it while it is of some size.—Buffalo Express.

Professor Waterhouse, of Washington University, is of the opinion, after traveling all over the world, that jute and its sister fibres can be raised in the United States, and that the crop will be worth two hundred millions of dollars annually. It can be made as fine as slik and bleached to the whiteness of snow, and is adapted for the manufacture of silk, satin, seen sucker and other articles.

It is sad to see family relics sold at auction, but the most painful thing under the hammer is generally your thumb nail.—Boston Bulletin.

A man who had undergone seven days' imprisonment at Leicester, Eng., for refusing to allow his child to be vaccinated, was greeted with cheers by an assemblage of over a thousand people on his release. Anti-vaccination resolutions were passed, and the authorities denounced for sending him to jail. .

If a man insuits you by speech when he is intoxicated, he cannot mend the matter much by apologizing when he is sober, considering the fact that drunkeness most frequently shows the true nature of the man and makes him say what he thinks.—N. O. Pica-

The Bangor Commercial says that a letter addressed to "Skaarr Eggine" has puzzled the route agents as to its proper delivery, but an agent solved it by forwarding it to Skowbegan.

For our part we will never place Fiction, which was the parent of History, below its child. Our hearts are with those superior men and women who, whether in History or Fiction, make ille beautiful and raise the standard of Humanity .- Ex.

Gerald Massey, in discussing Rgyptian terms, says that "All that is secret, sacred, mystical, the inner-most of all mystery, apparently including some relationship to or communion with the dead, is expressed by the Egyptian word 'Shet';" and in speaking of second sight or clairvoyance, he assures us distinctly that "the ancients were quite familiar with this phe-

In the thirteenth century we knew nothing of for-In the thirteenth century we knew nothing of for-eign wines, foods or fruits, watches, clocks, steel pens, bank notes, checks, money orders, the postal system, police, telegraphs, paved streets, macadam-ized roads, stage conches, cabs, omnibuses, tram-ways, rallways, canals, steam-engines, steamships, gas lighting, electric light, electroplating, photog-raphy, tricycles, sewiny-machines, planos, sitk, alpaca, wool, soap, coal tar dyes, artificial manures, phos phorus matches, petroleum lamps, german sliver, agricultural machinery, articles of guita-percha and India rubber, etc., and many other conveniences. Without new knowledge we could never have acquired our present advantages.—G. Gore, LL.D., in The Open Court.

SHE MEANT VACCINATION. - A Sunday-school teacher asked a little girl of her class if she had been baptized. "Yes," said the little girl, "two times."
"Two times! Why, how could that be?" "It did n't take the first time," said the little girl.

The Texas woman who has just patented a pie-safe squandered her inventive genius in the wrong direction. What the country aches for is not a ple-safe, but a safe pie.—Philadelphia Press.

The Cleveland board of health has lately had analyses made of thirty-eight of the much advertised tonics," and found all of them more or less alcoholic, some containing as high as 40 per cent., and one even 47.5 per cent, of alcohol.

Near the headwaters of the White River in Alaska is a very large and active volcano, that discharges almost continuously great streams of fire, smoke and lava. It is about three hundred miles inland.

The American shout heard round the world is the "helio" of the telephone, which has been adopted by all the nations.—Lowell Courier.

A teacher having asked his class to write an essay on "The Results of Laziness," a certain bright youth handed in as his composition a blank sheet of paper.

There is in Paris a museum started in 1886 by Prof. Guilbeau which contains everything used in educating the blind, and specimens of the work produced by blind people.

A "WHALE" OF A STORY .-- An exchange is responsible for the following alleged fact in gastronomic possibilities:

possibilities:

"Extract of Whale is quite as good as beef extract, and much more economical. The Oil, Paint and Drug Reporter says a whale weighing two hundred tone yields five thousand pounds of extract, and one pound of extract makes one hundred plats of soup. Thus one whale will furnish five hundred thousand people with dinners, and one hundred whales will give all the people in the United States old enough to eat soup one comfortable meal aplece."

The seven wise men of Greece were chiefly known each for one anotherm: Solon for the saving. "Know thyself"; Perlander for the saying, "Nothing is impossible to industry"; Chilo for the saying, "Consider the end"; Thales for the saying, "Suretyship is the precursor of ruin," etc.

"Creeds grow so thick along the way,
Their boughs hide God—I cannot pray,"
—Lisette Woodsoorth Resee.

Having exported their pest of sparrows to this country, the English are complaining of the introduction of the American red-winged starling into their own fields. They say that the bird, with its sharp bill, kills both small birds and those considerably larger than theelf, and inflicts damage on the grain fields.

The guisting social order, with all its defects, repre-ents the moral capital of the world, gained slowly and passeally through 'ages of toll, suffering, self-ese-

rifice and martyrdom. We honor the men who are trying to increase this moral capital by reforms; but the men who would apply to all our cestly moral gains the torch of the incendiary, make a bonfre of all that has been wen from chaos and disorder since the world began, blast the world's hope in one wild revel of idiotic and brutal madness: Such men must be checkmated without delay.—Rev. Dr. Pullman.

Mr. Harry C. Bradley, to whose rapid progress in the line of civil and military attainments while a pupil of the English High School of Boston the BANNER has heretofore adverted, is now a student of the Massachusetts Institute of Technology, and has signalized his entrance by being elected as First Lieutenant of Co. "D', of the Cadet Corps, Class of '91. He has already won a high standing in his general studies with his teachers, and this honorable recognition on the part of his new comrades is particularly pleasant to his parents and all those who, with the writer, have watched his successful steps thus far with so much friendly interest.

Omaha child (on eastern railway train)—Oh, mamma, there's a policeman waiking through a cornfield. Mamma (without looking out)—Is he chasing any one? "No, he's waiking along just as they do in the street." "Dear me! Get your things on; we are in the city limits of Philadelphia."—Ex.

Barnum's winter quarters at Bridgeport, Ct., were burned Sunday evening last with the outfit and almost all the animals of the great show; loss nearly one million dollars; insurance, one hundred thousand dollars.

In Cambridge, Malden, Chelsea, Brockton and Boston parochial schools have been established, and a Catholic priest being asked the purpose of doing this just now, is reported to have frankly exclaimed: "These schools are a bar purposely erected against the Americanization of a foreign element." Is this true? If true it should be looked into.—The American Citizen.

English channel Nov. 19th by collision with the Rosa Mary; one hundred and thirty-two persons were drowned by the catastrophe. DELICATELY EXPRESSED .- No finer thought was

The Dotch steamer W. A. Scholten was sunk in the

ever penned than that Knowles puts into the mouth of Virginius. Correctly quoted, it reads : "I hear a voice so soft that nothing comes "Twixt it and silence !"

Count de Lesseps has been much affected by the death of his younger brother. The "great Frenchman" is painfully reminded, in spite of his youthful brood of thirteen children, that he is eighty two years of age, and liable to drop off the perch at any time.

Arsenic-eating produces clear, white tombstones.—

This fact may be appreciated when it is said that well informed authorities assert that a profit of onehalf cent per pound on refined sugar would in a year enable the American refiners to pay a dividend of \$12.-000,000, or more than 50 per cent. on the capital they have invested in their business. But a change of price of half a cent or even a cent per pound would attract but slight attention from the consumers of sugar, who number every man, woman and child throughout

AT 2 A. M.— Druggist—"Now what do you want?"

Boy—"Three cents' worth of paregoric." Druggist—
"What do you mean, waking me up for three cents?"

Boy—"Why, I had ter git up for nume!"—Tid-Bits.

Spiritualistic Meetings in Boston. Banner of Light Circle-Boom, No. 9 Bosworth Street.—Béances are held every Tuesdayand Thursday afternoon at 80 clock promptly. Admission free. 'For further particulars, see notice on sixth page. L. B. Wilson,

ther particular is, see horse of state page.

Chairman.

Boston Spiritum! Temple, Berkeley Hall.—Lectures by able speakers Sundays at 10½ A.M. and 7½ P.M. Richard Holmes, President; O. F. Rockwood, Secretary; Mrs. Mary F. Lovering, Corresponding Secretary; W. A. Dunkiee, Treasurer.

Children's Progressive Lyceum No. I.—Sessions every Sunday at 11 A.M. in (large) Paine Memorial Hall, Appleton attect, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; Francis B. Woodbury, Corresponding Secretary, 45 Indiana Piace, Boston. Sewing circle at 1031 Washington street Wednesdays at 3 P.M. Supper and social meeting in the evening.

First Smiritum! Temple, corner Newbury and

First Spiritual Temple, corner Newbury and Exeter Birects.—Spiritual Fraternity Society will bold public service Bundays at 2% P.M. and Wednesday evenings at 7%. Seats free.

ings at 1/3. Caste free.

\*\*Spiritualistic Phenomena Association. Ladies'
Aid Pariora. 1031 Washington Street.—Sunday
meetings at 2/5 and 7/5 r.M. Social meetings Thursdays at
7/4 r.M. Jackson Hall, President: Dr. U. K. Mayo,
Treasuref; Francis B. Woodbury, Corresponding Secretary; W. C. Vaughn, Secretary.

Chelses.—The Ladies' Social Ald Society meets in Mrs. Buffum's pariors, 196 Chestnut street, every Friday after-neon and evening. All are invited. Mrs. E. H. Pratt, President; htts. M. A. Dodge, Secretary.

Berkeley Hall - Boston Spiritual Temple. -Last Sunday the service opened with a piano selection by Miss Maudie G. Banks, and congregational singing, Mrs. Lovering planist and leader. The subject of the lecture was "Belshazzar's Feast, or the Handwriting on the Wall, and its Application to the Kvents of Today." The speaker, Mrs. A. H. Colby-Luther, alluded to the fact that when writing was seen to appear on the wall at Belsbazzar's feast, a hand was visible. The appearance of the Kink indicates, no doubt, that he was a medium; his pallid countenance and trembling limbs were evidences of it, and the prophecy given at that time was afterward fulfilled. As citizens of the United States, see where youstand to day. A hand writing tells me you must protect your government in order that it may protect you. \*\* Kwening.\*\*—Kuercises opened with a nusical solo by Willie Boyce. After congregational singing, Mrs. Colby-Luther addressed the audience in reference to the question, "It some from this sphere pass to the third, fourth, and fifth sphere direct, what experiences here are equivalent to those between each sphere?" It has been said, "It is not all of life to live, nor all of death to die." Everywhere, so far as I know, there is a world of chemistry; not a particle of substance exists that does not belong to the chemistry of life. Two persons may live bodily in the same home, and at the same time be living mentally in different spheres of it ought, because they are apartspiritually and intellectually. When you pass out of this physical structure you lay the chemistry of this life aside; you have extracted all that necessity demanded for it here. Your body decomposes, for the law of nature controls this, and you enter another sphere. When taken to the fourth sphere you become conscious to a certain extent; applit friends, through the natural law of attraction, take you in their arms, protect you from what you are unaware of, and conduct you to the place you are best adapted to occupy. Your bodies here are adapted to the sphere in which you live. It is the chemistry belonging to each aphere which is thrown off as you pass thence. In higher spheres you will fi singing, Mrs. Lovering planist and leader. The subject of the lecture was "Belshazzar's Feast, or the

rest, narmony and love, and as you become strong, you again return to earth and learn the primitive condition of things.

Genius lives in the chemistry of the laboratories in which you live. In spirit-life you learn the alphabet of things the same as here, and you are protected until able to take care of yourself. You will find you did not learn all you might have learned in this sphere of existence. If you want to go into the spheres of phicosophers, poets and asges, you must pass through preparatory stages in order to do so. If your demands compel you earthward, your work will be to correct ignorance and diffuse wisdom. Nature has all in her embrace to meet your demands until the law of necessity compels you to go into a higher sphere. The more refined you are morally, spiritually and intellectually, the more demand you make for wisdom. The speaker held the closest attention of the large and appreciative audience to the close. She will cocupy the platform the last time for the present, next Sunday morning and evening.

MARY F. LOVERING, Cor. Sec'y.

Prince Memoral Hall Childrente Present.

Paine Memorial Hall-Children's Progress ive Lyceum. - Last Sunday the school numbered one hundred and thirteen. Opening exercises as usual. The lesson and address of the day were by Mrs. Clara A. Field, who advanced thoughts excellent for old and young. Readings and recitations were Beales, Grace Beales, Grace Thorpe, Annie Barbler, Hattle Dodge, Mrs. Francis, Louise Morris, LeRoy Thorpe, Minnie Heywood, Annie Barlow and Rosa Axe. Miss Flossie Butler gave a fine reading of a very humorous eclection. Mrs. W. S. Butler alitided to the fact that she had received from several business men in New York contributions of seventy five dollars toward the Lyceum Fair, besides many gifts of valuable goods. A fine erayon potrait of Alien Putnam graced our platform, a gift to the Ladies (Wab.

The last Wednesday Evening Social was well attended as the Lyceum Hail, 1081 Washington street.

Every lady interested in our, fair should remember that waly a few days are new left to prepare articles for said fair. one hundred and thirteen. Opening exercises as

with us, after a long visit to friends in Maine, was in her accustomed place to day.

Remember the Fair is at Paine Hall, Appleton street, Dec. 7th, 8th and 9th.

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

College Hall, 34 Essex Street ... "Heath" writes an account of this meeting, which, as it comes to hand just as we are going to press, we are obliged to condense. The morning service at this hall comprised a vocal selection by Mr. and Mrs. Chamberlain; an in vocation by Eben Cobb; remarks and tests by Mrs. A. Forrester, Hattle Demond, Frank McKenzie and

vocation by Been Cobb; remarks and tests by Mirs. A. Forrester, Hattie Demond, Frank McKenzie and others.

At the afternoon session Mr. Cobb spoke carnestly upon: "Intelligence and Spirituality," remarking that all through the church, in every creed, to-day we hear the cry, "poor worms of the dust," etc., and we have inherited that feeling, and must be careful lest it cause the destruction of our spirituality. We must soar above the material and intellectual even, and grasp the spiritual, assured that no spirit in the highest realms of spiritile can ever separate intelligence and spirituality. "The mind," not the body, "makes the man," both here and hereafter.

"Winona," Mrs. J. D. Bruce and Arthur McKenna contributed recognized tests. Dr. W. B. Eidridge gave a correct disgnosis of disease; Mrs. A. H. Moore sang; Miss Edith Hatch furnished music.

In the evening einging by Mrs. Chamberlain, remarks by Mr. Cobb. Mrs. W. B. Buller, Dr. H. B. Leighton, Dr. O. H. Harding, tests and readings by Miss A. Peabody, Mrs. J. D. Bruce, Mrs. Forrester, Dr. Eidridge, and reading by Mrs. Louisa A. Derdenger composed the exercises.

The Ladies' Industrial Society, connected with the "Boston Spiritual Temple" Society at Betkeley the "Boston Spiritual Temple" Society at Berkeley Hall, held its first business and social meeting Tuesday afternoon and evening. Nov. 15th, in Lyceum Hall, 1031 Washington street. There was a large audience, and many were the congratulations upon being established in such a pleasant place. A business meeting washeld in the afternoon, after which supper was served, and a musical and spiritual entertainment followed, Mr. W. A. Dunklee presiding. Mr. J. T. Lillie opened the exercises with one of his inspiring songs. Dr. J. D. Moore and Miss Helen Mar paid glowing tributes to the memory of Miss Collins, in whose well-known "Boffin's Bower" we were assembled. Mrs. Hattle Mason, under control of "Sunshine," made pleasing remarks, as also did Mr. H. P. Trask, Jacob Edson, Mrs. Adelia A. Torrey, Miss Luoy Barnleoat, Mrs. A. H. Colby Luther, Mrs. R. B. Lillie and Mrs. Clara A. Field. Miss Mandle G. Banks gave a plano solo, and Mrs. Mason a song, "We Shall Know Kach Other There," Mr. Lillie closed with singing. The large company present were highly pleased with the entertainment. Fifty three names were enrolled for membership. Social meetings are to be held every Tuesday evening, and on alternate Tuesday afternoons and evenings with supper, the next Nov. 25th. Acordial invitation is extended to all. Come and unite with us in this spiritual work.

\*\*Mary F. LOVERING, Sec.\*\* Hall, held its first business and social meeting Tues-

Spiritualist Phenomena Association.-Large audiences attended the lectures and mesmeric experiments of Prof. Cadwell, under the auspices of this periments of Prof. Cadwell, under the auspices of this society, last Sunday. He related many interesting facts in regard to phenomena which had taken place in his presence through the mediumship of Mrs. Hardy, Mr. Holmes, Eddy Brothers, the Davenports and others. Logic, wit, a clear presentation of the truths of Spiritualism characterized his lectures. Next Sunday Prof. Cadwell closes his engacement with us, which has been most successful in every way. His meameric experiments are instructive as well as very amusing.

mesmeric experiments are instructive as well as very amusing.

Beventy-five people attended a supper and sociable given last Wednesday evening. A Christmas Tree is one of the good things promised. Mrs. Buste W. Fletcher is to lecture for us the first Sunday in December.

FRANCIS B. WOODBURY, See'y.

1031 Washington street.

Paine Hall .- The meetings organized and ministered unto by Edwin Powell of London were well atteried unto by Edwin Fowell of London were well attended last Sunday; especially so in the evening. The exercises consisted of brief addresses, psychometric delineations from articles sent up by the audience, and platform tests which were fully recognized and appreciated. The meetings will continue on each Sunday at 2 30 and 7:30 F. M.

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 7% P.M. Admission free, Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 2% and 7% P.M. Mediums and speakers always present. Frank W.: Jonet, Conductor.

The Metropolitan Church for Humanity, Rev. Mrs. T. B. Stryter, pastor, will hold services every Sunday at 2% P.M.; in McGregor's Hall, Madison Avenue, South-East corner of 50th street (entrance 42 East 50th street). All are cordially invited to be present.

Meetingsfor Spiritual Manifestations will be held

Meetingsfor Spiritual Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Bunday at 2% P.M. Tests given by Mr. Frank T. Ripley of Boston and Mrs. E. A. Wells of New York.

Ty: W. C. Vaughn, Secretary.

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

Eagle Hail, 616 Washington Street, corner of Easex.—Sundays, at 2% and 7% P. M., also Wednesdays at 3 P. M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

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

Meetingsfor Spiritual Manifestations will be held at Adelphi Hail, corner 7th Avenue and 52d street. New York, every sunday at 2% P.M. Friaks P.M. Friday in Each month; and the proposed at 7 P. M. Public meetings every Friday evening at 7%.

Meetingsfor Spiritual Manifestations will be held at Adelphi Hail, corner 7th Avenue and 52d street. New York, every sunday at 2% P.M. Tests given by Mr. Frank T. Ripley of Boston and Mrs. E. A. Wells of New York.

The Entertainment

Held at Magregor's New Hail, on Tuesday evening. 15th inst., by the Metropolitan Church for Humanity—of which Rev. Mrs. T. B. Stryker is pastor—proved to be a success in every respect. The programme embraced the following eminent artists: The Benedict Quartette (A. A. Swany, first tenor, A. S. Green, second tenor, F. R. Treasure, first bass, W. M. Tyler, second bass; Mr. J. Williams Macy, (Buffo Basso); Mr. J. Lesile Gossin, (Recitation); Mrs. Anna Randail Diebl (Recitation); Master Robert Diebl (Recitation); Mr. J. W. Burdett (Humorist); Mr. Harry Bryant (Ventrilequist); Mr. Charles Régar Dobson (Banjoist); Mr. Oarl Lanzier (Violinist); Mr. W. B. Taylor (Planist).

The object of the occasion, as noted in our columns, Nov. 12th, was to purchase an admission to the "Home for Aged and Indigent Females" for a protigé of Bright Star's Aid Society, a lady 77 years of age, educated and refined, but unfortunate as to this world's goods, without relatives to assist her, and who at the nearing end of her earth-life found herself dependent upon those more fortunate in material wealth.

The sum necessary to secure her admission was raised, and the old lady is now within the sheltering arms of the Home. The Church and all who have lent their ald in this beneficent work deserve great credit for the generous deed. Quartette (A. A. Swany, first tenor, A. S. Green, sec-

for the generous deed.

Melrose, Mass.

The Town Hall in Melrose was crowded the evening of Nov. 17th with an audience of ladies and gentlemen interested in the cause of Woman Suffrage. The platform was finely decorated with chrysanthemums, potted plants and rated with chrysanthemums, potted plants and vines, and Mrs. Mary A. Livermore presided. There were seated upon the platform Mrs. Mary A. Livermore, Dr. and Mrs. A. A. Miner, Miss Minna Caroline Smith, Mrs. Fannie Kellogg Bachart, Miss Jesse Eldridge, Miss Alice Stone Blackwell, Miss Clara Nichols, Mrs. E. Trask Hill, Rev. S. K. Hamilton, Mr. John O. Norris, Rev. Mr. Livermore, Mr. E. A. Barrett, Mr. John Larrabee, Deacon Chapin and Rev. J. G. Taylor, Rev. J. G. Taylor of Melrose offered the invocation, Mary A Livermore and Rev. Dr. Hamilton of Somerville made brief addresses, and Mrs. Fannie Kellogg Bachart sung three pleasing numbers, viz: "The Dream," Wondrous Power," and "The Robin's Song." Mrs. E. Trask Hill was then introduced and made an interesting address, comparing the woman suffrage conflict with that of the civil war. Mr. Leiand Powers gave a fine rendering of "How Ruby Played." and was anthreastilly and frage conflict with that of the civil war. Mr. Leland Powers gave a fine rendering of "How Ruby Played," and was enthusiastically applauded. Miss Minna Caroline Smith read an able original poem, and Mrs. Bachart sung "The Farmer and the Pigeons" with fine effect. Dr. A. A. Miner was then introduced and spoke upon the present crisis in America, giving a most earnest view of present political dangers. Mrs. Jesse Ridridge, of the Munroe school of oratory, gave a spirited and artistic rendering of the chariot scene from "Ben Hur." Large numbers of Boaton people were in attendance, and the meeting was one of the most enthusiastic and successful ever held here in the interest of this cause.

Cambridgeport Lectures ... J. William Fletcher. addressed a large addience at St. George's Hall, on Bunday, evening last, and was frequently applauded

by his listeners.

"The Triumph of Goodness" was the theme, and it was very ably handled.

The iliness of Dr. Wheelock is likely to interfere with the course of lectures so auspictously begun, unless some of the other friends bestir themselves.

Mr. Ficher was very handsomely entertained after his lecture by Mr. and Mrs. Osborne, of 121 Austin street, who are whole-souled, warm-hearted Spiritualists. iste.
Miss M. T. Shelfamer will speak next Sonday at 1800 and 7301 when the possibility of further continuance of the meetings will be discussed.

Bridgepres, Office F. T. Lellich, President, in a letter the resident of which will appear next week, announces that I says Abbid. N. Burnkant Scientists our restroit on the I says and Dr. J. C. Briese inc. Says and D

SAM SMALL'S BROTHER.

Why Did God Make so Much Outdoors? Two Women's Experiences.

"Sam Small, evangelist!" The proverbial philosophy of "Old Si," the venerable plantation darkey, who gave to the world through the medium of Small's pen maxims of worldly wisdom, clothed in a verbiage of irresistible humor, has found a permanent place in humorous literature.

Great surprise was shown when it was announced that he, having been converted under the ministrations of "Sam Jones," would become an evangelist.

At first thought a humorist in the pulpit seems incongruous. Is it really so?

No doubt the mere buffoon attempting to turn men's hearts to solemn truths would meet with only contempt. But truth is not hidden in gloom. Genuine humor frequently illustrates and fastens in the mind bits of wisdom that would otherwise pass unheeded.

In his eulogy of Henry Ward Beecher, Rev. Dr. Parker says: "Whenever he came among men he brought June sunshine and music, and made even desponding and surly men feel that a fuller and warmer summer, 'the Kingdom of Heaven' itself, was 'at hand.'" That is genial Christianity.

Mr. Small belongs to a witty family. He has a brother connected with Armoy Knox's and "Fat Contributor's" Texas Siftings, a paper which has had phenomenal success in the field of humorous literature. Mr. Frank A. Small is the present representative of that popular paper in England, and, like his distinguished brother, he takes a deep interest in the welfare of other people.

Under date of 48 Porten Road, Kensington, W., London, Eng., Sept. 27th, 1887, he writes: While at Yalding in Kent, yesterday, I met Prof. S. Williams, head master of the Cleaves Endowed school. In the course of conversation about America, Professor Williams remarked that Warner's safe cure had been of great benefit to his wife, who had been much troubled with a disordered liver. Warner's safe cure (an American preparation) was all she had taken, and she had experienced none of her old trouble for some months past."

Mrs. Annie Jenness-Miller, editor of New York Dress, and a very popular woman in the fashionable world, says in her own magazine for October: "Warner's safe cure is the only medicine I ever take or recommend. In every instance it gives new energy and vitality to all my powers." This distinguished woman also says that for ladies this great remedy is "peouliarly effective."

Sam Small is likely to succeed as a moral teacher. When we remember how near together in human nature lie the fountains of laughter and of tears, the deep effect his discourses must have on the masses can easily be imagined.

"Why did God make so much outdoors?" exclaimed a little girl. We know not. He has made it, and we should grow in it, broad, charitable and genial, judging everything by merit not by prejudice.

Spiritualist Meetings in Brooklyn.

Conservatory Hall, Bodford Avenue, corner Fullon Street.—Services every Sunday at 11 A.M. and Frateratty Booms, corner Bedford Avenue and South Second Street.—Services every Sunday at 7% F.M. Children's Lycoum at 3 F.M. The Spiritual Literary Union meets the first and third Saturday of sch month at 8 F.M.

Everett Hall. 296 Fulton Street.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8

AMERICAN SPIRITUALIST ALLIANCE MEETS AT 52 WEST 15TH STREET, NEW YORK CITY, ON THE SECOND AND FOURTH WEDNES-DAYS OF EACH MONTH AT P.M.

AP 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 CROSS, President.

J. F. JEANERET, Secretary.

atden Lane, New York.

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

CLEVELAND. O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. A.R. Hali, 170 Superior street, commencing at 10% A. M. E. W. Gaylord, Conductor. Sunday Esenting Spiritual Service.—The New Columbia Theatre, Euclid Avenue, at 7% o'clock. Thomas

ET LOUIS, MO.—The First Association of Spiritualists meets at 24 P. 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. Isaac S. Lee, Cor. Sec., No. 1422 North 12th street, St. Louis, Mo.

CHICAGO, ILL.—The Chicago Association of Universal Radical Progressive Spiritualists' and Mediums' Society, organized on the 5th of May A. D. 1884, meets in Spirits Liberty Hall, No. 517 West Madison street, every Sunday, permanently, at 2% and 7% F.M. The public are cordially invited to attend. Admission 5 cents to each meeting. Dr. Norman McLeod, President.

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

CHICAGO, ILL. - The Young People's Progressive Soclety of Uhicago hold services Bunday morning and even-ing in their hall, Wabash Avenue and 22d street, at 10% and 7%. The best speakers and mediums are always engaged.

CHICAGO, MLL.—Avenue Hall, 159 22d street. Children's Lycoum, Sunday, at 1½ r.m. Spiritualists and Mediums' Meeting, 3 r.m. Sociables every Tuesday.

CHICAGO, ILL.—Mrs. Cora L. V. Hichmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

CINCINNATI, O.—The First New Spiritual Church of Cincinnati, Chio, meets every Sunday at 10% A.M. at Murch's Hall, No. 278 West six street, Ur. James A. Bilsa, Pastor. The public are cordially invited, Beats free. Sun-day School meets at 120 clock ucon every Sunday. Spiri-ualists, come, and bring your children with you.

MEWARK, M. J.—Meetings will be held every Hun-day evening at No. 130 Congress street, commencing at 7 o'clock. Mrs. Jennie A. Smith, Secretary.

NEWARK, N.J.—Lectures and tests each Sunday a the hall on Halley street, corner Market, by Mrs. E. Gutler of Philadelphia, Pa.

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The Ministry of Angels REALIZED. BY MR. AND MRS. A. E. NEWTON.

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and thus removes the cause.

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