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Spiritual Phenomena.

IN THE SEANCE-BOOM.

To the Editor of the Banner of Light:

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Of the many persons who commenced the investigation of materialization with me. I do not think there is one who did not become convinced of its truth. Beyond this everything depended upon individual experience.

Some took the ground that, having proved that they were separate and distinct embodiments from the ordinary forms of life. it was a matter of secondary importance whether they were or were not friends and relatives who had passed to the other life. The fact that they were beings possessing all the elements of humanity was, to them, proof of a spiritual world. The frequent appearance of forms resembling the medium whose seances we were attending impressed many with the idea that a large portion of them were personations. This led to frequent discussions as to who or what they were. A little incident occurred at one of these seances that may possibly have some bearing upon this question. A gentleman who had been an inveterate skeptic, maintaining that the forms were nothing but personations by the medium, sat next to me, on my right, about ten feet from the cabinet. A form came out to him, dressed like the medium and in every respect closely resembling her-so much so that I do not think there was one in the au-

not always create a new form for yourself?" No, not entirely; I take what there is and build upon and change it as best 1 can. I know how I look in spirit-life, but do not know how I look when I come here. Under all these influ-

ences I sometimes get sadly confused." I have always thrown what little influence I possess against transfiguration. Not that I do not appreciate it and realize that, had we nothing else, it would be considered very wonderful, but because it has been a fruitful source of trouble to mediums. Materialized forms scent the danger and get out of the way of grabbers. but the spirit controlling the medium in transfiguration is often stupidly blind to the mental influence of individuals with whom they come in contact.

I do not find that they converse any better than those materialized forms who have had sufficient experience to enable them to control the body that encases them.

It is not by listening to false statements or tolerating the brutal attacks of grabbers, who are a disgrace to civilization, that we can arrive at a just conclusion in regard to the truth of these manifestations. Depending as they do upon the higher and more subtle forces that control matter, the study of them requires the broadest-possible comprehension of what we call life. While the patient investigator is bound to consider all the facts and their bearings, he should be slow in coming to conclusions that involve the honesty of the mediums, for, in consequence of the mental atmosphere of the audi-

ence that surrounds them, they cannot be held responsible for all that occurs in the seance. There is something higher than honesty. Hon-

esty on the part of the medium does not always ensure purity of thought or elevation of character, and when the control of a séance (by which I mean the unseen power back of the medium) exercises a tyranny and despotism over the returning spirits, compelling them to state falsehoods, or when the enfranchised spirit of the medium takes possession of the materialized form, and, claiming to be friend or relative, utters vindictive statements peculiar to the medium in his or her normal condition, it is time that they should be lifted to a higher plane or compelled to withdraw from the public.

In the better class of these manifestations, there is that which not only challenges our admiration, but the child-like purity of affection expressed is enough to stimulate all that is noble in our natures.

Neither the opposition nor slander of the secular press, nor the Jesuitical attempt, aided by Protestants who unwittingly join with them, will succeed in crushing out this evidence of another life. The reaction from materialisdience who did not suppose it was the medium. | tio ideas is irresistibly setting in this direction. Reaching out her arm she said: "Take hold | It is the returning wave which, more than once

I have been induced to give publicity to the events above narrated, because some of the simpler means of spirit communication, such as rapping and table-tipping, have not been duly appreciated, even by Spiritualists; but they are oftentimes the best our communicating friends of the other life can do at the time, and should always be received with becoming thankfulness.

Under conditions suited to a higher order of manifestations, the same spirit will be able to communicate by the use of other and more satisfactory instrumentalities. Take, for example, the case of Spirit Cushman, who has been for several years what is known as a "cabinet spirit," in regular attendance upon Mrs. Wil liams's seances, where he is accustomed to address the audience in a clear, deep voice, and to present himself in good form, clothed according to the fashions of the day. Among the

evidences of spirit presence which he is accustomed to furnish, is that of standing in the midst of the circle, wholly outside the cabinet, beside the materialized form of his spirit sister, and, whilst clasping the hand of some member invited to participate in this manner, dematerializing, together with the sister form. in plain view of all present, by apparently sinking through the floor, the spirit's clasped hand being usually the last to give up its materiality. It was only a few evenings since that I was favored as above stated. Nothing could more completely demonstrate the rule which this article is intended to illustrate: that the manifesting spirit always rises to the level of the conditions upon which he is dependent, and cannot surpass them.

The magnetic elements of one medium may attract, and those of another, equally powerful, may repel the same spirit. In the one instance he may be strong, in the other almost if not quite powerless to communicate, or even signify his presence; but in either case he does the best he can.

The laws which regulate these matters are as yet but imperfectly understood by the most patient and painstaking investigator. The best

informed are those who have no special hobby to sustain. In a word, the students of the spiritual philosophy should approach the subject with the simplicity of childhedd, willing, to be led, step by step, over the tiltuatoid and into the temple of this sublime truth, "Nearer, my God. to thee." NELSON CROSS. New York, Nov. 19th, 1887.

SLATE-WRITING WITH W. A. MANS-FIELD.

To the Editor of the Banner of Lights

In view of the meagre results claimed to bave been obtained by a certain Commission with

The Harvest of a Life. Written Expressly for the Banner of Light BY MISS M. T. SHELHAMER, Author of "After Many Days," " Crowded Out," " The Spirit of the Storm," Etc. CHAPTER VII.

Literary Acyartment.

SOWING AND REAPING;

HARVEST HOME.

We of the nineteenth century are blessed in divers ways beyond what our forefathers were in the ages that have gone. Without reference to the various discoveries of science, the wonderful inventions in mechanics, or the glorious developments of genius, all of which have produced practical benefits and comforts for mankind, we can in this generation point to one stupendous blessing that has reached down to earth from the heavens above, and touched with its glorifying power the eyes that were heavy with tears, and weary with vain looking, causing them to brighten into joy with the splendor it has revealed. This blessing has come with the knowledge and wisdom of immortal spheres, bringing glad tidings from beyond the tomb to cheer and gladden sorrowing humanity. Since the "gates became ajar," mankind has

been privileged to gaze after its beloved dead and to learn from the glimpses of their immortal home it has received, something of the fate, surroundings, and occupations of those who have gone before. Taking advantage of this privilege, we will ourselves turn from the haunts and employments of earth, to follow the ascending soul of our old farmer friend to its destination in another world.

The first faint gleams of a brilliant morning were awakening in the azure sky when the old man arose from his bed for the last time, and overcome by a sensation of weakness at the heart tottered to his capacious arm chair by the open window. His mind was calm, he had no sense of fear, no emotion of dread disturbed his spirit. Only a physical feeling of faintness seemed to oreen over his ontire being. He leaned his head against the frame of the chair, closing his eyes as he did so for their final sleep. Without, the birds twittered, and the sweet, fresh breath of spring rustled the leaves of the trees with pleasant sound. He heard the murmur, and a feeble smile crept around the paling lips,

ful forms and faces that hovered near. Their task seemed to be finished, for when he raised himself they had ceased pelting him with their floral treasures. Now they grouped around him and gazed smilingly into his eyes. The man started with surprise, for in the lineaments of those tender faces and in the expression of the gentle eyes he perceived a likeness to other children he had known-little ones whose grimy hands had been never so soft and snowy as the dainty ones he now beheld; whose plainer features had never been so regular and beautiful as the heavenly countenances shining upon him; and yet the old farmer could distinctly trace a resemblance in the form and face of one to that of a street urchin he had befriended on earth; and on turning to another of this shining group, he found in her features a likeness to that of another child whom formerly he had blessed with his gifts of flowers and fruit.

The scene and the experience puzzled him. What did it mean? But as the question arosy in his mind it was answered by the spirit ch. dren, who now encircled him, and, with han... clasped in those of each other, began to chant, in the sweetest of tones-

> "We are the flower children-We love the good and true; We go to earth from heaven To care for such as you. Our home is in these bowers. Beside this running stream. Where love gilds all the hours, And life's a fair, young dream.

These blossoms that we bring you, Shall never know decay ; They are the bloom and perfume Of life's immortal day. Your heart was strong in sowing The precious seeds of truth, Now shall you find the reaping, In fields of fadeless youth."

The chant went on in rhythmic tones, and the old man listened smilingly at the thought moment awaken from this pleasant dream; but presently he observed the approach of a graceful form, and became aware that a pair of smiling, but familiar eyes, were bent upon him. The singers ceased their song, and seated themselves upon the flowery turf, while the new comer stretched out her hands in greeting to the best friend she had ever known-for such she called him in her heart. "Why, Susie ! Susie, child, is 'this you?" the old man exclaimed, holding the girl from him at arm's length, and devouring her features with his kindly eyes. "Yes, it is I, Susie Meigs, the poor, pale girl whom you cared for until the angels called her home. I am so happy you have come, so proud to welcome you to this land of sunshine and song. I wanted to be the first to greet you, but you were weary, and in need of rest, and so the wise ones selected these little friends to bear you to their sphere, and to cover you with the flowers that should relieve you of all weariness and pain. You must know that in this part of the spiritual world children are brought to gain strength and beauty after the trials and deformities of physical life. No medicine is ever used-that is. I mean only the curative agencies of the flowers and of sunshine and water are needed here, and these are all-powerful to do their work. Why, some of the children who come here from earth are at first all drawn and twisted, all pallid and panting from their terrible experience. They were the neglected ones, hue and odor, many of them approaching in | you know, those who were not wanted, and who had been abused, but after they had been loved on earth, but each bloom of a more beau- here a little while, and had just lain amid the flowers, they became strong and happy and full of life. "This is really a flower world, and a child's world, but those older ones who love children, frame. Their touch seemed to awaken the | and have been kind to them, those who are fond of flowers and beautiful things in nature can come here and gain the strength and hopefulness of childhood when they die. That is why you were brought here." The old farmer listened, and when the girl ceased, he said : "But, Susie, child, I am not dead; I'm just dreaming, that's all. I'm precious glad to see you lookin' so well and straight and purty, but it's only a dream, and I'll lose ve again in a minute." "Oh I no, it's not's dream," the young girl answered joyously. "You will find it all true. You are never to be sick, nor sorry, nor tired any more, for you have just got home, and "Farmer Corning" - as he must still be there's ever so many waiting to greet you. But known to us-raised his head and swept the I want to show you yourself first, and to tell forme with a comprehensive glance. All around you one thing more. Do you notice how some lim waved and nodded the beautiful blossoms. of these children resemble the little ones of Allentown that you have been friendly with ? Well," as her listener nodded his head, " each of these is the guardian spirit or friend of a child on earth, and bears a certain resemblance to its charge. They have known you, and because of your kindness to their little wards on earth, they love and bless you. It was only nexts of birds. Again he gazed upon the youth- I fitting that you should awaken in the spirit-

took the hand and walked with her into the of religious thought. cabinet. Here the dark dress changed into a white one, and the form to one that claimed to be his daughter. Coming out, she went with him (still holding her hand) to his seat, and, as he was about to sit down, she pushed him aside and sat down in the chair reaching out her other hand to me. said "Uncle." claiming to be my niece. During all this time my friend had not let go the hand which he took in the beginning and still held. The three forms here shown differed widely from each other, and the last one bore no resemblance to the medium. That the first form was not the medium I am satisfied. as similar forms, which I thought might be personations, have taken me into the cabinet and shown me the entranced medium sitting in her chair.

One of these materialized forms that comes to me at the Berry Sisters' is very communicative, and I have a good deal of confidence in what he says. I asked him if he could tell me why, in some scances, there were forms that looked so like the medium. 'He answered. "We do not know everything on this side : if we did we should be gods; and then there is this difficulty: what we do know we cannot always make clear to you : but I will try to explain it: If you place particles of iron near a magnet they are drawn to it, become magnetized and | very interesting phase of mediumship, includbecome for the time being a part of the magnet. Now if there are too many particles of iron the magnet is covered so that you do not see it; you see only the iron that surrounds it. Just in this way we draw particles from the medium to help make up this form. If you | formed one of the "band" in attendance upon think there is too much of the medium about us you should say so, and we can throw off a | tions, it became highly important that I should part of it. You asked me about transflamra. tion. I want to tell you that it is likely to ocour in any seance, cepecially if there are many strangers present or persons who have not established magnetic relations with the spirits who are desirous to reach them. We draw Frank for information, who by means of the largely from the medium, but we must have usual "tippings" informed me that the brother aid from those who desire to meet n. If I could draw nothing from you I should not be here talking with you now. You remember how long it was before I could converse with you. If two forms are out at the same time: you know that one of them is not the medium. Now I want to prove to you that the other is not. This medium must be in a quist negative state to enable us to draw from her, and if she is transfigured and taking an active part in the seance we could not do it. If you think the form is a traininguration, you can easily settle the matter by asking the control to send out another form."

At a subsequent scance at the Berry Sisters' Berths came out apparently somewhat con-For the second s

of my hand, and don't you let go of it." He | in the history of man, has marked the evolution E. A. BRACKETT. Winchester, Mass.

THE WAYS OF THE SPIRIT. To the Editor of the Banner of Light :

Some five or six years ago, when Mrs. M. E. Williams, the well-known materializing medium, resided in West 34th street, where she held her seances, I occasionally met with a Mr. Cushman there, whose spirit brother Frank was in the habit of materializing and presenting himself in visible form to the audience. It was a common thing for this spirit to call his brother to his side, and ask those present to note their near resemblance to one another. which was indeed quite remarkable. From this brother I learned that the visiting spirit died

in infancy, something like twenty years before. The family then resided near New York City. and occupied a high social position, and were. with the exception of the single member, whose acquaintance I formed at the seance, or I might say, the two members, bitterly opposed to Spiritualism.

During the fall and winter of 1882-3. I formed one of a little family circle that sat regularly two evenings a week for the development of one of the members, who gave evidence of a ing clairvoyance and clairaudience. Before the manifestations had reached beyond "tabletippings," we were made aware that Spirit Frank Cushman, whom we had all become acquainted with at Mrs. Williams's seances, our private circle, and in certain business relacommunicate with his brother in the form, who had been for a considerable time absent from New York City, but by the most diligent inquiry I was unable to ascertain his then whereabouts. In this dilemma I applied to Spirit I sought was in the city of Philadelphia, and that he would endeavor to impress him to come to New York, and report to me at my office. However, at our next sitting I was informed by means of the table that the spirit found it impossible to impress his brother with my message, owing to his new and impenetrable surroundings. I then inquired of Spirit Brank if he could give me his brother's Philsdelphis stopping-place, which he proceeded to do without heeltation, tipping out in letters and figures 1824 Green street in I inquired if is letten addressed to that street and number would reach the brother, and was answered that it would. On the day following II wrote, addressing the letter scoordingly. The evening of the subse quent day Spirit Frank volunteered to say that his brother had received my communication. and had replied to it by a letter, which I would receive the next morning; and sure enough the Philadelphia morning mail brought me's satis-

lime at their disposal. I hope you will find space in your paper for me to offer my mite of testimony in regard to a (to me) highly satisfactory demonstration of the fact of the existence of an intelligent power (mind) outside of the physical body, which I, an unknown and unannounced person, in company with my little son, aged eleven years, recently obtained through an avenue open to any and all, viz., the mediumship of W. A. Mansfield, 24

Upton street. Boston. After I had written and addressed my questions on slips of paper, and folded and concealed the same until no one could identify any of them (I myself could not tell one from another), I picked up one, and kept it in my closed hand. Now a clean pair of slates was taken, and a small fragment of pencil, the size of a head of an ordinary pin, dropped upon one, and the other slate placed over it. These were both held by me, and me alone: no person being nearer than six feet from me. The slate remained in my possession, and under my close observation, during the whole of the sitting. I then took the slates, and held them closely ogether in my hands, at near the level of my right shoulder. In a few seconds I distinctly heard sounds as of writing within the slates. I also could feel the vibration of the slates such as would be produced by any one writing upon them in this position. During the whole of this time the medium was sitting directly in front of me, and at a distance not less than six feet. My next movement was to lift the upper slate; and upon doing so. I found upon the upper side of the under one a message containing an intel-ligent answer to the question written upon the inside of the slip of paper which, I held in my

I name of the sup of paper which, I heid in my haud. I now cleaned the slates and again dropped a small plece of pencil between the slates, put them together and passed them to my little son, who held the slates in one hand, and with his other hand clasped my left hand, while with my right I held the medium by both his hands. I extended both my arms to their full length; this removed the medium to about nine feet from the slate. I put two tighty-folded slips in my hand next the boy, and in a few seconds writing was heard as before! After the sounds stopped, the boy took the slates into his lap and found written on the sin answer, to the questions written on the sine. answer to the questions written on the slips; and signed by the two parties to whom I ad-

answer, to the questions written on the slips; and signed by the, two, partice to whom I, ad-dressed them. The answers I obtained at this sitting were of a nature that made the previous prepara-tion of the slates an impossibility. The re-sponses contained within themselves evidence of the personal identity of the parties who; it is my belief, were the authors of them. Until I find a mind in the form who can produce such evidence of an intelligence upon and through inanimate matter, under the same conditions, I shall believe the writing L re-ceived was produced, by minds outproduce, the form. "Any one matter, bud this is a position remee in this matter, bud this be in a position to indge for themselves, will, I have no donby, obtain such knowledge by w vist to Mr. Mane-field. I write this not to conduct samether income sectors after, proof of desmal life, hoping they may obtain a part of the state sine conduct is have in the such a state is the state state showlot is an er-from the source of the state state to most a position rise in the such a state is not an the same the same the obtain such a part of the state state showlot is the sectors after, proof of desmal life, hoping they may obtain a part of the state showlot is buy the state show of the form is a state of the state of

even in this supreme hour the song of nature had power to stir the pulses of that gentle heart.

Gradually all consciousness of his surroundings seemed to slip away from him. He felt as though he was sinking into a quiet slumber. A sense of peace and of repose came into his heart. A perfume as from the lips of countless flowers wafted over him, taking away the feeling of weakness and prostration. How long he rested he could not tell, but when our friend awakened he found himself reclining beside a stream of water, and surrounded hy a group of tiny children who were heaping his form with flowers. The old man beheld this scene with wonder, for the faces of his attendants were all so sweet and beautiful so free from any trace of physical weakness or passion that he instinctively recognized them as creatures of another world than that he had heen familiar with. Their little forms were olad in garments of fleecy texture, and of as varied hues as were the flowers that grew around them. Of these there seemed to be an unlimited profusion, and the children were not sparing with the floral gifts which they heaped upon their guest. Some of the blossoms emitted a subtle odor. rich and delicate. while others cast a sweet but rather pungent perfume upon the ambient air. There were great creamy bells, dainty enough to hold the nectar of the gods in their fragrant oups: there were roses of delicious incense and of the most tender colors ; there were flowers of every description the blossoms he had known and tiful color and more charming appearance than any the old man had ever seen.

As the flowers fell upon him from those child-Ish hands, a cool, refreshing feeling came to his man to new life and vigor : the sense of age and weariness that of late years had remained with him now disappeared, and although his "windom" told him differently, he could hard-

ly believe that he was not renewing himself and becoming as young and buoyant in body and as elastic and vigorous in spirit as these fresh young companions of his seemed to be. As yet he did not realize his situation. He believed himself passing through one of those visions or dreams such as had occasionally visited him before, and from which he would presently arouse to take up the old life again as master of Corning Farm.

A sea of perfume bathed his brow and rippled over his entire form. Noble trees bowed their branchies, all laden with honey freighted clus-ters, above his head, while a soft and musical sound, vibrating through the clear atmosphere, seemed to tell of the pent-up melody that might at any moment gush forth from the hidden

your life has been full of tenderness for them all.'

2

Again the children gathered near, and once more their voices echoed on the summer air as they sang in chorus :

" Now begins his harvest home, See the respers, how they come, Bearing on his golden sheaves, Each one now the burden leaves At his feet, at his feet. See the stores of precious grain Gathered by his serving train: Cast the fruitage of this hour, Strew the wealth of vine and bower

At his feet, at his feet. Oh i it is his harvest home! See his reapers, how they come Laying down the ripened wheat For the hungry soul to est-See them come, see them come. There is plenty now in store, Yet they bring him something more; Friends and neighbors join the throng, Each one with the welcome song,

' Harvest Home !' ' Harvest Home !' As the little ones sang, Farmer Corning became conscious of a vast procession passing in array before him. They seemed at a little distance, but he could see their faces clearly. Each one had'a look of happy contentment upon his countenance, and all cast a glowing, grateful look upon him as they passed. The men bore great bundles of grain on their shoulders, or baskets of purple and rosy fruit, while the women, singing and smiling, held aloft their freight of flowers and fruitage, as though it were an easy and a pleasant burden. Some of these faces Corning recognized as those belonging to old friends and neighbors, those who had long been numbered with the dead, but others were unfamiliar to him. As the procession passed, its number seemed to take up the refrain of the children, and the harmonious tone gradually swelled to a volume of rhythmic sound of

"There is plenty now in store. Yet we bring him something more : Friends and neighbors join the throng, Each one with the welcome song, 'Harvest Home ! Harvest Home !'"

A great wave of emotion swept over the form of the old man, and his head sank upon his breast, while tears fell softly upon his chooks; but the gentle tones of Susle's voice and the tender touch of her hand caused the shadow to vanish from his brow.

"Dear friend," she said, "do not weep; it is your due; you have sown, and the harvest is yours. They (indicating the reapers passing in the distance) are those who love you. Some of them you recognize, others are unknown to you, but the strangers are the spirit friends and watchers of the poor and afflicted of earth, whom you have fed and protected; my own people are among them. They will take their fruitage to your home, where you can live in good cheer. It is your own; the harvest of y ur good deeds, the fruition of your life. But "Ime; one waits you whom I must not longer sis. She allowed me to come for you, and bade n not to linger. Oh ! we are going into heavenly company."

Again the man bowed his head, and as he did so, groaned :

"I am all unworthy; this is too much for me. I am old and shabby, and only a creature of dust, unfit to enter the kingdom---'

But his companion drew him forward to the banks of the stream and cried exultantly:

"Look at yourself in the clear waters! See what the children and the flowers and the repose have done for you! Be not afraid of entering the kingdom without fresh apparel and with stained features. Look at what the water has to show !"

He gazed into the crystal tide, and at first wondered whose face it was reflected there. It

LIGHT. BANNER OF

up in heaven, and there they were found when home, broad possessions, gentle companionship, a tender wife and kindly friends, with a selfrespecting spirit of his own ; music, laughter, flowers and song, these were the fruition of his well-spent life. Of all his simple hopes and dreams of heaven, nothing like this reality had hitherto entered the mind of honest James in some far-off heaven, when time and sense | had entered. and things material had ceased to exist for him. But such a reunion as this had never seemed possible to him. To close his eyes to earthly scenes, and to awaken in a world as full of the delights of nature as this, to find houses, and lands, and substantial possessions beyond the grave; to meet old friends and neighbors in much the same old way as he had met them on earth, and above all, to find the wife of his youth'awaiting him in a cosy home that was to be their very own; to find her loving, cordial,

a companion in every sense of the word, preparing for him, and keeping his house in the perfection of beauty against his coming, was infinitely more than he had ever conceived possible.

Accepting what he found, our friend made no complaint that his former ideas of eternity had not been fulfilled. If a feeling of regret that he had not discovered the truth while on earth tinged the brightness of his new joy, it was with only a fleeting shadow, for with the faith of a little child he received the new life, rejoicing in the goodness of God in providing a natural as well as an immortal home for his creatures. Such theological opinions as had clung to him in the past slipped away from his mind, and in the great light of this new revelation, he came to understand the purpose of life, and the wonderful wisdom of the Creator, as he had never done before.

At the entrance of his habitation, Susie left her friend, for the meeting of husband and wife must be too sacred for even her inspection. It was their right to be alone with each other. Each had much to relate of heart experience, of soul discipline; but while the recital of her husband's life-work brought nothing new to the mind of Sarah Corning, as she had closely watched his career from her heavenly home, the narration of her experience and labor proved of wonderful interest and surprise to him.

With a heart too full for utterance, James Corning accompanied his wife through the habitation they might call their own. It was a simple home, tastefully arranged, a marvel of neatness and comfort. Its atmosphere was one of good cheer. A spirit of peace seemed to hover about the place, and in every nook and corner living flowers sprung forth and filled the apartments with brightness and perfume Sunshine lingered everywhere, and not one hiding-place for darkness could be found; yet the light, so golden, so invigorating, neither dazzled the eyes nor heated the senses; it was light tempered to the comfort and pleasure of those it shone upon. One could see at a glance that in this home could dwell only those whose hearts were free from guile; whose lives had nothing to conceal; whose habitation had no skeleton to be hidden, no unsightly spots to be covered up; that here light could be freely admitted, for the apartments and the people

of this home could bear its rays. Over their broad domain, the companions

wandered, she, strong and superb in her sweet, spiritual beauty; he, constantly gaining in freshness and vigor of feeling and appearance, but all the while humble and childlike in dewas like what his own had been at the age of thirty, but with a fairer, more tranquil and the power. There were flower-starred fields, and groves of waving trees, through which wandered streams of sparkling water. There were pleasant hills, orowned with the richest of verdure, and green meadow strips of the deepest, most beautiful hue. Everywhere were signs of plenty and of fertility-nothing arid, nothing barren; the hills and the fields smiled in the plenitude of their luxuriant growth, and the rippling waters laughed softly, gurgling over with the exuberance of life. Our friend came in time to learn something of the character and the life of his neighbors, and to mingle among them. Some of these he found to be relatives and old acquaintances: others he had not met before his coming among them, but he seemed to have known them all his life, so readily did he form friendship with them. They were all contented and happy; none were in needy circumstances, none were with the bounties of life. In this association, Farmer Corning found mental recreation and enlightenment. His friends were unbiased and unprejudiced in mind. They had shuffled off all old-time creeds and opinions that might have weighted them on earth. Under the influence of their present faces of the flower children faded from his surroundings and the magnetism of the wise teachers who came to them in this life, they which had cramped and limited their minds on pursuits and sports of those children whenever | earth, and had become well educated, highly informed, intellectual men and women. The entire atmosphere of this new country seemed imbued with mental vitality, and to me. You did not see the guides, teachers and breathe it in guickened the understanding and invigorated the mind. An intelligent, reasonnumbers of them close at hand. They are well- ing brain could not remain here and not be operated upon by the influences and conditions of the place. The whole situation was favorable to the growth of intellect and the expansion of mental comprehension, and hence those who gravitated to this section of the spirit-world, through their very fitness for the place-and none else could reach it-inhaled the airs of mental liberty and alertness that

world amid the children and the flowers, for the reaper came. His treasures had been laid teous and unmindful of his awkwardness, were his friends, that never a pang of shame was the conflict of earthly life had ceased. A fair | inflicted upon him, and all unconsciously to himself, the man began to imbibe the refinement and elegance of the place, the spiritualizing atmosphere of his circle, to such an extent as to fall naturally into the ways and to adopt the forms of language of those whom he met. Moreover, his sound judgment, native intelligence, simple honesty and humility of charac-Corning. For many years he had mourned the | ter all stood in his favor. He was quick to see death of his beloved wife, and in his child-like a point or to solve a problem, and he reasoned faith he had believed her safe in the Father's upon a question closely, until he had mastered keeping. The rugged farmer had oven hoped its intricacies, so that he became an apt for the blessing of gazing upon her face again scholar in the new department of learning he Missing some of the relatives and other friends

he had known on earth, and who, he knew, had passed from the body, Farmer Corning made inquiries concerning them. He wished to know why they were not living here with those who knew them, as well as other points, connected with their history.

He was told that those people had not been attracted to the locality in which he now dwelt. Some of them were still weighed down by the false conceptions and narrrow theological ideas of life they had entertained on earth, and refused to be freed from them. They were content to wrap their spirits in the clouds of superstition and bigotry, denying the existence of light and truth elsewhere than in their own

distorted brains. Therefore these minds were not prepared to study or to receive new truth and spiritual knowledge, and there was no place for them here.

The kindly man grieved, and wished to know if these minds could not be reached and lifted out of their darkness, and he was told that as soon as they tired of their own conceit, and were ready to acknowledge the foolishness of cherishing one idea at the expense of all others, they would receive the aid and instruction of wise and loving spirits, whose offers of assistance now would only be rejected.

Other old neighbors or relatives whose earthly career had closed were not here because they were unworthy such a home. They had been hard, exacting, pettily dishonest in their dealings with their fellows; mean, sordid and narrow-minded." They could not bear the light of this place; their lives would not bear inspection. They were still held in the atmosphere of earth, for their natures were more carnal than spiritual. These had many lessons to learn, and much work to do, before they could arise to the appreciation and the reception of a life of peace, a home of light. The needed discipline would reach them, the required experience must meet their lives, as all these things

were in the hands of Infinite Wisdom, whose agencies were appointed to work out faithful ends, but only through repentance, atonement in self-effort to right every wrong, and other refining processes, could the man or woman who had crowded a fellow, or who had lived a selfish life, hope to reach a state of blessedness.

[To be continued.]

"Remarkable Visions."

Condensed for the Banner of Light from a pamphle entitled "Remarkable Visions, Comprising Highly Important Revelations Concerning the Life After Death. From the German. pp. 92. Boston: Jor-dan & Co. 1844." Concluded from our last issue.]

SECOND JOURNEY TO JUPITER.

On the soth of November, in the atternoon, she fell again into a deep sleep. She said, "Now I am con. ducted into a city called Raguel, which is more beau tiful than any I have yet seen. There is a large and splendid edifice, the ascent to which is by a flight of steps leading to the meeting-hall. Whilst entering, a hymn is sung. The number of singers present is not large, and they sit far apart. Their garments, as well as those of their teachers, of whom I count six, resemble those 1 have described before."

She was then asked concerning some learned men,

compared with the cities that I have since seen, and this which I now behold, they appear quite inferior. The stones with which the streets are paved are as smooth as glass, and of a purple redness; the whole, city is in a blaze of light, and presents a divine and imposing aspect

"Now I am at the meeting-hall of the blessed. One of them comes to meet me-he takes my left handnow I walk as fast as if I had wings-I have but ten more steps to ascend-in a few minutes I shall reach the top. With the angel that accompanies us I cannot speak; but he appears very friendly to me. Now I enter the hall, and my new guide has left me; he is a teacher, and places himself at the head. In the centre of the hali stands a golden column ; several chandeliers are also suspended from the ceiling, serving as an embellishment only, for the hall is refuigent with light and clearness. The number present is

small compared with the size of the hall, and yet my guide tells me there are persons here from all nations and religions of every denomination on the face of the whole earth.

"Now 1 am conducted by my two guides through an admirably beautiful garden; the flowers and trees here are inexpressibly charming, and the sweet odor they exhale is refreshing."

During this walk she again mentioned the small herb, requesting her brother to pluck it for her, distinctly indicating the spot where it was growing; at the same time she remarked that grape-vines cut fine and boiled, used as a foot-bath, were very strengthening to the limbs.

"I am permitted to look down upon our earth; it appears as if I looked through a window; the size of It appears not larger than a ball such as children play with, and looks blackish. I should not have observed it, if my guide had not pointed it out to me; it does not shine with any light like the moon."

Thus terminated her journeys to Jupiter. FIRST JOURNEY TO CERES.

On the 9th of December, at half past twelve, she performed her first journey to Ceres; saying in order to do so would require ten minutes. As soon as she had reached Ceres she said. " My journey thither was very quick, and my return will be more so; but now I have arrived, my progress is comparatively very slow; else how should I be able to see any object whatever? In two minutes I shall arrive at the gate of the city: in this region I see no mountains; the whole country around is perfectly level; but plainly do I see some towns glistening at a distance, and also some small forests. The city which I now enter is called Gilliath every one I see is more and more beautiful. On the gate and buildings little towers are erected, which are oval above, and shine with the greatest splendor. The city is long, but the streets are not wide; the pavements of the city are of all colors, and the stones are so handsomely fitted into each other, it appears to me as if the whole of them consisted of but one; but this is an illusion, because every one of these reflects the rays of its own color; and the whole has so fine an effect that it cannot be sufficiently seen and contemplated. The tops of the houses, which would be called by us roofs, appear to be very flat; yet they are not so-being of a concave form, and shining with light and brilliancy. I am again unable to express my admiration-if I had millions of tongues I could not describe the least of all these beauties; therefore take it not amiss if I talk of nothing else but heavenly beauties, and do not become tired of them.

"I now enter the meeting-hall-this, too, is not very full; there are four teachers present; they are just singing a hymn, of which, however, I can neither state the melody nor the text. The gracious looks, the harmony and reciprocal love which are visible here, I am incapable to express. I walk about amongst them in this my simple dress, and yet every one is affectionate and affable toward me." Other journeys were made to Ceres.

JOURNEYS TO SATURN AND URANUS.

From the 18th to the 29th day of December she via. Ited Saturn and Uranus twice each day. The rumor had been spread abroad that she would now suggest medical remedies to the sick, which caused her to be so frequently applied to that the house of her parents was filled with strangers. Of the remedies indicated by her none are here mentioned, as the receipts were put into the hands of a physician for examination at the time.

These planets, Saturn and Uranus, she described as follows: That they resemble worlds containing hills valleys, mountains, forests, rivers and lakes, cities and gardens, and many buildings standing by themselves and that the angelic spirits were very numerous; she also stated that there were gardens and mountains close by the cities, and that these stars were in no respect inferior to Ceres, but in some particulars more perfect. During these visits she often mentioned things as remedies for the sick, which no one believed possessed the least medical virtue-but which proved to be speedily serviceable to those who applied them.

DECEMBER 3, 1887.

lights of heaven and the blessed angels as well as the state of the unhappy, etc.

Although two reporters were engaged in recording what she said while she was in the regions of departed souls, yet it was not always practicable to take down every word.

From her first guide she received several visits ; but he performed no more journeys with her. During his presence, which each time became shorter, she stated some remedies. On the 15th of January she commenced using the remedies she herselt had suggested, which produced the most happy results. True, she continued to fail into short slumbers, but they were each time shorter and less profound; her faculty of second-secong decreased faster than it had increased, as had been predicted by her.

At the termination of her last sleep, she said : " My guide tells me that although he will frequently visit me, yet he shall no longer render himself visible to me,'

THE WONDERFUL COUNTRY.

There once was a time when, as old songs prove it, The earth was not round, but an endless plain; The sca was as wide as the heavens above it— Just millions of miles, and begin sgain. And that was the time—ay, and more's the pity It ever should end i—when the world could play, When singers told tales of a crystal city In a wonderful country far away.

But the schools must come, with their scales and measures. To limit the visions and weigh the spells: They scoffed at the dreamers with rainbow treasures, And circled the world in their parallels: They charted the vales and the sunny mexdows, Where minstreis might ride for a year and a day; They sounded the depths and they plerced the shadows Of that wonderful country far away.

For fancies they gave us their microscopies; For knowledge a rubble of fact and doubt; Wing broken and caged, like a bird from the tropics, Romance at the wandering stars looked out. Cold Reason, they said, is the earthly Eden; Go, study its springs, and its ores assay; But fairer the flowers and fields forbidden Of their wondering country for away

Of that wonderful country far away. .

Nay, not in their Reason our dear illusion, But truer than truths that are measured and weighed, Ohi land of the spirit i where no intrusion From bookmen or doubters shall aye be made i There still breaks the murmuring sea to greet us On shadowy valley and peaceful bay; And souls that were truest still wait to meet us In the wonderful country for away

In that wonderful country far away. -John Boyle O'Reilly, in Soribner's Magazine.

New Publications.

THE RUSSIAN REFUGEE. A Tale of the Blue Ridge. By Henry R. Wilson. Flotion is properly but gauze drapery through which the lineaments of the real figure may be detected.

teoted. 'Pygnics aro pygnics still, though perched on Alps; And pyramids are pyramids in vales. Each man makes his own stature, builds himself: Virtue alone outbuilds the Pyramids; Her monuments shall last when Egypt's fall.'' -Night Thoughts.

12mo, cloth, pp. 610. New York : Thomas R, Knox & Co.

This new book is clear in its teachings of loftily conceived truths, deep in philosophy of life, and appreclative of the inner presence and workings of the spirit in all phases of human existence. The dentral figure, the Russian Refugee, is a man who, self-exiled from his native land, knowing that his radically progressive views and his irrepressive desire to impart them to others placed his life in extreme danger, made himself a home in a secluded cave. By a singular and fortunate, though at first sight an unfortunate occurrence, the only child of a widower, a daughter. became knowing of his place of retreat. The events that follow are too numerous, deep and interesting for us to detail with any show of justice to the author and his admirable work, and we must refer our readers to the book, as one in which they will be intensely interested and from which they will gain much instruction.

The subject of reëmbodiment is treated upon with much lucidity and in a manner that will prove satisfactory to many who have found it difficult to intelligently view it. The phenomena and philosophy of Spiritualism are recognized throughout and presented attractively. The science of healing is dealt with from the standpoint of reason and common sense ; in word, it is a book that will please and edity every Spiritualist.

A BUNCH OF VIOLETS Gathered by Irene E. Jerome, Author and Designer of "One Year's Sketch Book," "Nature's Hallelujah," and "Message of the Blue Bird." 4to, cloth, emb., full gilt, illustrated. Boston: Lee & Shepard. Æsthetically fine in text, illustrations and med

contented aspect than that had worn. Gradually it dawned upon him that it must be himself who was imaged there. He examined his hands-they were smooth and unwrinkled; his garments-these were finer in texture, more cleanly in appearance than he had supposed, while the fragrant scent of flowers filled every portion of his being.

CHAPTER VIII. FRUITION.

He turned to his companion. How sweet and fair she was, and how her snowy draperies, girdled by their belt of golden light, enhanced the beauty of her form. As fair as an angel, as beautiful as a dream, in all his fancies of heaven Farmer Corning had never bictured such a place or such a being as he now beheld.

"Come," she smiled, "you are all right now; the old age, the weakness, the discord of physical life, have gone; all the strength of mind, ill or unfortunate, but all appeared to be blest the wisdom of experience, the heart-love that you gained from the past, remain to make you ever young and vigorous in spirit. New scenes await you with the one of all others you have loved."

Humbly, like a child, he suffered himself to be led away. The fields and blossoms and the view, but as they passed from sight his guide remarked: "You will have the power of re- had grown out of the illiterate conditions visiting those scenes and of entering into the you desire. I often go there myself, for while we have plenty of flowers elsewhere, such as are found there seem of the greatest value to attendants of those children, but there are trained, loving souls, who give the best of care and instruction to their wards."

On they sped, until they found themselves amid broad fields, in what seemed to be a pleasant country town. The dwellings were low, spreading over a large tract of ground, vinecovered, and wearing an aspect of comfort and good cheer. Before one of these they paused; its doorways were wreathed in flowers, and at | helped them to comprehend and to grow. the sides and as far as the eye could reach were piled stalks of grain and corn and fruits of stances and surroundings exerted a refining inevery kind.

"The respers have reached here before us," said Susle, stepping back to make way for a speech became more polished and correct, handsome, dark-eyed lady, who now appeared in the path, and whose hands were outstretched | ulated with a sweetness and dellosoy unknown toward the master of this fair domain, who, all unbeknown to himself, had come to claim his | ful acts became a part of the dally conduct of own. As his eye fell upon the new face, upturned to his a flash of joy suffused his coun-tenance, and, with the cry, "Sarah | my wife ! my bonny, long lost wife !" he selzed the new found nothing to deplore in the deportment or comer in his arms, and wept from the very exuperance of his emotions.

We will draw a yell over this meeting. It is the supreme hour of two lives, and out with which stranger eyes have nothing to do. The man who had lived on earth to the good, unpolabed to his surroundings. Though at though words and adding for a time his had have yet and investigation on the stranger eyes have nothing to do. The man who had lived on earth to the good, had have yet and investigation on the stranger eyes have nothing to do. The man who had lived on earth to the good, had have yet and setting for a time his had have yet a though for a time his had have yet a bindly, cour-ding sting to do.

Naturally it followed that such circumfluence upon the entire life of those they reached. As the mind expanded in knowledge, while even the tones of the voice became modto them on earth. Gentle courteales and graceeach one, so that had an exquisite from the most polite circles of aristocracy on earth entered this pleasant community he would have in the intelligence of the people.

James Corning did, not feel ill at case with

whether she saw any of them? She replied that she did, and although they were considered in our world as learned and highly gifted men, their employment consists only in the teaching of children.

"I must tell you that folicity has a great significa tion ; so that if each drop of the sea should change into tongues, it would be impossible to express the tranquility, pleasure and happiness of the blessed, one moment of which is worth the splendor of the whole world.

"Bring my two brothers, C---- and F----, who are both beginning their worldly career, to me, that I may tell them how they should conduct themselves-for my guide tells me they are his brothers, as well as mine; I feel a great concern about their eternal welfare. The words which I put into your mouth you will repeat to them, and impress deeply every word which say on their minds."

She then directed to them, alternately, such energetic admonitions, that not only her brothers, but all that were present, could not refrain from weeping After this, she urgently admonished her parents to educate their children, in the first place, with love; adding, "My guide tells me the number of parents who have ill-educated their children, and by bad example have led them astray into the commission of sin, cannot be counted. Ah! dear parents, think of the condemnation you may bring upon yourselves You know the evil will not remain with you, but will even descend to the fifth and sixth generation."

After a little rest, she voluntarily resumed, as fol lows:

"Bomnambulism is of a three-fold character; those subjects who are allowed to have guides are more highly privileged than others."

She then gave intimations that an impending and important event was approaching, but did not state the period, and only added, " Watch and pray." Thus ended the trance.

THIRD JOURNEY TO JUPITER.

Dec. 2d she performed her third journey to Jupiter. As she approached the city which she was this day to visit, she observed : " The name of this city is Gideon Now I have passed through the city, and am again conducted into a building situated without, called the Meeting-Hall. The building is magnificent. Here are six teachers, who are very beautiful, their faces and garments bright and shining. The number of those present is by no means large; they do not sit very lose to each other."

Continuing, she said :

"In order to answer more fully the question that has been put to me, I must say, in the first place-Children and old people, without exception, have their guardian angels; but those who deny a God, and consequently do not acknowledge the immortality of the soul, cease to have a special guardian 'angel, because they can no longer be of any use to them. Now I am led out of the hall, and my return begins.

"I am again conducted through a garden which still surpasses the others in beauty, though everything, as it regards the flowers, trees and walks, resembles the former. A small herb is again shown to me, which grows in our garden ; but only the leaves of it can be used as a remedy." My guide is by no means fond of anything terrestrial, and it is only by great solicitation that I can obtain a knowledge thereof."

"The somnambulist's last journey to Jupiter was on

JOURNEY TO THE SUN.

Dec. 30th she fell asleep, but breathed with great difficulty. When the clock struck twelve, both her guides appeared to her, whom she received with great serenity; during her journey she moved her lips continually, as if conversing with them

"Now I am in the Sun. It is an uncommonly large body, and it appears to me as if instrumental and vocal music pervaded every part of it. It is very plain why I am obliged to have two guides for my journey to the Sun and the New Jerusalem, for I have to grasp them both very firmly; because I am hardly able to bear the glory I now behold. I believe if it were possible for my spirit to be dissolved it would do so now, at the sight of these great and glorious beauties. My two guides smile at my expressions of wonder and admiration, and my brother tells me that if all the glory which exists in the Sun should be shown me, my spirit alone, unconnected with my body, would not be able to bear it; and that only a very small part of the regions of the children would or could be shown me. The climate in the sun is refreshing, and very pleasantly warm.

"Now I approach the city into which I shall this day be conducted. The sound of jublice, singing and mu sic bumbles me, and fills me with transport. The walls of the city glisten as if strewn over with pure dust of gold. It is called Jara. The buildings are very high as well as the windows, reflecting rays of light and beauty indescribable. This city is of great extent the streets through which I am conducted, though not very broad, are beyond measure beautiful. In the city are a great many angels, many of whom have come from our earth.

"I am conducted into an immensely long and broad building, just without the city, inhabited by infants, who, although they were brought into the world still born, are here living souls. . These have their teachers and nurses. Many of them skip and jump about like little lambs, but the greatest number are seated on beautiful seats. They are not much larger than they would be according to their ages in this world. A more charming scene no one can imagine than this offered by these blessed little spirits, skipping about amongst each other, and rejoicing as they do in such numbers, and so loving withal. My guide directs my attention to children of all nations, and of all religions; in a word, from every region of the globe. He tells me further that here I behold by far the smallest number of children of this description, there being a great many more such buildings in the Sun where children realde."

After a short pause she continued .

"I have asked my guide whether the size of the children remains what it is when they come into this world; or whether they continue to grow, etc., to which he replies, ' You might in regard to this have known from me, having on earth lived only six years and a few months. The children also grow in their mental powers as well as in their bodies, and arrive at the same stature they would have attained if they had remained on earth." In their formation all children resemble each other very much, yet they are not allke. "Let no one believe that to rob, cheat and overreach The somman buffist's 'last' journey to Jupiter was on the sin of December. Immediately after, the arrival of her guide the requested that this day she might be latt eatifuly immediated, with questions, is being her intention in state everything that would be spermitted. "I and arrived) and an at the gate of the city to pillars whereout are of a shining him dolor i the city to called Israel a the gate mich cross the intention and the permitted in and the same, so my guide tells, no., I cannot pillars whereout are of a shining him dolor i the city to called Israel a the gate mich cross the intention and markets beauty. The cities are not an over beauty with inspirition (the set

cal execution, this volume will be sought for by every one who would bestow upon a friend, during the holiday season, a token of their esteem that will cause the recipient to long hold them in kind remembrance. The author's previous volumes, similar in character and equally attractive to persons of good taste, have had an extensive sale, and this will be classed among the leading popular gift books of the season. It is a quarto, ten by twelve inches, full glit covers, emblemtically embossed, with gilt edges, and enclosed in a box.

BAKEB'S DIALECT SEBIES OF RECITATIONS IN Prose and Verse. Edited by Geo. M. Baker. Yankee, 18mo, paper, pp. 137. German, French and Scotch, pp. 137. Negro, pp. 183. Irish, pp. 129. Boston: Lee & Shepard.

As sources of entertainment for few or many during winter evenings, the above are peculiarly well fitted. supplying the best readings and recitations in each dialect, and in variety adapted to any and every occasion. The same publishers also issue the four in one volume, cloth. We have also received from them the Grand Army Speaker, pp. 149.

BOY'S HOME LIBBARY: Julian Mortimer. A Brave Boy's Struggle for Home and Fortune. By Harry Castleton. 16mo, paper, pp. 248. Adrift in the Wilds: or, The Adventures of Two Shipwrecked Boys. By Ed. S. Ellis. 16mo, paper, pp. 279. New York: A. L. Burt. The above are numbers two and three of a monthly

series of books claiming to be of exciting and adven turous interest, yet of a sound moral tone, inciting to whatsoever things are pure and noble.

MINIATURE GIFT BOOKS .--- Lee & Shepard, 10 Milk street, Boston, have published an edition of their illustrated series of Hymns, Baliads and Poems, lilliputian in size and full gilt bindings : exquisite gems for rious Song of Old," "The Breaking Waves Dashed High," "Gray's Elegy," "Bing Out, Wild Bells," Why Should the Spirit of Mortal be Proud ?" " It was the Oalm and Blient Night."

UNITED STATES LIFE SAVING SERVICE. An-nual Report for the Fiscal Year ending June 80th, 1886. Svo. cloth, pp. 550. (Washington, D. C.; Gov. Printing Office.

The number of disasters within the scope of the Lite Saving Service's operations during the year was 467, endangeting the lives of \$,074 persons, of whom 3,045 were saved, 29 lost. This report gives, with other matter, instructions to mariners in case of shipwreck, a list of life-saving stations, and directions for restoring the apparently drowned. Astro-

RECEIVED: NATURAL LAW IN THE BUSINESS WORLD, by Henry Wood, pp. 222. Boston: Lee & Blepard, publish-ers. New York: Ohas. T. Dilingham. 1857. VICE's ILLUSTRATED MONTHLY, for November; James

Vick, Beedsman, Bochester, N.Y. PRIMARY FRIDAYS. Original and Selected Recitations for the Little Ques, No. 8, 18mo, pp. 89. Ohicago and Boston: The Interstate Pub, Co. 01016, 104

PUNOTUATION VS. GEOGRAPHY .- The followng very ourlous case of far reaching results

ing very ourlous case of far-reaching results from defective punctuation is vouched, for by the Royal Geographical Society : just of "Manchotria is a paradise on the borders of China. "Manchotria is a paradise on the borders of China. "Bauenoothis is a paradise on the borders of China. "Bauenoothis is a paradise on the borders of China. "Though a luxerious and Invariant land, it has, how-treet, for years (been considered a country of see and show, and all because its areas mountain is misspell "During pail shan for China pail-than." The faited is the white puncher appendix the ison white mountain is bowever means perpetuit, and misspell the appendix countain the appendix of index for a land write a second street in. Charas. bowever means perpetuit, the ison white mountain of must pe cold and specifies, for the providers con-chinge for a land write a second the second in the sooi index for a land write a second to be provided to be writed that second the second of states in the second to be writed in the treatment of states in the treatment in the writed by the second write a second to be second to be writed that the damage of states."

DECEMBER 3, 1887.

Written for the Banner of Light. IN MEMORIAM, NOV. 16th. BY M. T. SHELHAMER.

Dear, precious soul, that shines on high Like some great star of radiant light, We strain our earthbound gaze afar-Of thy estate to gain a sight; The world's long shadows, cold and dim, Cast flickering bars across the road; We cannot see the rainbow path That leadeth to the King's abode. The night was dark and chilled with gloom When thou didst lay thy burden down; Thy cross was heavy, and it fell, But left to thee the victor's crown. The wires flashed forth the sad'ning news To all on earth who loved thee best; But softly through its lines they read: "God giveth his beloved rest." Thy deeds were fair as morning beams:

Thy thoughts as pure as snowflakes white Thy heart was ever calmly cased In Truth's own armor, clear and bright. And when thy summons came to join The strong battalions of the Lord, Thy spirit answered to the call In Love's divine and sweet accord.

Oh! King of Peacel Oh! Lord of Life! We bow in wonderment and awe Before thy majesty sublime,

Beneath thy grand, unwritten law. The friend we value is not dead-His soul forevermore shall live; We yield him to thy matchless care. So far beyond what we could give,

And, as thy blessings on him fall, We worship thee as God of all.

Banner Corresyondence.

New York.

NEW YORK CITY .- Fred M. Ashby writes : " The meeting of Spiritualists at No. 57 West 25th street, Sunday, Nov. 13th, was of more than ordinary interest. The meetings began some months ago, and are conducted by Prof. Van Horn, ably assisted by the medium, Mrs. H. C. Lewis and little Fanny Negley, the child organist. Much interest is manifested by the large numbers who attend, and it is hoped Spiritualists will become awakened to the importance of organizing similiar gatherings for the spreading of the beauti. ful Spiritual Philosophy. A new and very powerful medium made her first

public appearance in the person of a lady, who is controlled by E. S. Wheeler and by Charlotte Cushman. Spirit Wheeler announced that his mission would be to harmonize the dissensions among mediums and to elevate to a real spiritual plane those now engaged in the work. The medium, whose name is withheld, gave her experience, which was deeply interesting. She is a dearly beloved wife, and has a little boy who is the idol of her heart. Perfect harmony reigned in her home, and even the presence of her own dear mother seemed sometimes to be irksome, so reluctant was she to come away from her selfishness and do her part to lift up the weary and oppressed. One day while sitting in her room arranging a ball dress, she was impressed to go into the next room. She resisted, but finally compiled, to rid herself of what was to her an absurd and troublesome idea. Reaching there, she was compelled to place her hands upon a small table. when it instantly turned into her lap.

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'Nonsense,' I said, 'this is but the undiscovered force mentioned by Edison. If you are spirits, take the ring from my finger,' and I held my hands closely to my side. In spite of every effort my hand was torn away from my side and the ring put upon the table. I then said, ' If you are a spirit, who are you?' and I named many who had passed away. Finally I said, ' I will call you Philip,' one who was very dear to me, but who had disappeared years before and left no trace. Instantly the room was filled with light, and I was forced to take pencil and paper and write, " Yes, I am Philip ; write to Mersey, England, [naming an address], and you will learn the particulars of my death." Then my own dear father, a pure, good man, and one who loved his only daughter as only a good man can, wrote : "My daughter, you have been selfish ; you must help the higher powers to elevate humanity, and become a medium. 1 give you five minutes to decide. If you decide against us I will leave you and never return." I rebelled ; I, who had always looked upon mediums as a very bad class of people to be avoided ; but that sorrowful voice of a dear father, saving, " Shall I leave you? shall I leave you?" melted me, and I said, "No, do not leave." Night before last I said to E. S. Wheeler, " Take me and do with me as you will." The remarkable dramatic force and clear reasoning of the lady's control leave no doubt but what much good will come from her labors.

BANNER LIGHT. \mathbf{OF}

on several occasions, when an opportunity was afforded of conversing with his control on subjects of interest; on one of these occasions Dr. F. was controlled by Spirit Edgar Allen Poe, and resited a very fine oem, similar in rhythm to ' The Raven.' Our audiences are generally good, and are com-posed, to a large extent, of people who are yet in the

churches, and to these the radical utterances of our speakers at times seem terrible: but, like the skillful surgeon, they hurt but to heal. A few visits to our hall generally open the eyes of the creedalists to truths they never dreamed of before, though a comparatively few are brave enough to acknowledge them."

NEW LONDON .-- Samuel Jordan writes : "In the BANNER of Nov. 19th you say a correspondent makes a curious statement regarding what he recently wit-nessed at a materializing scance in Boston. I wish to say that on the evening of Oct. 0th I was at a séance at the Berry Sisters', 55 Rutland street, in your city, and witnessed a materialization such as that correspondent describes so well. On the 13th of October 1 was again at a séance at the Berry Sisters' with my niece, Emma Ware, and her spirit control, 'Blue Bell,' came in the same way. It was curious, but neverthe less a fact."

New Hampshire.

MANCHESTER .- Fred L. Hildreth writes : " Being in this city, Nov. 18th, I had the satisfaction of listening to fine discourses given through the instrumentality of Jennie K. D. Conant. from the land of Scott and Burns. The attendance in the afternoon was small, far more so than the lecture deserved though that of the evening was an improvement. Her control claimed that the lives so fearlessly given to death in Ohicago, two days previous, must have had some grander motive than murder and bloodshed. Her utterances, though partaking of the dialect of her native land, were clear and concise. Our societies should give her what calls they can, and by so doing, while benefiting themselves, help a worthy worker in the field."

SEABROOK .- A correspondent informs us that Charles W. Hidden, the well-known pupil of Dr. J. A. Merrill, of Newburyport, gave a fine entertainment in magic at the Town Hall on Thursday evening, Nov. 17th, under the auspices of the Women's Relief Corps, before a crowded house. Of his powers exhibited on that occasion the Newburyport Herald of the 19th SAYS:

says: "The stage was handsomely set, and every number on the programme was applauded. Mr. Hidden's singing of Emmet's cuckoo song brought down the house. Instead of the conventional wooden figures, he introduced a large Arctic owl, which sang, or ap-parently sang, the cuckoo parts, and did nightingale trilling with clever effect. The performance closed with the mysterious 'Hindoo box,' which also proved a taking hit. Mr. Hidden was assisted by Mrs. Louise A. Roeding and Miss Klin M. Bradshaw, while Mrs. Dr. Feilows and Miss Annie O. Reed presided at the organ during the musical numbers."

California.

SANTA ROSA .- J. V. Aldrich writes: "The cause of Spiritualism is progressing slowly on this coast There are a great many that investigate it in a secret way; as it is unpopular here very many are alraid to do so openly, for fear doing so will injure them in a business point. Many private mediums are being developed that but few know anything about. So the work is going on slowly but surely. The good BAN-NEB grows brighter and brighter as it grows older. I don't know how we could do without it, as we were one of its first subscribers. May it always live to cast its beams of light and knowledge upon the world."

Illinois.

CHICAGO .--- "Cella" writes : "On the evening of Thursday, Nov. 17th, at the residence of a prominent journalist, assembled a company of over sixty persons, including the editors of some of the newspapers of this oity, several gentlemen whose labors are in the pulpit, and many of the representatives of the higher and in-tellectual classes of the city, to witness the phenomena occurring through the mediumship of John Siater. The effect of this one hour, devoted to the demonstration of spirit power, can better be imagined than described. Nearly all present were more or less ignorant of the phenomena of Spiritualism."

Report of the Mass Convention of Spiritualists held at East Wallingford, Vt., Nov. 4th, 5th and 6th, 1887.

Convened in "Todd's Hall" at 2:30 P.M. Friday, the ith, and an organization effected by the election of

Verifications of Npirit-Messages. P. O. BICHARDS-MRS. PASCO.

It is with pleasure I verify the message given though the mediumship of Bro. Fletcher, of POLLY CARPENTER RICHARDS of New Hartford, Ct., also MRS. PASCO of Hartford. Mrs. Pasco was a noble woman, and the first one to go upon the public platform with me. Polly Carpenter was the wife of Marcus Richards of New Hartford. They were devoted Spiritualists, and lived about five miles from my old native town, Barkhamsted. On the old place now live George and Carrie, brother and sister, children of Marcus.

The messages given through Bro. Fletcher are truly beautiful, and thousands will rise up and call him blessed. Very truly yours, DR. H. F. MERBELL. MEGO.

I noticed in your issue of Nov. 5th, 1887, a communication from MEGO, Mrs. W. H. Allen's control, 268 Washington street, Providence, R. I. Being for the first time at the Banner of Light Circle Room about three weeks previous. I made a mental request for Mego to convince me of her presence, through Mr. John William Fletcher, the medium. She did so, to my surprise, and I thank so noble a spirit for manifesting herself to me at your Free Circle.

JOHN F. BASSFORD. 404 East 79th street, New York, Nov. 14th, 1887. MARY BELL

In the BANNER OF LIGHT of Oct. 22d there is a communication from MARY BELL, who resided for a time in Painesville, Ohio, and was highly respected both as a lady and a medium of excellent powers. The persons whose names are recorded below testify to their being well acquainted with the deceased. She died in Mantua, as she stated. A. PEPOON.

MRS. M. ROGERS. LILLIE FRAZERA MRS. FIDELIA FLORENCE. MRS. M. H. COLBY. MRS. M. E. COUCHA.

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Painesville, Ohio, Nov. 16th, 1887.

Passed to Spirit-Life, From Marathon, N.Y., Oct. 1st, 1837, Willard E. Stock-

Well, aged 58 years. Ho was a firm believer in Epiritualism, and his faith was a great comfort in his sickness. He longed to go, as his be-lief gave him assurance of a brighter home. Ho was a con-stant reader of the BANNER OF Light for many years, and was always ready to speak his belief. Although his spirit has gone to join the loved ones in the other life, the seeds of truth and kindness he scattered along his path will spring up and blossom, and his work will follow him. COM. well, aged 58 years. сол'

From Monroe, Mass., Oct. 15th, Lucian L. Sumner, aged 55 years and 1 month.

He was a firm believer and worker in the cause of Spirit-ualism; was also a good clairvoyant medium. COM.

[Oblivary Notices not exceeding twenty lines published gratuitously. When they exceed that number, thenty cente for each additional line will be charged. Ten words on an average make a line. No postry admitted under this heading.]

THE

NEXT WORLD INTERVIEWED.

BY MRS. S. C. HORN, Author of "Strange Visitors."

CONTENTS.

CONTENTS. Proface, The Next World. Prince Albert, "England and the Queen." Harriot Martineau, "Life in the Spirit-World." Obaries Kingsley, "Reform in Spirit-Life," Judge Edmonds, "The Two States: Real and Ideal." Judge Edmonds, "Rich Men of New York." John Stuart Mili, "Immortality." Horace Greeley, "Home of Hornee Greeley," Professor Agassiz, "Evolution." Scrotary Seward, "Bitakeamanship from a Spiritual Stand point." Huiwer (Lord Lytion), "Metempsychosis." Titian, "Art Notes." Abraham Lincoln, "My Passage to Spirit-Life." Charlotte Cushman, "Death by Fire." Edwin Forrest, "Present State of the Drama," Charlotte Cushman, "Charistmas Carols." HansChristian Andersen, "The Story of the Great King." Georges Band, "Dhateau in the Midst of Roses." Mirs. Gastell, "The Spirit-Bride." Fennimore Cooper, "LoneStar, an Indian Spirit's Story." Herodotus, "Pre-Historio Shan." Geo, Smith (Assyriologist), "Explorations; Assyrian and Spirital." Dr. Livingstone, "Leaves from my Spirit Journal." Victor Emanyed, "Leaves from my Spirit Journal."

Boirtual." Dr. Livingstone, "Leaves from my Spirit Journal." Victor Emanuel, "Laives from my Spirit Journal." Victor Emanuel, "Laives from the Church." Pope Piu Nono, "Bless, and Curse Not." Thiers, "To the Republic of France." G. H. Lewes, "Epico of the Soul." William Howitt, "Christianity and Spiritualism." George Thompson, "A Call to Freedom." Princess Alice, "An Appeal on Behalf of Children." Raiph Waldo Emerson, "Philosophy: Ancient and Mod-ern."

Miscellaneous.

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The tests given by Prof. Van Horn and Mrs. H. O. Lewis were very clear and interesting."

Massachusette. NEW BEDFORD.-Wm. F. Nye writes: "The season's lectures in this city commenced on Bunday, Nov. 20th, Mrs. Emma Jackson, of Acushnet, Mass. speaking for us afternoon and evening. Her audiences, though not large, met in the spirit of harmony and good feeling, and all were happy in relinion greetings, and ready to do their part in sustaining a series of Sunday lectures through the winter.

Our hall is one of the most central, commodious and pleasant in the city. It is proposed to collect a ten-cent fee at the door, toward the support of these meetings, while some twenty-five 'free will,' not Baptists but Spiritualists, pledge themselves to meet a deficiency should one occur.

Mr. Thomas Thompson is one of our young athletes in the spiritual ranks-no longer a 'doubting Thom' as,' as he once was-and we propose him our standard bearer in this, our annual march, while a good num ber of us ex-leaders are self-appointed upon his staff. Mrs. Jackson takes her subjects for lectures and poems from her audiences, On this occasion they were 'Organization,' 'Harmony,' 'Live and Let Live,' which her controls happily blended in one discourse. At the close of each lecture Mrs. J. goes among her audience, taking many by the hand and giving them well recognized tests, the state of the stat

At the close of such locity Rx 5, goes among her mines at state under a life state under

Opening remarks were made by the President, who then called out Mrs. Crossett, and an interesting intro-ductory address was given by this genial and gifted lady. Excellent music and singing were given by the oboir: Mrs. Florence Ely of South Wallingford, Miss Ada Smith and Mr. Myron Ackley of Shrewsbury, and Miss Buffum of Wallingford as organist. Geo. A. Fuller, of Dover, Mass., was next called out, and he addressed us in a powerful and logical manner. Lucius Colburn then gave us some acceptable remarks. Music and song closed the session. *Evening*.—Called to order at 8:20, the President in the chair. Music and song. After an improvised poem and eloquent remarks by Mr. Joseph D. Stiles of Weymouth, Mass., he turned to me and said : "Mr. Secretary, I see over your head a spirit who seems much pleased to be here, and he thinks you will recog-nize him; and flashing right out before me I see the name of Kendail Taylor. Do you know him?" "I do; he was Postmaster at Proctorville many years." Mr. Stiles said : "He is much pleased to be recognized "; and then gave the name of Osgood Parkhurst, which I also recognized. SATUBDAY, NOV. 5TH.

 I also recognized. Twenty names were given at this time. All recognized.
 SATUBDAY, NOV. 57H.
 Morning.—Called to order at 11 o'clock, Mrs. A. W.
 Orossett presiding. Conference opened by Mrs. L. S.
 Manchester of West Randolph, followed by L. O. Weeks and others. Address by Geo. A. Fuller; theme. "The Origin of the Ohristian Religion." In the course of his remarks he portrayed to us in language eloquent and beautiful the glorious onward march of Free Thought. Afternoon.—Came to order at 2:20. President Priest in the chair. Minsic. Conference opened by Dr. S. N. Gonid, of West Randolph, followed by A. F. Hubbard, of Tyson, and others. Song." God Knoweth Best," after which Mrs. L. S. Manchester gave us one of her best lectures, which was listened to with the closest attention. Mr. Stiles gave a poem of merit, and names of twenty-one spirits present.
 Evening.—Called to order at 8; the President in the chair. Music.—" When the Mists have Cleared Away." This session was almost entirely occupied by Mr. Stiles as a test scance. After a poem and interesting remarks be gave forty-six names. Remarks by A. F. Hubbard, Dr. E. A. Smith, of Brandon, and Dr. S. N. Gould, closed the services. BY PROF. H. M. COTINNEED, A. M. The author in his preface says: "1 wroto it for mothers and young ladies of age, because such books, purposely composed for them, are an exception to the rule, most of pedagogic works being written for teachers, scholars, er men in general. In order to make it more palatable to he fair sex, I composed it in the form of a correspondense, putting the principles of education into the mouth of a mother. My wile was the model for my letters. In every letter I saked mysell if she would have spoken or written that way. If, nevertheless, I missed the true womaaly style, the isdies may pardon my assumption." Price \$1,25; postage 6 cents. For sale by COLHY & RIOH.

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A Lecture Delivered by PROF. ALFRED R. WALLACE, at Motropolitan Tem-ple, San Francisco, Cal., Sunday Evening, June 5th, 1887.

This Pamphlet embodies, in clear typography and con-venient form, the first and only discourse delivered in America on the subject of BritituAtlem by this wildly-known English Scientist during his recent visit to our

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

Chilms of the Acew Disjematics upon the constraints and the the present age. It is just the work to scatter broadcast through the coun-try at this senson, when, the recreations of summer ended, the public mind is renewedly applying itself to labor, thoughts and reflection.

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LIGHT. OF BANNER

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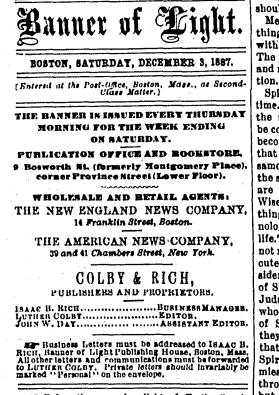
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SPECIAL NOTICES.

APP In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the commun cations (condensed or otherwise) of correspond-ents. Our columns are open for the expression of imper-sonal free thought, but we cannot undertake to endorse the varied abades of opinion to which correspondents give

the varied shades of opinion to which correspondences attenance. AFW we do not read anonymous letters and communica-tions. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot un-dertake to return or preserve manuscripts that are not used. When owryapers are forwarded which contain mat-ter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article be desired specially to recommend for perusal. AFW ben our partons deduce to the address of the BANNER changed, they should give us two works' previous notice, and not forget to state their present as well as future ad-dires.

alleras, 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.



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

Two Timely Discourses.

In two recent discourses of Mrs. Cora L. V Richmond, at Chicago, on "The Enemies of Spiritualism," and "The Stupidity of Ignorance," there are numerous timely criticisms of those who affect to be over-wise in their day and generation, besides a broad and comprehensive survey of the truths of Spiritualism itself, such as it is just now peculiarly instructive to read. The first named discourse opens with a paraphrase of Job's exclamatory wish | life, and does not claim to be inspired, yet dethat his enemy had written a book: "Oh! that | clares inspiration impossible; but let a genius a commission had been appointed to make a appear in poetry or painting, and every one report upon my shortcomings!" She rightly | makes haste to pronounce him inspired ; the said that no one could be a greater friend to any truth than he who sought to do it harm. | the man of theology declares inspiration im-This is why the blood of the martyrs has been the seed of the Church. If mistakes and blun- who rejects the accepted standards in the inders have been committed in the name of Spir- | terpretation of the old creed, who sees the gositualism, the cause is destined to survive and pel in a new light, and seems illumined with under the handling of its enemies. For instance, was it necromancy, or sorcery, of Transfiguration? Was not Christ then a authority to give it recognition. So, too, in ton's attempt to lessen the value of Zöllner's necromancer, and the angel that accompanied the realm of scientific knowledge, the man of him? And were not Moses and Elias guilty of science cares for no other subject than the par- ness. These remarks, as given in Light, we violating the Jewish law in that respect? Who | ticular one which engrosses him. Offer him a was it that appeared to John on the Isle of proposition outside of his special line of study. Patmos, and bade him not to fall down and | and he is bigoted enough to declare it imposalworship him? The angel appearing assured ble. He refuses to give it oredence. He John that he was not God, but a fellow-ser- says it contravenes natural law; that it vant. What was meant by the question : "Are they not all ministering spirits?" if spirits cannot minister at all? If it is necromancy to have ministering spirits, then why say in Christian teaching that there are ministering spirits, thereby proving that Spiritualism is like the manifestations recorded in the Bible? Whence has Dr. Talmage received his information concerning what life is in the next world, if the gifts of the spirit closed with the inspiration of the Bible and he has had no message since that day? In the New Testament there is nothing said about what the people do in the other world, while in the Old Testament there is hardly any reference to immortality at all. Then how does he know what he so freely speaks about? Has he been borrowing from the works of Satan ? Has he been taking some of the apiritualistic messages and weaving them into his sermons? For he openly declares that those who are intent on any science, or the pursuit of any knowledge, will doubtless have opportunity there for carrying it forward. He declares that they may feel an interest in what is taking place on earth. He says that those who were healers and physicians here will still be interested in healing, and may return and minister to man. If this is not necromancy, it is certainly Spiritualism. Dr. Talmage has turned "state's evidence" against himself. The report of the "Seybert Commission" no less works for the advancement of Spiritualism. It can well afford to endure all the mistakes of its friends, when its avowed enemies make such blunders ! This Commission was duly-appointed, and such mediums as did appear, says the discourse, "were of course surrounded with the most unfavorable conditions : and instead of ascertaining under what circumstances the manifestations could be produced. they seemed to set to work deliberately to prevent them, if possible. So the investigation amounted to nothing. What they did not see they declared to be impossible. What they did see they declared to be fraud, because some sleight-of-hand performer told them so. And this is the combined wisdom of the Commission selected by the University of Pennsylvania." "Nobody cares what the opinions of these men are ; people wish to know what they saw. Nobody cares what the conclusions are, so they only give something upon which the conclusions have been based." A man like William Crookes gives much valuable time from a life. of busy scientific investigation to the subject of Spiritualism, in his own house, having the meditimall the while under his observation, and J and, kneeling at the altar, they expect by fituit V ver Karte mit stam di

knowing that the possibility of fraud was precluded by the conditions. Does this Commission dare charge that he is a party to fraud.

after such careful investigation? Or in the case of Prof. Alfred Russel Wallace, who could devote a large part of his time for twenty years to investigating Spiritualism, and declare himself as the result a sincere Spiritualist-can this Commission, avowed enemies beforehand, with the feeblest sort of evidence, suppose that they can throw this gauntlet of foolishness in his face when they have investigated, comparatively speaking, only a few hours?

The same blunder was made by the commit-London, some fifteen years ago, only they were wise enough not to make a report at all. But the minority of the committee, including Mr. Crookes, decided that the manifestations witnessed by them ought to be made known; and they consequently made a report, which gives direct contradiction to the statements of the Commission of the University of Pennsylvania.

Another committee was appointed by Harvard College, consisting of its most learned professors, to investigate the phenomena. The mediums were subjected to all kinds of insults at their hands. But the world has waited some thirty years for their report, and those who should have made it are dead.

Mere denunciation, and saying that something is of Satanic origin, will never do away with the facts as they now exist in the world. The prejudice of the world is against the name, and not against the fact of spiritual ministra-

Spiritualism can afford to wait, to bide its time. It can well understand the weakness, the moral frailty of those who do not wish to be considered eccentric, who are not ready to become martyrs to the cause, who do not know that all their neighbors are in precisely the same frame of mind. "Wise men," pursued the speaker, "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 they have studied during "Show us one truth in history that was life." not reviled; whose advocates were not perseouted ; and those who received it were not considered lunatics and outcasts." "The enemies of Spiritualism that are within the camp, like Judas of old, are also a needful element. Those who persecute mediums from within the ranks of Spiritualism, who deny the truths which they have thus received, are the only real foes that Spiritualism can have.... Not only can Spiritualism withstand the attacks of its enemies, the intention of its opponents to overthrow it, the villfication and slander of its foes. but it is also strong enough, true enough and grand enough to withstand the persecution of its supposed friends." It is a great privilege to enjoy communion with spirit-friends without any intervention of Church or State.

The discourse on "The Stupidity of Ignorance" opens with the saying of Montaigne that " there is no greater bigotry than the bigotry of ignorance, unless it be the bigotry of a little knowledge."

Supposed knowledge is the gauge of ignorance. We enter the more occult realm of invisible things, and presume to declare what may not be true; one studies theology all his world worships at a fresh and new shrine; still possible. And so when a new teacher appears he fervor of the Christ-spirit, there is no ray of inspiration for the purblind eye of the den reviews the Report of the Seybert Commiswhen Moses and Elias appeared on the Mount | theological devotee, unless there is canonical sion, closing with remarks upon Prof. Fullerignores the established rules of science. But he has no satisfactory answer to make to the pertinent question, " Have you, then, discovered all natural laws?" As a rule, scientific men really claim to have no actual knowledge of spiritual things. They frankly say that they have no such knowledge. They may have faith, have hope, have unbound. ed trust, but they assure us that anything like knowledge is not vouchsafed them. Many of them, however, are ready to assert that it is contrary to the laws of nature that spirit can govern matter. Still, there is proof enough that it is not contrary to human experience, and human experience is far more valuable than human theories. The power of spiritual truth upon mankind, and the evidences of actual spiritual presence, are to-day better attested than any one entire line of human experience; yet men of science doggedly persist in refusing to investigate a fact that even borders on spirit ual or occult things, giving for their reason that "it is impossible." Thus do they really deny the first principles of science, which make men accept at the outset the phenomena of the universe, and then attempt to discover their cause. The scientific man ought never to use the word 'impossible," and he is a bigot the moment he does. And so, too, theologic ignorance restrains the human mind from spiritual experiences by declaring revelation in these modern days impossible and hedging spiritual experiences around with ecclesiastical authority instead of the discipline of conscience. We are to remember that truth is forever waiting for human recognition, nay, that it is even orying out for it; that the great heart that throbs toward the earth for the uplifting of mankind is forever thus meeting this existing wall of prejudice-this bare and barren, desolate and unpromising wall of ignorance. It is all described in a statement like this: because I do not know it, it cannot be true; because I have never heard of it before, I will not believe it; because it seems impossible and inoredible, I will not accept it; because I know a little about it I think I know everything; and I do not hesitate to declare it impossible. The most barren kind of ignorance is that which possesses a little knowledge but refuses to have more; that supposes it has exhausted all knowledge in a certain direction. Some people even deny the existence of spiritual things, of spiritual forces. They say that Inspiration is scaled, up; that there is no more revelation. Nevertheless, they continue to de-voully invoke the presence of the holy spirit, holding prayer meetings and revival meetings; Abin's Through

transubstantiation that the sacrament will be administered by the living presence of Uhrist. It is a fortunate thing, however, that the mass of mankind are not so ignorant as to be

absolutely stubborn and bigoted, and have not the knowledge which makes them bigoted; but that the ordinary and average mind is receptive and teachable, and approaches in the spirit of a child to listen to and learn a new truth. The hope of the world lies in this seeking for knowledge. If it were not so, the little ego would come to be of more importance than the universe. It must needs be that egotism shall cease to be the centre from which man judges of the spiritual firmament. He will then, and tee appointed by the Dialectical Society of not until then, know what it is to be ready to receive all knowledge, to declare nothing impossible, to place no barrier between himself and truth. While he is enslaved in the senses here, how shall he judge of the light and knowledge and wonder that are yet to come?

What is Going on at the Fountain.

Now it is the regulation Sunday School Library that is in danger. The fire is breaking out among the books that have been specially intended for the restraint and clouding of the infant mind and conscience, and the Orthodox fire inspectors are busy locating it in order to know just where to pull out the books and direct the hose. A New York correspondent of the St. Louis Globe has the courageous candor to write to that paper that a majority of the Sunday School libraries are filled with books that "are anything but good for Sunday reading, even to a liberal thinker on the subject." He said he was talking recently with a Sunday School Superintendent in a neighboring city of one hundred and fifty thousand population, who had come over to New York to procure a new library for his school, and who, after reciting the miscellaneous variety of books that were piled into its shelves, added that that was by no means the worst of it. He said that not stated that her faith in Orthodoxy had been very much shaken, and she thought she could not conscientiously remain in the school any longer. A number of her class, she stated, were likewise losing their faith in the old creed, and she ascribed it all to the reading of one of the books in the Sunday School library, And pray what was the name of this mischievous book? It was a story by Rev. Mr. Savage, a Liberal minister of Boston, entitled "Blufton," and told how a young Presbyterian minister had gradually become converted to rationalism, and finally carried his congregation with him over to Liberalism. "The book," added the Superintendent, "is a remarkable one, and even made me feel uncomfortable, as hidebound in Calvinism as I supposed I was." He also stated that on investigation he found that a score of the older scholars and several of the teachers had been very much impressed by the

story, and had been seriously talking the subject over. He thought the book all the more effective because, as he understood, it is a faithful portrayal of the author's own experience. He confessed he could not tell how it got into the library, unless some clerk in the publishing house where they made their regular purchases saw that it was by a minister. and therefore thought it all right for any Sunday School library. It is in a number of such libraries, he added, and "is doing deadly work to Orthodoxy." "Of course," concluded he this sort of thing must stop. We may be placing antidotes to all our instruction in the scholars' hands." He said he did not doubt that "these objectionable books" were being sent out to scores of schools this fall. And so works the yeast in the old Orthodox meal.

A Conclusive Defense of Zollner.

In the November number of Sphinz, pubished at Munich, Bavaria, Dr.

"Materialized Apparitions."

The Theosophist (Madras, India) for October says of the above: "Mr. Brackett adds another unit to the long list of

those who have recorded the results of their spiritualistic investigations for the benefit of the public. As the title implies, the book treats solely of what are called 'materializations.' The writer seems to have conducted his experiments with great thoroughness, and there can be no doubt of his good faith. His acconnts of séances show very careful observation of small points, and he has wisely confined himself to one class of phenomena. Those interested in this subject will find in Mr. Brackett's book a very candid account of some remarkable manifestations."

THE SIXTEENTH TRIENNIAL FAIR, held in Boston at the fine building of the Massachusetts Charitable Mechanics' Association-and under its management-since Sept. 26th. was brought to a highly successful close on Saturday evening last. Some idea of the immense attendance at this magnificent display may be gleaned from the announcement made in the Official Catalogue and Journal, that "up to the close of Thanksgiving Day" (two largely attended days being yet to be heard from) "the number of full price single admission tickets sold was 298,508." "For this measure of success," say the managers, "our thanks are due the newspaper press of the entire country."

J. J. Morse gave a Spiritualist's view of Thanksgiving at the Metropolitan Hall. San Francisco, on the evening of the 20th ult., to which we shall revert next week.

14 Came Too Late!

Although a double-leaded announcement that the BANNER OF LIGHT would be put to press one day in advance (Monday), on account of the Thanksgiving Festival, appeared conspicuously in our columns for Nov. 19th, the reports of some fourteen local societies arrived as usual on Tuesday, and of course failed to gain insertion. Quite a number of the senders thereof have already remonstrated at the suppression of their matter, but such parties should read the paper long ago one of the teachers came to him and and conform to the conditions necessary for the appearance of their reports, as we have no power in the premises to change the present arrangements. We gladly insert such notices, free of expense to societies, but we earnestly request that as many as possible will have their reports at our office on Monday of each week. Tuesday is rather late.

W. J. Colville's

Sunday services, which are now held in Irving Hall. Post street. San Francisco, continue to attract large and deeply interested audiences-so we are informed. A class for the study of theosophy has a regular membership of over one hundred and fifty; it meets every Saturday at 8 P. M., in Friendship Hall, Odd Fellows Building. Private classes in spiritual science are also well attended.

In San José every Wednesday, and in Oakland every Friday, Mr. Colville's work is fully as much appreciated as in San Francisco.

Arrangements are now being made for the institution of a Spiritual Science College, temporary premises having been secured (so writes a correspondent) at 111 Mason street, a pleasant and central location.

Spiritualist Meeting.

We are informed that the meetings which were con, ducted with so much success last season by Mrs. M. E. Wallace at her residence, 219 West 42d street, New York have been resumed. On the opening Sunday the beautil parlors were well filled by an appreciative audience, to listen to an admirable lecture and poem on "Life." by Dr. F. L. H. Willis, of Brookiyn, Dr. Willis was to speak again at the same place on Sunday evening. Nov. 27th.

Mrs. Colby-Luther

Has for four weeks past acceptably occupied the rostrum of the Boston Spiritual Temple Society, meeting at Berkeley Hall. She closed her present engagement with that organization on Sunday last. Her audiences increased from the first discourse, and so well satisfied was the management that the lady has been reengaged to speak for the Society during the Sundays of March.

ALFBED B. HALL, whose decease occurred in Dor-

DECEMBER 3, 1887.

Prof. Kiddle's Review of the Neybert Commission Report.

To the Editor of the Banner of Light:

When offering some comments in your paper of June 25th, last, upon the newspaper adumbrations of the above named Report, it was my intention, after the full document should ap. pear, to prepare a more complete analysis and oriticism of it. But before circumstances permitted my undertaking that labor, I found that it had been done by others quite sufficiently and satisfactorily. The elaborate review prepared by Prof. Kiddle, and put forth by the American Spiritualist Alliance, first in your columns, and subsequently in pamphlet form, is so searching and thorough-so merciless in laying bare the dishonest pretensions of that document and its signers, and withal so candid and just-that little more needs be said.

There is one point, however, on which further light seems to be desirable, in order to a perfectly just estimate of this Commission's performance, and indeed of the good faith of the University in its appointment. What was the condition" imposed by Mr. Seybert in making his donation to the University, and accepted by that institution?

Mr. T. R. Hazard, who was the intimate friend and chosen representative of Mr. Sey. bert, appears to have understood that this condition was that expressed in Mr. Seybert's will -namely, "that the incumbent of the chair Ito be founded by the intended bequest] should, either individually or in conjunction with a commission of the University Faculty, make a thorough and impartial investigation of all systems of morals, religion and philosophy, which assume to represent the truth, and particular. ly Modern Spiritualism.".

The Commission, in its Report, however. says nothing about the will or its termsnothing about the prescribed constitution of the Commission, and nothing about making a "thorough and impartial investigation"; but only states that Mr. Seybert " before his death presented to the University of Pennsylvania a sum of money sufficient to found a Chair of Philosophy, and to the gift added a condition that the University should appoint a Commission to investigate all systems," etc.

Now which of these statements is true? The good faith, if not the legality, of the University's proceedings, and the right of this Commission to act at all in the matter, depend upon the answer to this question. It is due to all who take an interest in the inquiry, and to the honor of the University itself, that it furnish a conclusive answer.

The undersigned, being resident in Philadelphia at the time this Commission was originally appointed, and having reason to believe that it was designedly constituted not to make 'a thorough and impartial investigation," but rather to "attack" and if possible overthrow the claims of Spiritualism-since some of the members wereknown to be strongly committed in advance against it-took pains, after ascertaining the exact terms of the will, to interview the Provost of the University upon the subject. This official (Dr. Pepper) distinctly stated that the University was not acting under the authority of the will, but that Mr. Seybert had anticipated the intended bequest, and had donated the money before his death. What conditions, if any, attended the gift, the Provost did not explicitly state, but I derived the impression from him that the terms of the will had not been insisted on.

Prof. Kiddle, in his Review, however, speaks (probably on' the authority of 'Mr. Hazard) of this gift as having been offered to the Trustees of the University in "a letter" from Mr. Seybert, stating conditions, etc., and says that the Trustees accepted the liberal gift, "subject to the conditions mentioned in his letter," which were identically those named in the will.

Now, what are the facts? Was such a le

testimony on the ground of mental unsoundshall place before our readers next week. Dr. Hubbe-Schleiden writes bravely in de-

fense of one who is not present to defend himself. To do this he felt it his duty to write to each of the gentlemen Prof. Fullerton cited in support of his charge, and received replies that convinced him that neither of them endorses Prof. Fullerton's conclusions.

C. E. Watkins,

So well known as a legitimate independent slate-writer, who went to Michigan recently on private business, has returned to this city and taken rooms at 4 and 5 Clarendon Hotel, Tremont street. He intends to remain in Boston until April 1st. 1888.

MAGIC AGAIN "TO THE FORE,"-A late issue of the Herald contains a quarter-column account of a new magical sketch in London, whereby, through the use of stage properties and a secret of his own, Maskelyne, it says, has 'given one more blow to the quackery of Spiritualism." It is astonishing what scanty material is needed, in the mind of the daily press, to make up one of these "blows," but the past history of the cause which these artful tricksters have utterly failed by their attacks to injure or destroy, has demonstrated that this "blow "ing by magicians who depend for success on paraphernalia, etc., confessedly unknown to others, mediums included, has been on the plane of gaseous distribution rather than physical and appreciable result !

PROF. J. W. OADWELL'S lecture in this city last Sunday, mention of which is made on the eighth page, was the last of a series delivered by him before the Spiritualistic Phenomena Association, that has attracted great attention. His mesmeric illustrations of the operations of occult laws have diverted thought into new lines, and led many materialistic thinkers to the conclusion that there may be much of truth in what they have hitherto deemed fabulous. Spiritualist Societies will find it greatly to their advantage to engage Prof. Cadwell to occupy their platforms. His Spiritualism and Mesmerism combined constitute a drawing card.

At the urgent request of many friends, both East and West, Colby & Rich have brought out a new edition of W. J. Colville's admirable little work entitled "WITHIN THE VAIL," which will be found a valuable help to all students of Theosophy. The pamphlet contains 52 pages in excellent type, and costs only 15 cents per copy.

#3" Walden Eddy, Greenwich, N. Y., on renewing his subscription writes: "I was eighty years old on the 17th of November, the day my subscription expand: have read your paper the last went; there or more, and hope to read is a few years lodger, " to instruct the second

shester District, Nov. 10th, at the age of seventy. three, was one of the earliest promoters of Spiritualism in this city and vicinity. His wife, who preceded him a number of years since to the higher life, was a finely developed medium, and Mr. Hall's residence, then at West Roxbury, formerly that of Theodore Parker, was the resort of the most intelligent investigators of the newly-revealed philosophy of immortality, among others Judge Edmonds, who was often a visitor, and who related some of his experiences with Mrs. Hall's medlumship in the large work in two octavo volumes entitled, "Spiritualism," by himself and Dr. Dexter. Mr. Hall, at that time cashier of a Statestreet bank in this city, is to be credited with having espoused an unpopular cause, when others thought it politie to pass by on the other side; for all of which he is to-day, undoubtedly, reaping an abundant har, vest of good things.

THE FBEETHINKERS' MAGAZINE .-- Under the caption : "Where," A. L. Rawson presents the problem of finding a geographical basis for Bible stories in which a long retinue of mythical personages are the chief actors, remarking that " the monks of Palestine have made the task of correcting the map more dificult by their arrangement of the ' holy places' to suit their convenience." Lyman C. Howe gives No. 6 of his series of papers upon Spiritualism, his speelfic theme this month being " Mediumship vs. Jugglery." A portrait of Courtlandt Palmer is accompanied by the full text of his address before the Secular Congress at Chicago last October. Buffalo, N. Y.: H. L. Green, Editor and Publisher.

BUCHANAN'S JOURNAL OF MAN .- "The World's Neglected or Forgotten Leaders and Pioneers." is the caption of the opening article of the December number, in which interesting memoranda are given of reformers, inventors, discoverers, and others who have in past ages met with personntion and martyrdom, the collation being suggested by the address of Prof. Horsford at the unveiling of a statue in honor of Leif Ericson, the Scandinavian, in this city. Oct. 29th. "Outlines of Anthropology" reach their tenth chapter, and much that is entertaining and instructive is given in the departments. "Social Conditions," and Progress of Discovery and Improvement," Published at 6 James street, Boston.

EF A correspondent writes to the Medium and Daybreak (London) that being desirous of having Henry Blade visit Liverpool, and fearing if . he'did 'so Mr. Ray Lankester would renew his attack upon him, he wrote to Lankester asking for an assurance that if Slade came to Liverpool he would not prosecute or move against him. . To this Lankester replied that he would give no such assurance. Mr. Blade was there fore compelled to enter and leave Liverpool under an assumed name, embarking for New York in the " Oily of Chester," Nov. 15th.

Mr. John Tarbox, famillarly known in Worces ter, Mass., as "Unole John," and an efficient worker in the field of spiritual progress and reform, passed to the higher life last week. The obsequies, Nov, 25th, were attended by Jennie B. Hagan. Further mention by a correspondent will find place in our columns next week.

The guides of Mrs. H. S. Lake are giving course of private lectures to women at Lyceum Hall, 1081 Washington street, Boston. The next obturn Thursday evening, Dec. 1st, at 8, 0'clock, Sabjee "Love in its Helation to Life," followed by payabo-motrie reading of temperatures and dispersion of disease.

Mrs. Elits & Martin Form Officer (Mars. 18 - Hold Mrs. Elits & Martin Form Officer (Mars. 18 - Hold out, Fitchburg Mars. 1911 197 197 198 199 199 199 re, Manuel, Aut. dof. 181 allunou oct, Thi

written ? It is scarcely probable that Mr. Seybert, if in a same and competent condition would have parted with such a sum of money, for such a purpose, without some explicit directions as to its use-especially when his wellknown earnest belief in Spiritualism and the strongly-drawn terms previously incorporated into his will are considered. It may be fairly presumed that he intended and understood that the conditions named in his will should be regarded-unless he explicitly named other terms. Did he do so, either verbally or in writing? If he did, some evidence of the fact ought to be produced. None has been offered to the public that I am aware of. The Commission, surely, has adduced none, though it has assumed to give a very different version of the "condition" from that expressed in the will; and it must have known that the matter was in question. If any evidence of a change on Mr. Seybert's part exists, it should be brought forth, else the University and the Commission must rest under the strong suspicion-nay, probability-of having acted in bad faith, if not illegally, in this whole business-since but half of the Commissioners who sign this Report are of the University Faculty, and no "thorough and impartial investigation" of Spiritualism, as a "system of morals, religion and philosophy." has even been attempted. What was done was merely the investigation of a few professional mediums, or at best some of the unessential phenomenal phases of the great movement, as presented by these mediums-phases which were not so much as mentioned in the "condition," either as expressed in the will, or as stated by the Commission, And this investigation, as Prof. Kiddle has conclusively shown, has been done only in a very superficial, unscientific, and obviously prejudiced manner.

True, the Report claims to be only "preliminary." But had the Commission any moral right to rush before the public with so fragmentary a report, presenting conclusions based oblefly on hasty inferences, which further inquiry may totally reverse-inferences which experienced investigators know to be mistaken or very liable to mistake?"

Tender-hearted readers can hardly refrain from feeling some commiseration for the distinguished members of this Commission-whom all would gladly honor for their valuable services, in other, departments of research-commiseration in view of the sorry plight in which Prof. Kiddle's pitiless flaying alive leaves them. But it should be remembered that these gentlemon were fully and kindly warned sgainst the very mistakes they have made (see Letter to very mistakes they have made (see Letter to Ohairman of Seybert Commission, printed in BANNER of Sept. 19th, '80), but appear to have given no heed, to the warning, nor even an so-Enowiedgment of its receipt. Confident of their own intellectual superiority and self-sufficien-oy, they have stained forward and pilloried themastyce as a laughing stock for the discern-ing is all coming time. Stock for the discern-thet if may combined, in all minds that desire to mow the stath, the polan of instance mis-representation and outpills percention that has been so when y desired of a static percent. They have stath, the polan of instance mis-representation and outpills percention that has been so when y desired of the static percen-ration of the state of the static percention the state representation and outpills percention that has

DECEMBER 3, 1887.

THE LYCEUM FAIR.

THE PROGRAMME

Will consist of the best musical and dramatic talent procurable. MR. EDGAR W. EMBESON, MB. and MRS. F. H.

ROSCOE, W. A. MANSFIELD, DR. H. B. STOREB and others will represent the spiritual department.

MISS LUCETTE WEBSTER, with her pupils, will give the entertainment on Thursday evening; while the pupils of PROF. LECLAIB will assist at all the sessions.

On Friday evening MR. J. W. FLETCHER will give his "Spiritualism Illustrated," showing over one hundred views.

MR. CHAS. W. SULLIVAN will be in the Gypsy tent.

LIST OF DONATORS.

The following are the names of the contributors, up to date, for the benefit of the Grand Lyceum Fair :

New York .- Zlimer & Fieldstein, \$10,00; Messrs. Passarant, \$5,00; Wormser, Fellheimer & Co., \$5,00; F. Blanchi, \$50,00; Mills & Gibbs, goods ; George Borgfelt, goods; Goldenburg Bros., goods; D. J. Held, French flowers; Thomas Legg, flowers; H. Richter, goods; More Weimer, French flowers; R. Isaacs, Japanese goods; Thomas H. Ward, goods; Thomas H. Woods, goods; F. Barnett & Co., goods; Lazarus & Rosenfield, goods ; Kursheecht & Co., goods ; H. L. Judd & Co., goods ; C. P. Sellers, goods ; Veith & Nelson, goods.

Kibbe & Chaffee, goods, Philadelphia.

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Riley & Osborn, goods, Newark, N. J. Boston.-Colby & Rich, large number of books ; Mrs. S. W. Fletcher, six copies of "Twelve Months in an English Prison"; Miss M. T. Shelhamer, two copies "Outside the Gates."

Mrs. James Wilson, Bridgeport, Ot., goods. Mrs. J. W. Wheeler, Orange, Mass., sewing machine.

Mr. and Mrs. Charles D. Cowan will hold a seance for the benefit of the Children's Lyceum Fair on Friday afternoon, Dec. 7th, at 8 o'olock, at their Parlors, 219A Tremont street. Tickets can be purchased of Mr. Cowan, and as the number is limited, early application will be necessary.

God's Poor Fund.

" Since our last report we have received the following sums in aid of the destitute poor whom spirit friends bring to our notice for relief :

Sagoyewatha," 50 cents ; A. G. F., 50 cents; F. Gardiner, 40 cents; S. R. Eames, \$2,00; John Horn, \$5,00; I. B. Hicks, 50 cents; Sol. Eagle, \$4,00; Charles E. Watkins, \$10,00; Helper, \$10,00; J. O. B., Boston, \$5,00.

REV. J. H. HABTEB, pastor of " The Church of Divine Fragments," Auburn, N. Y., records in print a pleasing incident auxiliary to the domestic felicity of his household on Thanksgiving Day. Not being able to supply himself with the usual concomitants of his noon meal on that occasion, he philosophically resigned himself to his state, following which what happened is thus related by him :

"After Mother Nature had dropped the curtains of night a loud rap called one of our family, when, loi at the open door stood an angel or messenger in human form, bearing not only a large turkey, but celery, cranberries, oranges, etc. Attached to these articles was a note reading as follows:

To Bev. J. H. Harter, with the compliments of his friends of the Morning Dispatch and their wishes for a happy Thanksgiving at the 'Bower of Rest,'' The viands were duly despatched with a feeling of

thanksgiving not easily translated into language. THE SOUL makes its first appearance from

the press of The Facts Publishing Company at an hour too near that of publication to allow us to more

BANNER OF LIGHT.

ALL SORTS OF PARAGRAPHS.

TWO LITTLE ANGELS. BY LUTHEB COLBY. Two little darlings I went to see,

Who were as happy as happy could be. One was a two-year-old, the other three; Two little darlings, joyous and free Bright were their blue eyes

Flaxen their hair, Done up in ringlete Quite debonaire. Gracefully walked they-Sweetly they chatted-Anon their fond mamma Gently they patted.

Then into papa's lap The elder would climb, To list to his heart-throbs In exquisite rhyme. They were two little angels, Pure pledges of love, Divine emanations From the Godhead above.

The discontented foreign idle class in our large cities should go to work, mind their own business, practice habits of industry, economy and cleanliness, and educate their children in our common schools, if they have the least desire to become thrifty American citizens,

The chief event of interest in the Woman Suffrage movement of late was reported at a meeting last week in this city as being the decision of Judge Winslow of Racine, Wis., that the law passed by the Wisconsin Legislature last winter, entitling women to vote" at all elections pertaining to school matters "entitles them to vote for mayor and the city and town officers, thus virtually securing municipal suffrage to the wo-men of Wisconsin, unless the decision be reversed by the Supreme Court

contented, happy and respectable.

FREE FOR TWO MONTHS .- ALOYONE, & monthly journal, devoted to the philosophy and phenomena of Spiritualism, without religious controversy. Sent free for two months to any address. Fifty cents a year. Issued by the Star Publishing Co., 99 Sherman street, Springfield, Mass., H. A. Budington, editor.

A Kansas paper publishes the following unique re-minder to delinquent subscribers: "There is a little matter that some of our subscribers have seemingly forgotten entirely. Some of them have made us many promises, but have not kept them. To us it is a very important matter—it's necessary in our business. We are very models, and don't like to speak about it." It might be called a matter of \$\$ and sense.—Ex.

A young man from the country, on Saturday last, paid his "quarter" and entered the Mechanics Building. After inspecting many things he finally gravitated to the further end of the large building, and aulred :

" Is this the meter test?"

"Yes," replied the man in charge. "Is it most through ?"

"Yes." "Which meter is ahead?"

"Meet her by moonlight, as far as I can say," was the reply.

New South Wales offers American inventors \$125. 000 for a process which will exterminate its pest of

rabbits. The African explorer Stanley is said to be in severe

straits through the treachery of his native allies.

A missionary to the Indians in British Columbia took a keg of whiskey and poured it over the grass in the presence of the young people. It destroyed all the herbage. The chief then told them that just as it burned the grass it would burn them if they drank it. The experiment has become a yearly ceremony with the Indians, and there has been very little trouble with the liquor question since.—Caritie (Pa.) Star.

Thanksgiving at Boffin's Bower. Since the decease of Miss Jennie Collins, who accomplished so much during her life on earth for the benefit of the working-girls, the First Independent

Club of Boston has secured a lease of "Boma's Bow-

Club of Boston has secured a lease of "Bomo's Bow-er," which will be made the Club's headquarters, and in which this charitable work will be continued much in the same way. During the week Mrs. W. S. Butler, one of the prominent members of the Club, sent out invitations to more ithan a hundred working girls of the clty to come to a Thanksgiving dinner on Thanksgiving day in their old "home," Boffn's Bower. The hall was opened at three o'clook in the afternoon, and from that hour until five more than seventy-five of the young women invited had come in. At 5:30 the dinner was served, but so liberal had been the donations to the tables that there was enough and to spare for a hundred mere. Bo the committee in charge sent to the roung Woman's Christian Association, aking, if there were more there than could be cared for, to send them to Boffn's Bower. But fow came, however, and, as a last resort, nearly a hundred men were brought in the trough the ail of the temperance lodging house next door.

In through the aid of the temperance lodging-house next door. No one could ask for a better dinner than was given, and everybody who partook could but feel thankful to Mrs. Builer and hor assistants for the kindly interest they took in making the day truly a day of thanksgiv-ing for themselves, the needy and homeless. The tables were in charge of Mrs. Peters, Mrs. Wood, Mrs. Barlow, Mrs. Halls, Mrs. Scales, Mrs. Daislee, Mrs. Barlow, Mrs. Russell, Mrs. Bradford, Miss Marie Falls and F. B. Woodbury. Among the liberal donors were Mrs. W.S. Butler, Mrs. George Gage of Somer-ville, Mrs. H. O. Torrey, Mrs. Mann. Mrs. Jawett of Jamaica Plain, Mrs. Daislee, Mrs. Scales, Mrs. Have-ner, Mrs. E. Clark, Mrs. Russell, Mrs. Barlow, Mr. Henry and Mr. Kramer.

Popular Sunday Evening Lectures in Cleveland, Ö.

This admirable course of lectures on Spiritualism now being given in Cleveland at the Columbia Theatre, in which Rev. Samuel Watson, Walter Howell and Charles Dawbarn have so far taken part, has at-tracted many persons to whom the Spiritual Philosophy was an unknown one in all but name. Each of the above speakers has presented the subject in a forcible way, and from an entirely different standpoint -yet displaying unity in diversity.

The coming of Mr. J. Frank Baxter, the talented and versatile medium, is now looked for with much interest; he usually supplements his lecture and spiritual vocalisms with numerous and well defined tests from the rostrum. This phenomenal feature in a course of lectures designed for the general public will be a fitting sequence to the philosophy advanced by the speakers named. Mr. Baxter commences next Sunday (Dec. 4th), and continues through the entire month. THOS. LEES. Chairman.

Movements of Mediums and Lecturers.

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

J. Frank Baxter was to speak on Wednesday even-ing, Nov. Solb, in North Collins, N. Y.; on Thursday and Friday evenings he will be in Lockport, N. Y., or routs to Cleveland, O., for Dec. 4th, and the remaining Bundays of the month. On Wednesday and Thursday evenings, Dec. 7th and 8th, he will lecture in Willough-by, O. Wherever he may be, address him at 181 Wal-nut street, Ohelsea, Mass. (The letter by "Uncas" will appear nast week.) Wrs H. S. Lake appake at Barbalay Hall Baston

Mrs. H. S. Lake speaks at Berkeley Hall, Boston, the Sundays of December. Address, 566 Columbus Avenue, Boston, Mass.

Avenue, Boston, Mass.
Bishop A. Beals speaks for the Spiritual Society of Hartford, CL, the month of December, and would like to engage with some society for January.
G. W. Katos and wife will lecture in Detroit, Mich., Nov. 27th and during December. They then go east-ward, and desire correspondence. Address as above, or to Greenville, O., their permanent address.

J. W. Fletcher will illustrate Spiritualism by two bundred dissolving views on Sunday evening, Dec. 4th, in the Music Hall, Lowell.

The Golden Gate announces the sailing of W. J. Colville to Australia as near at hand.

Mrs. Clara A. Field, who is a strong and close rea-soner, and an eloquent lecturer, is still in Boston (No. 50 Clarendou street,) but proposes going Bouthward for the winter—as previously announced. She can be addressed for the present in care BANNER of LIGHT.

than incidentally mention its receipt. Judging from its table of contents, to be found in another column, it will prove of interest to readers everywhere. For sale by Colby & Bick, 9 Bosworth street, Boston.
the and some speech-making at the armory. Gens. Sherman and Sickles were present and made addresses.
the and some speech-making at the armory. Gens. Sherman and Sickles were present and made addresses.
the and some speech-making at the armory. Gens. Sherman and Sickles were present and made addresses.
the and some speech-making at the armory. Gens. Sherman and Sickles were present and made addresses.
"Ah, Biddy," said Pat, as together they sat, And gazed at their Thanksgiving meal.
"There's many a slune who'l in to thank blven fur that."
We ought to thank blven fur that."
We ought to thank blven fur that."
The letter written by Hon. A. B. Richmond, on the subject of "Modern Spiritualism," and published in the Tribune Republican, some weeks ago, has been reproduced in papers all over the country and even in England, in near"We super the country and even in England, in near-

Providence, R. L.-Mr. A. B. Tisdale finished his engagement Nov. 27th with two powerful lectures. The morning discourse was upon "The Republic and The morning discourse was upon "The Republic and Its Government"; that of the evening, "The Word of Godi What is 1t, and Who is H6?"-the latter sub-ject being handled in a masterly way. Mr. Tisdale will be in Canton, Ill., next Thursday, when he will hold a meeting with Joha Blater, the well-known test medium. He will remain in Canton for three months. He is to speak in Providence again in May, remain-ing for the whole month. Next Sunday we have a conference in the morning. In the evening Rev. F. A. Hinckley will deliver a dis-course upon the labor question. MARY E. A. WHITNET.

The Spiritualist Ladies' Aid Society met at Slade Building, Room 1, Friday evening, Nov. 18th. After the business meeting a short address was made by the guidesof the President. Giam supper and Social next Thursday evening. M. A. SCANNELL, Cor. Sec.

New Bedford, Mass .-- A correspondent writes :

Dr. F. H. Roscoe, of Providence, R. I., was our speaker for Nov. 27th. In the afternoon his guides

speaker for Nov. 27th. In the afternoon his guides took for their subject: "Man, Be Thine Own True Beil," At the close of the lecture he was warmly np-plauded. The psychometric readings after the dis-course were all pronounced correct. In the ovening the guides took for their subject, "Home, and its in-fluence upon the Barth-Piane. The ball was well filled, and there seems to be an increased interest in New Bedfordin regard to Spiritualism. On Bundays, Dec. 11th and 25th, Dr. Roscoe is en-gaged to again supply our platform. This is his third annual wisit to New Bedford, and many old, warm, true friends and also many new ones welcomed him. Himself and wile were handsomely entertained by Capt. Glillette and wile, who are earnest workers for our cause. I must not neglect to mention two of the most earnest workers in New Bedford for our cause: Mr. David Sylvester and Mr. Thos. M. James; also to add that the singing, under the direction of Mrs. Jack-son, was fine."

Cambridgeport .-- A movement is now being made by a number of ladies and gentlemen to place the Spir-itualist meetings in Cambridgeport upon a sound and itualist meetings in Cambridgeport upon a sound and substantial financial and working basis. On Bunday, Nov. 7th, Miss M. T. Shelhamerlectured in St. George's Hall at 2:30 and 7:30 P. M. to appreciative audiences. In the afternoon the speaker selected as her subject "The Progress of a Soul through Death to Life," de-pleting in graphic terms the experience of a spirit on carth and in the after-life. In the evening a well ren-dered discourse was delivered by the guides of the lady upon "The Law of Psychometry; or, The Law of Soul-Perception." Miss Shelhamer is to lecture again in Cambridgeport Deo. 11th and 25th. Next Sunday the usual services will take place at this hall.

Cincinnati, O.-J. Clegg Wright closed his engage-

Cincissuati, O.-J. Clegg Wright closed his engage-ment in this city last Sunday. An entertainment was given by the Union Society on the evening of the 23d ult., at which Mr. Wright spoke, Miss Hottle Gano and Mr. Fred. Youmans read selections, vocal and instrumental music contributed enlivening stains, and Mrs. K. B. Nickless gave tests under control of "Bunflower." Mrs. Helen Stuart Richings was in Cincinnati on the 20th ult., and opened the evening services of the Union Boclety with an invocation, designated by *The Better Hay* as " cloquent and comprehensive," adding that " Mrs. Richings is a prime favorite with the Union So-clety, and highly esteemed by the best people of Cin-cinnati."

The evidence that Miss Shelhamer's new book, "OUTSIDE THE GATES," is one of the most interesting and instructive of the litera-ry productions of the day, comes to us from scores of good people who have read it; and the spiritualistic lessons it teaches are indeed in-valuable. Its incidents are attractively re-lated, and they point a wholesome moral in every case; and, as a whole, it is a book in which every intelligent and philanthropic per-son must feel a deep interest. The copies we have for sale are of the lot, one hundred in number, donated by the gifted author to the McKenzie Home for Waifs in this city, and every purchaser aids a truly charitable institu-tion. Price \$1,25; postage free.—The Better Way, Cincinnati, O.

Every Case: and, as a whole, it is a book in this is a book in the bare for sale are of the lot, one hundred in the origination of the sale are of the lot, one hundred is the sale are of the lot, one hundred is the sale are of the lot, one hundred is the sale are of the lot, one hundred is the sale are of the lot, one hundred is the sale are of the lot, one hundred is the sale are of the lot, one hundred is the sale are of the lot, one hundred is the sale are of the lot, one hundred is the sale are of the sale are of the lot, one hundred is the sale are of the sale are of the lot, one hundred is the sale are of the sale of the expiration of every subsoription to the Banner of Light is plainly marked on the address. The paper is discontinued at that time unleas the subsoription is previously renewed. Subsoribers intending to renew will save much trouble, and possibly loss of a paper or two, by sending in the money for repaper the sale of the expiration of their present subsoription. It is the earnest desire of the previous of the origination of the Banner of the sales of the sales of the sales the subsoription. It is the earnest desire of the previous of the origination of the banner of the origination of their present is the sales of the sales the world to assist them in the work. Coler & Rick, Publishers. on the address. The paper is discontinued at oirculation 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. COLBY & RICH, Publishers.

For coughs, colds and consumption use the old Vege-table Pulmonary Balsam. Cutler Bros. & Co.

THE SOUL,

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A MONTHLY JOURNAL, DEVOTED TO THE THEORIES AND FILENOMENA OF SOUL, MIND AND INTELLIGENCE.

CONTENTS.

The Problem, iter, Minot J. Savage; Need of Soul Cul-ture, Prof. Henry Kiddle; As If, Iter, O, P. Gifford; The-ories of Mental Itealing, Iter, Wm, I. Gill; Soul Study, B. O. Flower.

FACTS DEPARTMENT.

PACTS DEPARTMENT. Independent Blate-Writings, L. L. Whitlock; A Wonder-ful Experience, Times of Hafreshing; Warningsof Dan-rer, J. W. Dennia; Can shpirit Live in Both Worlds while Occupying the Thysical Body B. Franslin Clark, M. D.; Not Blind-Reading, I. W. Birdweil; If Not a Spirit, What Was It's Hon. M. W. Comstock; Spirit Identification, Hozilena Garland True Hex, M. D.; Known by His Letter, Truman P. Allen; A Strauge Experience, American Spec-fator; Was It Hor Bistor Miss Noille B. Howitt.

EDITORIAL DEPARTMENT. Mr. Fred Evans, Biographical Sketch of.

QUESTION DEPARTMENT, Questions: Thought-Finshes upon Soul Doctrine,

Binglo copies, 15 cents; \$1,50 per ver. Published by the FACTB PUBLISHING COMPANY, 0. Drawn 522, Boston, Mass. For sale by COLBY & HICH.

SPECIAL!

DO YOU WISH TO KNOW

If You are a Medium?

CALL at the parlors of DB. J. R. COCKE, 603 Tremoni street, Boston, Haturday, Dec. 3d, between the hours of 1 and 3:30, and you will be told free of charge. iw D3

MISS L.-E. SMITH,

MEDIUM for spirit communications, tests and business, boy shawmut Avc. (Bell 3, two flights), Boston. MRS. H. D. CHAPMAN.

MAGNETIC and Massage Treatments. 147 Tremont atreet, Room 8, Boston. 133w. 133

MRS. A. E. FLOWER, née Emerson, Trance Micdum and Magnetist. Psychometric Iteading by letter, Circle every Thursday evening at 8 o'clock, 199 Waverig Place, New York, belween West 10th and Charles streets. Ring twice.

PROF. BEARSE, Astrologer, 259 Meridian st., Bast Boston, Mass. Your whole if written, horoscope thereof free of charge. Reliable on Business, Marriage, Disease, and all Financial and Bocial Affairs. Send age, stamp, and hour of birth if possible.

AND

OTHER TALES AND SKETCHES.

BY A BAND OF SPIRIT INTELLIGENCES,

THROUGH THE MEDIUMSHIP OF

MISS M. T. SHELHAMER.

And Love shall wips all tears from their syse; and the faces of the sad shall grow radiant in the light of Elernal Dawn; the weary-hearted shall find rest; and the heavily-laden shall drop their burdens; for the Land of the Blest over-

Soweth with boundless mercies for all who enter therein.

over the country and even in England, in nearly every instance, we are pleased to say, properly credited. Papers containing a reproduction of the article entire have been sent the author from California, Massachusetts, Ohio, Illinois, New York, Georgia and several other States, and also in the Medium and Daybreak, of London, Eng., a copy of which, accompanied by a personal letter from the editor, has been received by Mr. Richmond. The letter compliments Mr. Richmond on the article, and says the paper would be pleased to publish any other articles on the same or other subjects from the pen of the same anthor.

Many letters have been received by Mr. Richmond from all over the country, all highly complimentary to the author. The only reply received from the Seybert Commission, to whom the letter was directly addressed, was a simple recognition of its receipt. Mr. Richmond expresses himself as perfectly satisfied with the conduct of the Commission regarding the matter, and believes he will be able to more fully attract their attention through the medium of a book, which he has just completed, and which, like the letter, is addressed to the same Commission. Mr. Richmond's book will centain about 300 pages, being somewhat larger than the book published by the Seybert Commission. It is what may be termed an exhaustive handling of the subject of Modern Spiritualism as it is now understood, and cannot well be ignored by the Commission to which it is addressed. The work is now ready for the press, and will probably be published in Boston.-Meadville (Pa.) Daily Tribune-Republican, Nov. 10th.

bune-Republican, Nov. 10th. **HST** We extend thanks to Prof. Henry Kid-dle of New York for a copy of his brochure, "A Review of the Report of the Seybert Com-mission appointed by the University of Penn-sylvania to Investigate Modern Spiritualism." As is well known, the late Mr. Seybert of Phil-adelphia, a wealthy Spiritualist, bequeathed to the University the sum of sixty thousand dol-lars, to be devoted ias to income) to the exam-ination of Modern Spiritualism, and to ascer-tain, if possible, whether its phenomena were founded on truth. Mr. Seybert was a zealous Spiritualist, and chose this method of dispos-ing of his money for the spreading abroad of his belief. The University appointed, a Com-mission of five professors, who investigated (?) for two years, and who, as they desired to find nothing of value in the premises, were success-ful in their quest. They "had cars to hear, but heard not : had eyes to see, but saw not." Finally, feeling they must do something for the sixty thousand dollars, they issued a pre-liminary report; but as the report contained so many incoursoles and intentional misrep-resentations, the Spiritualist Alliance of New York feit called upon to reply to the same, and selected Prof. Kiddle, a prominent member of the society, for the task. The Professor's Re-view is clear, solid and convincing, and cannot fail of making a deep impression on all unpref-udloed minds.-- Destaches Zeituso. Nov. 2005. fall of making a deep impression on all unprej-udiced minds. — Deutsche Zeitung, Nov. 20th; printed in the German language at Charleston, S. G.

This valuable brochure was but recently issued from the press of Colby & Rich, Boston, and will be found for sale as specially reason-able rates at the Barring or Lager Bookstore, 9 Bosworth reset.

"He was a naughty son-in-law, And nothing now can save be; It looks as though his cake is dough, And he has spilled his Grevy."

Unlike Beecher, who severed his connection with an Orthodox organization because it became too creed-bound to retain his respect, the great English divine, Mr. Spurgeon ("Splurge-on," the "funny" papers used to call him) has withdrawn from the Union of the Baptist denomination, because, as he clearly and unequivocally asserts, it has become too liberal in its interpretations for him. Well does the Christian Union characterize this bigot as "a seventeenth century man with nineteenth century training."

BREAKING UP THE INDIAN TERRITORY!-"Webb' telegraphs from Washington to the Boston Journal

OF NOV. SUR : "There is to be an earnest effort made in this Con-press to open a portion of the Indian Territory to set-tiement, and to legalize public entry upon the vast tract of unoccupied land known as 'No Man's Land.' One of the propositions is to divide the Indian Terri-tory by a north and south line, and to throw the western half open to settlement, retaining the eastern half for the Indians; the other is to make the public land called 'No Man's Land' a Territory under the name of Cimarron."

ALBANY. Nov. 29th .-- The Court of Appeals has reversed the decision in Jacob Sharp's case and ordered a new trial.

WHEN THE HEARSE COMES BACK. In Three Stansas.

NO. 8.

The idy i wadin' round here over shoe-mouth deep in

When they's a graded pike o' joy and sunshine, do n't you know! When evenin' strikes the pastur', cows'll puff out fer the bars. And skittish-like from out the dark'll prance the happy stars.

happy stars. And so when my time comes to die, and I 've got ary friend'

At wants expressed my last request-I'll mebby rick-

To drive slow, of they have to, goin' long the outward

But I'll smile and say, "You speed 'em

When the Hearse Comes Br

James Whileomb Riley.

. The loss sustained by the destruction of two cotton compresses in Memphis, Tenn., Nov. 17th, is said to be \$755.000.

Education is the leading of human souls to what is best, and making what is best out of them.-Ruskin.

MESSRS. CASSELL & COMPANY, Limited, New York. announce for immediate publication, "Yule Tide." their Christmas Annual for 1887. In order to still further increase the great popularity of this Annual, its publishers have this year made arrangements for an exceptionally attractive issue of high literary and artistic merit. The Annual for 1887 will contain a magnificent large presentation plate, suitable for framing, entitled, "Relson's First Farewell," printed in the highest style of chromo-lithography in fourteen colors. Other attractions, too numerous to note, will also be found in its pages. The price will remain as heretofore, filty cents per copy., The International News, Company, New York, have secured the entire Ameri-

and the second second second second

A. E. Tisdale desires engagements for March and April. He may be addressed at Merrick, Mass.

April. He may be addressed at Merrics, Mass. Dr. H. F. Merrill has the following engagements for December: The 4th, afternoon, Rockland-evening, Routh Thomaston; 8th, Camden; 9th and 10th, Rock-port; 11th and 12th, East Union; 15th, Rockland; the week following, Bangor; 22d, Lincoln; during the week following, Mattawamkeag; 29th, Bradlord. Ad-dress Bucksport, Me.

dress Buckspoit, Me. Mrs. J. T. Lillie will be in Norwich, Conn.. during December. January and February will be at Berkeley Hall with the Spiritual Temple Scolety. Permanent address, Melrose, Mass. She would say to friends who might call upon her that they leave the cars at Wy-oming station; the house will be found on Trenton street, just below Wyoming Avenue. Mr. and Mrs. Lillie will be at home after Jan. 1st.

D. W. Hull proposes to reduce the lecture field, and will accept engagements in Eastern form and West-ern fillinois. Address him in care New Thought, Des Moines, Is.

Mrs. S. Willis Fletcher will lecture before the Phe-nomens Society, 1031 Washington street, Boston, on Bunday afternoon at 2:30 o'clock.

Bunday afternoon at 2:30 0'clock. Dr. Dean Clarke closed a highly successful course of lootness in Philadelphia Bunday evening, Nov. 37th, receiving the general acclamations of his large audi-ence. He speaks in Newark/N. J., the second Bun-day of December, and in Bridgeport, Conn. the fourth Sunday. Would like an engagement in New York City of Brooklyn for the third Sunday of December. He may be addressed at Philadelphia P. O. for ten days, and at Newark till Dec. 16th. Friends, keep this useful speaker employed. Geo. A. Fuller, M. D., of Dover, Mass., will lecture in Lynn, Mass., Cadet's Hall, Dec. 4th and 11th; in Bridgeport, Conn., Dec. 18th; and in Broekton, Mass., Dec. 25th. For week day evenings of Sundays during April and May he may be addressed at his home.

Mrs. F. A. Logan, says The Carrier Dove, was at last accounts at Denver, Col.

Since the return of Mrs. Ada Foye to San Francisco, her health has steadily improved, and it is now hoped by her friends in that city that she will soon resume her public work in their midst.

her public work in their midst. Hon. Warren Chase lectures in Brockton, Mass., Dec. sith in East Bridgewater, on "Labor and Capi-tal," Dec. 5th in Manchester, N. H., Dec. 11th in Troy, N. Y., Dec. 18th and 25th in Manchester, N. H., Jannary 1st; in Lowell, Mass., Feb. 5th; in Manches-ter, N. H., Feb. 13th; in Lynn, Mass., Feb. 18th and 25th; in Evansville, Ind., the fave Bundays of April; after which his address will be Cobden, Ill., till fur-ther notice. March will be spent on the route West. Letters: intended for Frank T. Hibley will reach Letters intended for Frank T. Ripley will reach him if sent to Pittaburgh, Pa. He can be engaged for February and March in Massachusetts for plat-form tests and loctures.

Norwich, Conn .- Mrs. Nellie J. T. Brigham officiated for our Society the first two Sundays of November, pleasing all with her ladylike manner and the

ber, pleasing all with her ladylike manner and the beautiful thoughts expressed through her organism. The last two Sundays of the month Mr. J. Frank Baxter has occupied the platform, and with his ear-nest, soul-thrilling expressions, and his startling de-soriptive tests, has aroused the good people of Nor-wish until Grand Army Hall has been crowded to its utmost capacity. Sunday, sith inst., the subject treated in the attornoon was "Physical Death," fol-lowed in the evening by an address upon "The Spirit-ual Body and its Emanelpation." The usual descrip-tive scance followed both evening lectures, and many instened eagerly to catch the messages from the spiri-world. Many descriptions were given, nearly all being recognized as correct in minutest detail. Mr. Baxter will be with us again the last two Sundays of March. Mrs. R. S. Lillie will speak for us the entire month of December, and Mr. Lillie will ald in the musical ex-croises. Both are favorites with our people. MRS, J. A. CHARMAR, Seo'y.

Chicago, Ill.

Company, New York, have secured the entire Ameri-can edition of " Yule Tide.". The late Pins IX, some twelve or thirteen years ago, The late Pins IX, some twelve or thirteen years ago, The late Pins IX, some twelve or thirteen years ago, the church, and not subject to the civil power, nor made to contorn to the ser, out of the property of the civil power, nor made to the there any American edition that will second this doctrine of the Pop? - Pendody (Mess.) Reporter.

BATES OF ADVERTISING.

Each line in Agaie type, iwenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent in-sertion on the seventh page. Special Nellocs forty cents per line; Minion, each insertion.

Brech in services, which costs per line, Agsie, Business Cards thirty cents per line, Agsie, each inservices. Network in the editorial columns, large type, Loaded matter, fifty cents per line. Payments in all cases in advance.

AT Advertisements to be renewed at continued rates must be left at eur Office before 13 M. on Baurday, a woek in advance of the date where-on they are to appear.

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

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

The BANNED OF LIGHT cannot wall undertake to wouch for the Annety of the many advertisers. Advertisements which appear fair and konorable upon their face are accepted, and whenever it is made known that dishonest or improgram was are using our advertising columns, they are at one interdicted. We request patrons to notify us premptly in case they discover in our columns advertision of parties whom they have proved to be dishonerable or unworthy of con-plance.

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Dr. Jas. V. Mansfield, at 159 West Canton street, Boston, answers sealed letters. Terms \$3, and 100. postage. 4w* N12

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

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H. A. Hormey, No. 1 Newgate street, New-castle-on-Tyne, will not as agent in England for the BANNER OF LIGHT and the publications Colby & Rich during the absence of J. J Morne.

To Foreign Subscribers 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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W. J. COLVILLE, at the residence of Lady Calindes, Duchesse de Pomar, Paris, July 1885. THEOBOPHY AND BPIRITUALISM: Their True Re-lations to Each Other. FUHTHER THOUGHTS ON IMMORTALITY: To What Extent is Man a Free Agent? A Spiritual View of the Resurrection. With Answers to Questions and Impromptu Poems. Frice is conts. For sale by COLBY & RICH.

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LIGHT. BANNER OF

Message Department.

6

Fublic Free-Circle Meetings Are hold at the HANNER OF LIGHT OFFICE, 9 Hosworth street (formerity Montgounery Flace), on TUESDAY and THURSDAY ATTEINSONS of each week. On TUESDAY ATTEINSONS of each week. On TUESDAY ATTEINSONS of each week. On TUESDAY ATTEINSONS of subscriptions and the property of answering auch ques-tions as may be brought up for the consideration of the Controlling Intelligence. On TUESDAY ANTERISTON, JOHN WILLIAM FLETCHER, under the Influence of his guides, will afford an avenue through which individual spritt-incesages will be given. The flait (which is used only for these sounces) will be open at 20 clock, and services commence at 30 clock pre-cisely, at which time the doors will be closed, allowing no crease until the conclusion of the sounce, except in case of absolute necessity. The public is cordinally incited. **4**Th Persons having questions of practical bearing upon which they would like answered by the spirite-world intelli-retries, and services the TANN of the door in the objection of the down of the objections of the sound intelling which they would like answered by the spirite-world intelli-net them to the objections at the Tuesday sounces for con-sideration. **3**Th The Mossages published in this Department indicate

All express as much of truth as they perceive-no more. All express as much of truth as they perceive-no more.

All express as much of truth as they percentent more.
 All express as much of truth as they percentent more.
 For the messages of their spirit-friends will verify them by informing us of the fact for publication.
 All express as much of ur 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 therefore so the form of the friends.
 All constrained in the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality therefore so the balance of the mediums in any case, but to

QUESTIONS ANSWERED THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Seance held Nov. 8th, 1887.

Npirit Invocation.

God of the Universe, Lord of Life, Source of all Powers and Potencies, Ruler of all Principalities and Dominions, we turn to thes for light and guidance. As the trees of the forest are swayed beneath the touch of the vast and mighty breezes that blow across their tops, so are we, thy human children, swayed and bowed beneath the touch of thy great vitalizing breath, which floweth downward from the heavons beyond. Oh ! our Father God, we would catch the inspiration of thy holy power; we would uprear our heads anew, as the grand influx passes around and above our heads, and be baptized by thy spirit ; we would be uplifted to the sphere of earnestness, and come into a new consideration of thy divine purpose, and of the significance of life.

Oh tour Father God, may we grow in nearness to thee and to thy angelic hosts who delight to do thy will in service to humanity. May we grow in nearness upto each other, forming a chain of sympathy, of kindly feeling, which shall link heart to heart, and soul to soul, and draw forth from the inmost recesses of each spirit a song of wondrous gladness, of praise to thee, because of life and its associations. Oh I thou Divine Teacher of all Truth, thou Source of all Wis dom, we would, at this hour, be caught up into an understanding of thy life and law, and become known, not only more fully to thee, but more fully to each other, that we may live in peace and concord and holy fellowship forevermore. Amen.

Remarks by S. B. Brittan,

Truth fears no opposition, needs no defense, courts no protection, and is ever ready and alert to enter into conflict with error. In the interest of law and order and human happiness, it may sometimes be necessary to bring revolutionary ideas into operation, or to express such opinions as may be deemed by the masses as truly of a revolutionary nature. We do not come from the spirit-world to introduce any subject that is calculated to work dinaster or subject that is calculated to work disaster or unhappiness to the human race; it is the prov-ince and the pleasure of all intelligent, working spirits, who have the weifare of mankind at heart, to produce only such results and such ef-fects, through their lives and actions, as will compass the greatest degree of harmony and happiness to their kind, either on earth or in the spirit, world

the spirit world. the spirit-world. As one of many spirits, I feel interested in the welfare of my fellows; it gives me pleasure to realize that the world is growing in thought and in liberal sentiment; it is indeed of great service to my soul, in its effort for expansive growth, to understand that my fellow crea-tures on earth, as in the spirit realms, are steadily mounting upward on the rounds of the ladder of progress; in spite of agitations, of convulsions in social and political life, of con-fusion of thought and conflicting opinion among men, I am satisfied that humanity is marching on, and that year after year brings to my kind an added force and power, mental, physical and spiritual in its character. Thus do I read the signs of the times and thus do I take courage to make my little effort in moving oncourage to make my little effort in moving on-ward and in helping the world to move also. Is the interests of law and order, and the greatest degree of human happiness for man-kind at large, it may, Mr. Chairman, be neces-sary sometimes to sacrifice individual lives, and if this be so, we must submit to the sacrifice, looking to that greater and more universal good which it may accomplish. I do not be-lieve in capital punishment, neither does any advanced and intelligent spirit. The old Mosa-io law of retailation, which decrees that an eve ic law of retallation, which decrees that an eye shall be sacrificed for an eye, a tooth for a tooth, and that blood shall flow because blood has been spilled, should have no part in the regulations of an advanced and progressed state of society in the enlightened nineteenth contury. To retain a hold upon the old law, and to To retain a hold upon the old law, all of bring it into active operation, is but proving that we as human beings, despite our progress, our collightenment and our boasted culture, are maintaining a hold upon a relic of barba-rism which belongs to the dark ages; and I trust that the time is not far distant when this law will be abrogated to the realm of darkness to which it belongs. I feel it my duty to raise my voice in protest against this wholesale murder which the law inflicts, through the spirit of retaliation, upon such as have disobeyed its letter, and who per haps have acted through ignorance, through ill advisement, because of social or political convulsions, in such a manner as to inflict inin such a manner as to minor in jury upon human life and happiness. I believe, Mr. Chairman, that the day is dawning when an educational system for the oriminal and the wrong-doer will be establish-ed under and be which he may not conform to ed, under and by which he may yet conform to the highest law of his own nature and of his country, and understand the secret workings of his own interior life, and realize how he has sinned, and that he must suffer in anguish of spirit because of that sin, and come under a scheme of instruction to know and understand himself and his relations to his fellow-beings. I believe this will be established; and in the name of all good and carnest spirits I say, hasten the day. But'I am not here to speak altogether on this one subject, or one of many subjects that in interest my mind; in reaching your circle-room this afternoon, I have been obliged to pass through an atmosphere of confusion, as there is a conflict in the air, an agitation here hasten the day.

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a blow for truth at every opportunity, and I call upon the Spiritualists of this country to stand iirm in their faith and hold fast the truth that has come to them. Through fiery trial and painful discipline it may have reached their lives; but it is the revealment of the heavons; it has come with a blazing light from the throne of love and wisdom, and it must and will pro-tect each life from all harm. It is the duty of our Spiritualists to arouse themsolves to the needs of the times; it is their duty to rally in strong force and extend sym-pathy and assistance to each other. It seems to me that never before have we more needed the exercise of human right and judgment in spiritualistic circles than at the present time. It seems to me that never before have the "Sec-ular Press Bureau" been required as much as it is to-day. We do most certainly need a well established force of workers, who can, with trenchant pen and ready tongue, protect the interests of Spiritualistic workers. To-day we are in need of such a force, and I trust that when the need becomes fully known to our people they will reapond with heart and purse and thought.

need of such a force, and I trust that when the need becomes fully known to our people they will respond with heart and purse and thought, to provide the ways and the means for the ex-ercise of such a work. I will not, Mr. Chairman, linger in the consid-eration of these themes; I only throw out a thought—a suggestion—to my follow-workers and friends on earth. It seems to me that there are those yet in the body who have the ability, the power, and perhaps the desire, to come into close association with their ascended co-work-ors, and push this important department of ers, and push this important department of work into every field: to send out from their stronghold such protests against the human de-nunciations and worldly scorn that are heaped nunciations and worldly scorn that are heaped upon our cause and our people; to send out such arguments and evidences in favor of Spir-ltualism and its claims, and indeed to busy themselves in spreading before the world just such accumulated testimony as will prove the worth, the utility, and the undying and unim-peachable value of Spiritualism to a thinking world. vorld.

world. This, I believe, may be undertaken by-and-bye; it may be so in slight degree at the pres-ent-time, and I say: All hall to those friends who are trying to do their best! All hall! Your efforts are appreciated and understood by the higher councils of spiritual life.

Inquer councils of spiritual file. I have been invited, Mr. Chairman, by my good friend, John Pierpont, to consider your questions this afternoon. I will do so to the best of my ability, though I do not anticipate that I shall meet them with the same degree of knowledge as does that old friend of whom I speak. I am S. B. Brittan.

Questions and Answers.

QUES.-[By R. B.] Can two spirits hold pos-session of a mortal body at the same time? If not, what becomes of the original spirit while the transient one is in possession of the body? ANS.-Perhaps it may be as well for me to consider this question in the light of my own experience, both as entertained on earth and each or a bere come to me since my denarture such as has come to me since my departure from the physical form.

from the physical form. There were times, in my earthly experience, when I felt my spirit loosening its hold upon material life and the physical body. At such seasons it seemed to me as though I were float-ling away from material things into the realm of space; the atmosphere became lightened around me, and appeared as though charged with a silvery mist. At such times, I could sometimes behold my physical body in a differ-ent part of the room or place where it happened to be from my spirit, which seemed to be stand-ing or floating, and many times I appeared to be gazing down upon the vacated form from an upper height.

upper height. Well, friends, at such periods of time I dis-Well, friends, at such periods or time 1 dis-covered, though not always vitally conscious of its existence, that a slender line or cord of light extended from my physical form to that spirit-ual counterpart, which appeared to be the real man, the living entity, and which was bound to this outer covering by that line of light. In my experience, I would sometimes observe the presence of a distinct and superior intelli-gence sometimes a man and Sometimes a wo-

and the spirit spirit billing of the fingers, but by the expression of the intelligence, to the form which I claimed as mine. It was mine the spirit sponded to the thought and voiced the senti-through the one sential interest-ing to me to observe that my mortal lips re-spond in meladions sound to the thought and voiced the sential intermation of the spirit world I have come the manipulation of the spirit world I have come in contact with metarial line, inst upones on earth; and since passing to the spirit-world I have come gence, sometimes a man and sometimes a wo-man, standing in close proximity to my mortal form, and seemingly manipulating it, not by the direct touch of the fingers, but by the ex-tension of lines, of emanations of light and of since passing to the spirit-world 1 have come in contact with many mediumistic organisms, operating upon them at times for myself, and observing other spirits manipulating those in-struments for their own purposes, and some-times 1 have seen the spirit of the medium withdrawn; not always does it remain in con-tact with its mortal organism, but sometimes it measure argue into the structure and reaches passes away into the atmosphere, and reaches out into contact with spiritual life and its localfriends; at other times it may remain its not in the sound of friends; at other times it may remain in prox-imity with its outward organism; but whatever the case, it is always united to that organism by a slonder but indestructible cord of magnetic aura or light, which binds the spirit to its own. These are the experiences of many souls, mediums and others. It sometimes happens that a spirit takes possession of a medium, whose spirit is not dispossessed of its hold upon the spirit is not disposessed of its hold upon the physical organism, and if the spirit is unfamiliar with the mode of procedure in such a case, or if the medium's own mind is positive, not easily influenced by a foreign intelligence, there may be a conflicting element at work, and it will be difficult to discern what thought is an emana-tion from the mind of the medium, and what arises from a distinct superior intelligence, but as the medium develops this difficulty will subside, and the work will proceed harmoniously to a utilitarian result. It sometimes also happens, friends, that two spirits, unfamiliar with the organism of the medium, two spirits who desire to experiment upon such an instrument, two spirits entirely distinct from the spirit belonging to that more ontirely tal organism, will undertake to communicate through the medium at one and the same time, and so there is a conflict of expression, of thought, and for a time a mortal observer may not understand what is the trouble, but as the not understand what is the trouble, but as the spirits gain power, as they unfold in knowledge, as their mediumistic instrument develops its capaoity for assimilating with the unseen forces of life, the disturbance will subside, and one or the other spirit will gain poasession of its in-strument, and by and bye both, or many, will have the opportunity and the power of mani-festing clearly and intelligently through that organism known as a medium. organism known as a medium.

body to form, for it may enter into composition body to form, for it may enter into composition and come into semblance and shape within a few moments of time. Especially is this so if the spirit is suddenly hurled from the physi-cal body through some accident; these mag-netic emanations, gravitating to their own proper position, coalescing with each other, form that body of which we speak, the man be-comes himself again, is made whole, so to speak, and presents to the external eye of those who gaze upon him in his arisen might, the appear-ance of a man full grown, active and powerance of a man full grown, active and power-ful, just as much as he did when clothed upon by the garments of flesh in his days of activity. O.-What is the nature of the remuneration

Q.-What is the nature of the remuneration of a spirit for its service in controlling for a long period a medium engaged in lecturing, healing the sick or other forms of labor? A.-A spirit who desires to come into active association with a medium, for the purpose of performing good work that is to be beneficial, uplifting and strengthening to mankind, will find the remuneration for labors thus expend-ed in the satisfaction that it receives through the accompliahment of that work.

ed in the satisfaction that it receives through the accomplishment of that work. A spirit who thus voluntarily resigns the activities and experiences of the spirit-world and enters into conjuntion with a mortal medi-um for the unfoldment of such pursuits and such benevolent plans as those the question states, Mr. Chairman, will not think of com-pensation to himself, but only think of the good that will result to his fellows through the en-deavor he makes to bring truth or healing to mind or body. mind or body.

In the pursuit of such a lofty career a spirit finds his own thoughts and ideas of life en-larging, discovers that he is coming into closer sympathy with humanity and with the world, realizes that because of this discipling he has grown immeasurably, or rather that his own happiness increases as he finds truth and happiness entering into the hearts of those to whom he ministers; and in such ways will he find remuneration for any arduous task or any degree of service which he may undertake for his fellow beings.

his fellow beings. There comes to the soul who seeks earnestly to benefit, guide and uplift his brother man, an exhilaration of spirit which is enjoyable to his nature; it is a blessing to him to breathe the atmosphere and bask in the sunlight of love and truth. No tasks are too heavy for him to undertake; no hours become wearlsome to his mind, no studies overcrowd his mental capaci-ty as he searches, into the mysteries and probmild, ho studies overcrowd his mental capaci-ty as he searches into the mysteries and prob-lems of life, and seeks a solution of them be-cause he wishes to solve them for the benefit of his ignorant brothers and sisters and to redeem them from error and superstition. It brings to his mind and heart and spirit a larger

capacity for understanding, a keener percep-tion of all those mysterious secrets of life, and he grows powerful. In the fullness of time and experience a

In the fullness of time and experience a spirit who has ministered unto others in love and helpfulness, and gone out into the path-ways of the lowly and the sad, with the hope of giving cheer and encouragement and instruction, will have so grown in soul-power, in might, in lofty attainment, as to become almost like a God himself-almost infinite in accomplishment and in endeavor-and so you will readily perceive that such a spirit finds a grand compensation, a most glorious remuneration for all the service he has expended upon the medium or upon humanity. Q.-Do those who believe in reincarnation [reëmbodiment] consider it obligatory or op-

tional with a spirit?

tional with a spirit? A.—That is a question which perhaps my good friend Pierpont could solve more fully than I can do, as this question of reïncarnation has not taken such a vital hold upon me as it seems to have done upon that good spirit, and others with whom I am familiar. If such a law exists as that of reëmbodiment, one would suppose it to be an arbitrary one, such as is the law of growth, and asis the law of death, from either of which there is no appeal, which none of mortal birth can evade; but some of my good spirit friends declare that while they believe in this law of reïncarnation, and have reason for their belief in their own experience and from their observation of other lives, yet this law is not observation of, other lives, yet this law is not such an arbitrary one as might at first sight be supposed. They have informed me that it has been provided by immutable wisdom for those souls who have been denied a needed discipline

SPIRIT MESSAGES. GIVEN THROUGH THE MEDIUMSHIP OF John William Fleicher.

Report of Public Seance held Nov. 10th, 1887. John Murray Spear.

John Murray Spear. I am such an old man that I shall not be able to speak very fast. I never could; and I have only just found my way back to the earth again. It is quite an undertaking for me to try to come so soon after my transition; it was not to serve a private end but a public interest that I have endeavored to undertake it. I see more and more every day how much the truth needs defenders, and what a grave mistake is made when we try to limit the expression of the truth. Some may need religious truth, or that form of truth that will appeal to their religious nature, but the majority of the world needs sympathetic truth; that is, a bridge between the life that they are living and the life they ought to live. I thank God that I was able to and alone; that sometimes I was able to almost

ought to live. I thank God that I was able to do something for those who were unfortunate and alone; that sometimes I was able to almost break the prison bars, and bring the poor un-fortunates out to the light of day; that, in the old anti-slavery days, when thinking was a crime, and speaking was asin. I had the cour-age of my convictions, and that nothing pre-vented me from expressing them. It is all very well for some of my Christian brothers to talk about serving God, and procur-ing the salvation of the soul. But a man who is starving, a man who has no friends, is seeking more the comforts for his body here than he is for the salvation of his soul hereafter; so I tried to point out what to me seemed the path of duty, and sought to serve Christ by blessing my fellow-men. And now that .my worn-out body is buried in the ground, and I shall no longer welk through the familiar streets, or speak to the old familiar friends, my work has met me, and faces long since forgotten have beamed with the smile of welcome; yet I re-member still, in all the joy that I have found in the spirit-world, some friends that I left behind. My wife-f am with her. She was faithful in all that she did-most faithful. And to Brother A. E. Newton and his wife, I'd like to tell them that I am with them in

all that she did—most faithful. And to Brother A. E. Newton and his wife, I'd like to tell them that I am with them in fighting the good fight. And there's a great many others that I might mention, only it is no partfoular use to do it now ; for they must know that if there is anything immortal in man, it is the affections, the loves that live, even when

the hates are overcome. My friends, brothers and sisters, who are here My friends, brothers and sisters, who are here —unknown 1 am to many of you, but some will recognize my name — let an old man, whose hair was white, and whose feet were feeble with age, whose shoulders were bent with the burdens of life, speak a word of advice to you. There is one thing you will never regret; you may regret unkindness; you may regret con-sure; you may regret deeds of usefulness you left undone, but you will never regret the kind word, the loving act, the cup of cold water: thas the soirit will wear.

that the spirit will wear. I have to thank some of the attendant spirits here for having spoken to-day. I cannot speak as loudly as they wish, but I have done the best I could. John Murray Spear, of Philadelphia.

Bright Star.

I be Bright Star. I come 'cause everything is confusion around those I have been working with, and I want to send a word of encouragewith, and I want to send a word of encourage-ment to them. I can speak to them, but if I speak some other way, it seems as if I had spoken louder than when I speak straight to them; so I come here 'cause my medium has much trouble, much. much trouble, always trouble now. But it is night; by-and-bye it be day, and all light then, just as it is all dark now, and that very scon.

day, and all light then, just as it is all dark now, and that very soon. Say that I speak for many people white folks can't see, and that though things go wrong and much bad, ever keep hold; don't let go, 'cause it has got to be proved right 'fore we get through. Some folks talk big about some mediums be-ing humbugs. I walk with my chief out in the hunting ground. I see big places what 'em call like meetin'-house. No humbug there! Ha! ha! No humbug! Man go in there, tell what God

before I shall be able to make some decided manifestations; and when this is done their faith will become much stronger than it is. They said, the other night, if I was there they hoped I would come here; so, to satisfy them, here I am.

T. M. Lamb.

T. M. Lamb. This is, I believe, the Banner of Light Circle-Room-a place i have been trying to get a hearing in for some years. My name is T. M. Lamb, of Worcester, Mass. I never was so much inclined to Spiritualism as to what I term "liberal thought"; but I guess liberal thought and Spiritualism are twin sisters; if they are not as near related as that, then they ought to be. I had the good fortune, before I came away, to learn how fallacious the opinions of men are concerning what they call the doings of God. I have no objection to the Orthodox making a hell or a heaven for themselves, but I decided-ly object to their insisting on other people's

hell or a heaven for themselves, but I decided-ly object to their insisting on other people's occupying them after they have made them. They wish to light up half the world with brim-stone, that they may enjoy the blaze, or pass the time in idleness and song : they may do so, but, to my mind, I long since concluded the most useful life is the best life, and I have not seen any reason to change my opinion since I came Bway.

ter still. Please give them my remembrance, and say that I am with them in every work that means the dispelling of ignorance and the downfall of superstition.

Charles H. Bryan.

It's cold! the water seems cold! I didn't think that I should have drowned when I went out that day. We were having a first-rate time, but I went under, and then never came back again. I'd just like to say that my name is Charlie Bryan, and that I was drowned at Quinsigamond Lake, in August, 1881. My peo-ple-what I've got-live in Worcester.

Fidelity,

[The Guide of the Medium.]

Mr. Chairman, I heard two good friends Mr. Chairman, I heard two good friends talking a few moments ago; one was speak-ing of spiritual work; the other said: "What do you mean by it?" and I thought that perhaps I might say a word on the sub-ject, for the answer was not made very plain. You must know, friends who are here, who have studied the subject a particle, that if the saintis work when the other side as they are spirits wake upon the other side as they are here, there are many of them in a very lamentspirits wake upon the other side as they are here, there are many of them in a very lament-able condition. I have seen spirits who were near their bodies, who had really been asleep for hundreds of years; wanting to get away and not knowing how; others who were near to their bodies, and who still were suffering over the wrong that they had done; others still, who, if the conditions were all right around them, could rise and at once be free. Now the nature of spiritual work is this; to assist spirits in their journey onward toward a better life; and every kind thought that you can give is a knife, as it were, that cuts the thread of connection between the spirit and the body in which it once lived. There are persons present in this room to-day who are doing a great work in this way-liberating spirits from their earthly conditions and helping them to become stronger and bet-ter in their spirit-life than they were in their earth-life. If you will pass by any one of the many dens efficient metal the parts of the many dens

pirations are toward good, your one thought is toward good, you may not draw good people to you, but you may make those who do come, better after they have come. Undeveloped spirits, not understanding the evil they have done, may be called to you by your better im-pulses, and you may free them from the shadow and draw them into the light. This is a spiri-ual work that all should heed. Fidelity.

DECEMBER 3, 1887.

Q.-By whom and in what manner is a splrit clothed immediately following its transition

from its earthly body? A.—The spirit, in closing its period of mortal discipline, is withdrawn, so to speak, from the physical body slowly and by degrees. If the transition is made in accordance with natural There is a conflict in the ar, an apprish body slowly and by degrees. If the served is a four oity, as in many other places of the condition of all sense on rhom that of the and the argent and the physical body goes decay, either is a condition the argent and the physical body goes decay, either is a condition of the argent at mompher is and the physical body goes decay, either without olaims my attention and eachains my intention of the system. Emmanting from the topy and it is may as will may intent and the my intention of the system. Emmanting from the topy and the physical body is composed. This spirit allower as ward or as a waporous of the my intention and each of and the work the system. Emmanting from the topy and the spirit day is composed. This spirit allower as ward or as ward or as ward or as ward or as a waporous of the my intention of the spirit day is composed. This spirit allower as ward or as a waporous of the my intention of the spirit day is composed. This spirit is construction and truth, if is ow mile. The spirit is construction and truth is spirit ward or one spirit day is composed. This spirit ward or physical body is the mysical body is composed. This spirit ward or physical body is the spirit day is and the sp

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the spirit-world, and come into an intelligent knowledge of its former condition, desires, it may be to know more of earth and its experi-ences, and finds that he cannot receive that vital consciousness of material things, or of the Vital consciousness of material things, or of the earth planet, in contact with mediumistic or-ganisms that other spirits, perhaps, may do; and so there is a law in operation for the bene-fit of that spirit; he may, if he so inclines, come into magnetic rapport with some prospective mother on the earth, and by forming a mag-netic attachment between the female and him-self may learn to take preserve of the orner netic attachment between the remain and min-self, may learn to take possession of the organ-ism of her unborn child as it enters into mortal life, and growing with its growth, the spirit previously deprived of its birthright and its privileges may gain that experience and disci-pline for which it craves, and for lack of which it may not be she to prese on into a clearer un-

it may not be able to pass on into a clearer un-it may not be able to pass on into a clearer un-derstanding of spiritual studies and spiritual experiences, in another life. We are told also that there are certain souls that must take up within their spiritual organisms certain ele-ments that belong to the planet earth, which are found on no other planet. are found on no other planet, in no other system of worlds, spiritual or material; and if this is so, such a spirit, deprived of its experi-ence, and the elements which belong to it, through an early death or premature birth, may take advantage of such a law as that which is called reembodiment, and come into a new condition of life on the planet earth.

condition of life on the planet earth. These are weighty subjects, Mr. Chairman; they call for much consideration and thought. Acrimony of opinion and retailation are not re-quired in their solution. Let honest minds seek to learn the truth, even if it be at the expense of some cherished idea, for the truth is free, and must stand against the world. I thank you for your courtesy, and I say to all friends, Good cheer 1. The world is young, and we have yet much time for growth and for gaining experience. Let us come together in

gaining experience. Let us come together in brotherly love and sympathy, determined to win for each other all that is best, holiest and true, Farewell,

Angelo Brittan.

Arigelo Brittan. You will pardon me, Mr. Chairman, if I take advantage of the moment to tread fast upon the footateps of my honored father, and give to my friends in this world loving greeting and many, many happy thoughts of remembrance. Though I passed from mortal scenes compara-tively early in life, though I parted with much that was dear to me in lossening my hold upon the external, yet. I have retained that tender memory of persons and of things which has served as a beccon-light of cheer to my heart. I would tell my friends that I have not laid down the hopes, prospects and oberlahed de-sires of my life; Joh no 1 they only came into budding existence here; but in that world be-yond they have begun to blossom out, and I look for their fruition. The consummation of all hope may be found in the world beyond, where, in vital association with kindred souls, the carnest mind may find light, instruction, peace, harmony and truth, if it so wills. To all friends I bring greetings of good obser: to those who are dear to my heart by the asso-ciation and thes of consanguinity, as well as to those who were not bound to me by ties of re-lationship, but by the ever broadening and in-dissoluble bounds of fractornal friendship and

Henry P. Duclos. I come here this afternoon not to make an appeal to your generosity, Mr. Chairman, or to that of any one present, but rather on account of the treatment which I find everywhere shown to animals. They say every man has his hobby, and I am sure that I was one of the men who rode his hobby at all times and on all occasions. When I passed to the spirit-life I left my prop-erty in such a way that the animals—I call them the pets, the dogs and the horses—should be well cared for, and I am glad to see that my wife, who is more fond of them, if possible, than I was, is fulfilling my wish to the letter. I remember of a man's asking me once if I thought that animals had souls, and I replied to him: "If they had not, there was a very small chance for some men. I see more intelligence in the face of an honest dog or horse than I do in the face of an honest dog or horse than I do in the majority of the men whom I meet."

In the majority of the men whom I meet." And while man prides himself on being a "lord of oreation," we are obliged, the more humane of us, to enact laws to protect the action of these "lords" in the lower forms of life. And I just wish to say here that I have found in the first sphere of the spirit-world, which I have learned is called "the sphere of transi-tion," that animals exist and sustain the same relations to their masters as they do on earth, and that all these treasures, if I may call them so, have an existence that continues after the

relations to their masters as they do on earth, and that all these treasures, if I may call them so, have an existence that continues after the change called death, for the first sphere of the spirit-world is but the complete reflection of the condition of things in this world; therefore we need all those things that have made life bright and happy, beautiful and useful. I would like to send a message of sympathy and love to my wife, and to other friends of mine who hold me in kind remembrance, in Hartford, where I lived, and say I hope that she, my earthly companion, will not be led away from the truth which 1 believed in, and which some of my relatives assert is not true. All the fortune that I had I made through the influence of the spirit-world, and I thought I could serve that world by having it expended for the benefit of animals and their protection. Now I find that everything is being done to break up my influence—that is to say, the influ-ence of the spiritual idea upon her—and while she ensy listen to what they may say. I hope ahe will still continue to have the courage of her opinion. Say that I am ever with her; that the old home is my home still; the pets I watch over and love; and that we shall meet face to face at no distant day. Henry P. Duclos.

t in at firm Louise Brewer, of artanual 4

Will you please say. Mr. Chairman, to Wil-liam, that I am able to fulfill the request which he has made many times, that I come here? I am glad to see how hard he is, trying to live a life in accordance with his ideas. He is a very good man, and I am älways near him, when-ever it is possible. I have come in several dif-forent ways—not exactly this way—before, how-ever; but still we do a great many things to accomplish our, purpose. I have been some so

Winona,

For the following spirits :

Well, I arrived some time ago, but I am only able to make my arrival known at this mo-ment. There are many spirits here standing in a line waiting to speak, and I expect some will get disappointed; but then if they do they can some another day. came another day.

Mrs. Ann Lamson.

A lady is here who gives me the name of Mrs. Ann Lamson. She wishes to send her love and encouraging words to her friends in Manches-ter, N. H. She says: "I did not think I was going away when I came. I had an idea I should get out of the sickness that was upon me, and I was surprised when I woke up and found I had no lower the pain of the body but found I had no longer the pain of the body, but that I was free in the spirit. I do n't think I'd care to come back again to stay. The earth is a good place to visit, but I've got rather tired of staying here altogether. I've found so many of my old friends, it seems as if I was almost a girl again.

Give my friends at home my love, and tell them that when I get a chance I will make them know that I am with them.

Henry Davis.

Henry Davis. Henry Davis wishes me to say that although it seems as if he had partially withdrawn his influence in some ways, he only did so to make it stronger afterwards, and when the first of December comes there will be an addition of power and strength which will help things very much indeed. He says there are many who are present trying to help the one who has in the future an important mediumistic work to do, and above all things not to get discouraged, be-cause that do n't pay. cause that do n't pay.

James and Lafayette Newman.

James and Lafayette Newman wish to send a message to their brother, and to say that they would like very much to have a private conver-sation with him whenever he will give them an opportunity.

Allee Sampson.

Alice Sampson wishes to send her love to her dear friend, and sister, Annie Lord Chamber-lain. She says, 'I come, here because condi-tions about her are such that I cannot come may tions about her are with that I cannot come directly to her. Whatever, Annie, others may say of you or about you, you have been faith-ful to your own. You, were a faithful friend in the hour of need. I wish that I could have lived to have helped, you, but that fatal walk that I took, when I went to post a letter to you, ended the journey of life for me yery suddenly. Try and have courage, for I will impress friends to help you. Alice Sampson of Plymouth, Mass.

She got killed by lightning and a tree, she BAVS. Winons. anti- siestoris sure was at

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Mission of Christ. BY A WOMAN.

in a room that its other guests have abandoned; sits among empty bottles, broken glasses and upturned chairs. The early morning light comes raking through the low window; the last candle goes out in a gray fume, and the telltale ace lies in full view on the floor. A sketch of the artist follows this, with a portrait, and engravings of several other of his works. Full-page engravings are given of Frank Dicksee's painting, "Adam and Eve"; Helmick's "The Dancing Master." illustrating an article upon " Irish Types and Traits," by Katharine Tynan, and "The Dice-Throwers," by Murillo. Charming pictures are also given in illustration of papers upon "The Harbors of New Zealand,""Studies in English Costume," and "Exmoor," the latter bringing us some exquisite bits of English scenery. New York: Cassell & Co., 739 and 741 Broadway. THE ATLANTIC MONTHLY presents for the closing

month of the current year many excellent features, some of which have sustained interest in the minds of its patrons for months, others which find their "first and only appearance" in its freshly printed pages. For the coming year the Atlantic's. publishers make announcements which show that they are fully awake to the needs of the hour, and the demands of the reading world; the Atlantic will contain, during 1888, in addition to the best short stories, sketches, essays, poetry and criticism, three serial stories: "The Aspen Papers," in three parts, by Henry James; "Yone Santo; A Child of Japan," by Edward H. House, who has lived many years in Japan, and in this story will describe the life, character and customs of the Japan-ese; and "Reaping the Whirlwind," by Charles Eg-bert Oraddock. It will contain six papers on the American Revolution, by John Fiske; "Boston Painters and Faintings," by William H. Downes; "Three Studies of Factory Life," by L. C. Wyman, author of "Poverty, Grass"; occasional poems by John G. Whittier; essays and poems by Oliver Wendell Holmes occasional papers by James Russell Lowell, etc., etc. Houghton, Mifflin & Co., publishers, Boston. Br. NICHOLAS, This being the Christmas number

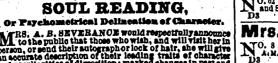
it abounds with good things as plentifully as Jack Homer's feast did with plums. Mrs. Burnett com-mences a new story that promises to be a worthy companion to her last one, its title being "Bara Grewe; or, What Happened at Miss Minchin's." Frank B. Stockton contributes the opening chapters of a story in his usual attractive vehi," The Olocks of Ron-daine"; and the patron saint of all good children is brought forward by Mr. Gladden as "Santa Claus in the Pulpit." The young tolks' favorite author; J. T. Trowbridge, tells them "How the Hart Boys Saw Great Salt Lake," and Sarah J. Pritchard relates the difficulties attending the setting up of a Christmas tree in the days of the Paritans. "Three Miles High in a Balloon" is a narrative of thrilling experiences that will deeply interest all.' The illustrations in this number are as good as the text, and both are excel-lent. The Century Company, New York. Damrell & Upham, 283 Washington street, Boston,

Upham, 283 Washington street, Boston. IF When I become sware of what it is to swing open the gates between the two worlds, and allow the immortal soils of men to tread back over those paths which they have once travened in yeality there seems to me to have been no death. True, the change came to me and the mortal form has orumbled into dust, hub wish if rasiled that there has been no deathfor him, but only s change, that here has been no deathfor him, but only s change, that here the worlds, the stran-ported him from s fordition of life where there was much of limitstices and darkness, to one of frander dripting it. Street is the to the set there back over those is matural, the set the set there the been no death. True, the change came to me and the mort is a site set to me and the mort is a site office or at the the beat of the nut wish is metric or the set the set the set there and dimetric is the set of the set the set there and dimetric is the set of the set there the ported him from s fordition of life where there was much of limitstices with world death -Spirit G. W. Ellary, -Spirit G. W. Ellary,

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Of Lincoln's Inn, London, Eng. Prof. Fullerion having made in his noise appended to the famous Preliminary Report of the Boybert Commission certain statements placing Mr. C. C. Massey as a bipiritual-ist in a rather unevisable 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. Fullerion has since, in a letter to Mr. Massey, admitted that he was mistaken. Mr. Massey's i.etter should be widely circu-lated, as it compiletely disproves the charge of Prof. Zöll-ner's disqualifications as an investigator of phenomona at the date of his sources with Dr. Henry Blade. Pamphiot, pp. 16. Price 5 cents; postage free. 6 copies 22 cents; 13 do. 50 cents. For rale by COLBY & RICH.

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BANNER LIGHT. OF



Spiritualistic Meetings in Boston.

Basmer of Light Circle-Room, No. 5 Bosworth Bireet, -Séances are held every Tuesday and Thursday af-ternoon at Joiclock prompily. Admission free. For fur-ther particulars, see notice on sixth page. L. B. Wilson, Chairman.

Jasirman. Boston Spiritual Temple, Berkeley Hall.-Lec-ures by able speakers Sundays at 10% A.M. and 7% P.M. Sichard Holmes, President: O. F. Hockwood, Secretary; Ira. Mary F. Lovering, Corresponding Secretary; W. A. Junkico, Tressurer.

Dunktoo, Pressurer. Children's Progressive Lycents No. 1.-Sessions every Sunday at if A. M. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj, P. Weaver, Conductor; Francis B. Wood-bury, Corresponding Secretary, 45 Indians Place, Boston, Sewing circle at 1031 Washington street Wednesdays at 3 P.M. Supper and social meeting in the evening.

upon "The Birth of the Spiritual Body." Previous to the address proper the guides considered several

upon "The Birth of the Spiritual Body." Previous to the address proper the guides considered several questions which had been sent up by the sudience of allent invocation, in which the whole audience folued, the object being to put all in spiritual rest fuelds a social meeting at Lyceum Hall, 103 Wash-ing of Nov. 22d the members and friends of this Bo-clety held a social meeting at Lyceum Hall, 103 Wash-ing of Nov. 22d the members and friends of this Bo-clety held a social meeting at Lyceum Hall, 103 Wash-ing of Nov. 22d the members and friends of this Bo-clety held a social meeting at Lyceum Hall, 103 Wash-ing of Nov. 22d the members and friends of this Bo-clety held a social meeting at Lyceum Hall, 103 Wash-ing of Nov. 22d the members and friends of this Bo-clety held a social meeting at Lyceum Hall, 103 Wash-manifest or the establishment of justice, the attainment of wisdom, and the promotion of truth. Then the guides spoke as follows: "We are aware of the marnitude of our task when we attempt to pre-sent the things of the spirit for the ecomprehension of the outward senses. All these efforts require of your early iffer any be likened to the pains of physical birth : ft is he effort of the soul acquaint itself with, and at it and donison over, matter. Every revisation of station of the truths of the Spiritual Phi-tual law to the inner consciousness is a disciplinary force, rounding and molding the spiritual body are obset of the substrial, carrying thereon, which symmetrical proportions. The soul is this indestructi-ble principle, incorporated in matter, and performing this chemical spiritual transformation. Bieadily and slowly is the spiritual tody eroived from its grosser manifestion of the physical, carrying thereon, which was quite starings to Mr. free words deeds, purposes which go to make up over it most which at mastery orer its physical environ-ment While attendant spirits sympathize and sub-subservient to the soul, wrestiling for its own immor-tality. At the wireford to the soul, wr

subscrylent to the soul, wrestling for its own immor-tailty. At physical birth there lies within you this possibil-ity of unfoldment, quickening, fuifiliment and birth of the spiritual being. You may, by disuse of the fac-uities possessed by this inner being, dwarf, paralyze, and finally destroy altogether their expression, ren-dering conscious objective existence no longer possi-ble. But if, following the light of intuition, revela-tion, subjective sensation, you incorporate this wis-dom into your outward being, you thereby develop and strengthen and unfold the spiritual organization until it possesses the power to act upon matter, even here upou your earthly plane, so that it can, at will, divorce itself from its visible structure, performing such work as may seem essential to its spiritual per-ceptions.

Ceptions. The pain and agony which are the normal states of The pain and agony which are the normal states of the mass of men and women on your globe, are simply the indices by which the gestalive stages of the spirit-ual body may be apprehended. Those who, through supreme effort, train the optiward being into moral and spiritual states, prepare conditions for the more easy transition of the spiritual being to its legitimate and higher sphere. But those who are burdened with falsehood, lust, avarice, injustice, weighted with cloge of matter not yet thrown off, suffer inconceivably in the pangs and throes of spirit birth. One is not neces-sarily born in the spirit when he' dles." That part of his being by which spiritual things are discerned may still be incapable of activity. He may be taken to what, in your world, you would call hospitals or in-sance retreats, and there, under the propulsive influ-ences of spiritual power, the inner being may burst its bonds and be revealed unto itself. This is the true birth of the spirit. It is the judgment day, more im-pressive and more to be dreaded than the fabled judg.

Cadwell has done good service for our Association and aroused a great interest in the phenomena and philoso-phy of Spiritualiam. A large number of young persons have become deeply interested, and will no doubt con-tinue their investigation. Every member of our Asso-ciation is ready to endorse Prof. Cadwell as a locturer who can do great service for our cause wherever he may be employed by Spiritualist societies. He has developed one or more new mediums every Sunday be has been with us. During the forty years he has been before the public as a memorist, he bas had op-portunities to thoroughly study spiritualistic phe-nomena, and can present in an interesting manner the result of his almost life-long investigations. Spirit-ualist societies should keep him employed every Sun-day. day. Next Sunday Mrs. Suste Willis Fletcher will occupy

our platform at 2:30 and 7:30. F. B. WOODBUBY, Cor. See'y. 1031 Washington street.

College Hall, 34 Essen Street .- On Sunday last at the morning service Mr. Cobb contrasted the God of Orthodoxy with the spontaneous growth of spiritual

every Sunday at 11 A.¹⁶. In (large) Fance Street, All scatterice. Every Sunday at 11 A.¹⁶. An picton street. All scatterice. Prancis B. Wood-bury. Corresponding Scorntary. As Indiana Place, Bosta P.M. Bupper and scolal meeting in the eventing.
First Spiritual Temple, corner Newbury and Exciter Mirecta.-Spiritual Fraternity Society with events which controls all things. Tests and public every ice Sundays at 21 r.M. and Wednesday even-ings at 7₃. Beats irce.
Nortice Bait and Start, Start Start Start Start, Start

The Ladies' Industrial Society .- On the even ing of Nov. 22d the members and friends of this So-

tests of spirit-presence, recognized by persons who stood up, and said they were entire strangers to Mr. Powell and not Spiritualists. The meeting at 7:30 P. M. was much better attended. fully four hundred persons present. Mr. Powell devoted the whole of the time to giving spirit-tests, with full names, pointing first to one, then going to another, which was quite startling, to say the least. I have attended meetings of this kind but three times in my life, and those at Palne Hall; but in those few times I have heard enough to convince me that there is more in the Spiritual Phi-losophy than thousands have dreamed of. I send this account of the meeting out of respect and en-couragement to the worker for spiritual truth. The meetings will continue through the winter at 2:30 and 7:30 F. M. Everybody is made welcome. F. D. LEX, (of Brooklym, N. Y.) Baskeley, Hall-As noted elsawhere, Mrs Colby.

Berkeley Hall-As noted elsewhere, Mrs. Colby-Luther closed her engagement with this Society last

Sabbath. Mrs. H. S. Lake will be the speaker at Berkeley Hall for the month of December.

Spiritualist Meetings in New York.

Adeiphi Hall, corner of 52d Street and 7th Avenue.-The First Society of Spiritualists holds meet-ings very Sunday at 11 A.M. and 7A F.M. Admission free. Columbia Hall, 875 6th Avenue, helw een 49th and 60th Streets.-The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 34 and 74 F.M. Mediums and speakers always present. Frank W. Jones, Conductor.

Frank W. Jones, Conductor. The Metropolitan Church for Humanity, Rev. Mrs. T. B. Strykor, pastor, will hold services every Sun-day at 2% P.M., in McGregor's Hall, Madison Avenue, South-East corner of 50th street (outrauce 42 East 59th street). All are cordially invited to be present. Meetings for Spiritan Manifestations will be held at Adelphi Hall, corner 7th Avenue and 524 street. New York, every Sunday at 2% P.M. Tests given by Mrs. E. A. Wells of New York.

Spiritualist Meetings in Brooklyn. Conservatory Hall, Bodford Avenue, corner Fulton Street, -Services every Sunday at 11 A.M. and 7% P.M.

73 F.M. Fraternity Rooms. corner Bedford Avenue and South Recent Street. Services overy Bunday at 7% F.M. Children's Lycoum at 3 F.M. The Spiritual Li-erary Union moets the first and third Baturday of ach month at 8 F.M.

Everets Hall, 396 Fulton Street.-Brocklyn Pro-gressive Spiritual Conference every Saturday evening, at 8 D'clock.

Conservatory Hall.

Miss M. T. Shelhamer lectured at Conservatory Hall Sunday, Nov. 20th, before large and enthusiastic audiences.

In the morning the subject of discourse was: "The Course of Human Progress," which was treated by the Controlling Intelligence in an able and exhaustive manner.

At the evening service the guides of Miss Shelhamer replied to questions presented by the audience. The commodious hall on this occasion was packed with interested listeners, who signified their approval of the lucid manner in which the questions were considered by marked and distinct demonstrations.

The Brookign Society seems to be in a most flourishing condition, and its meetings are highly creditable to the Spiritualists of that city.

Brooklyn Spiritual Conference.

To the Editor of the Hanner of Light: Mr. Lawrence of the Eastern District Conference read a very able casay last Saturday evening upon 'Mediumship." Bishop A. Beals supplemented the "Mediumsnip." Bisnop A. Beais supplemented the address with instructive remarks upon the same theme; Mr. Riggerly of Newburyport, Mass., under control, spoke with earnestness and depth of thought. Mr. R. possesses fine qualifications for a platform speaker, and he should encourage his inspirers by yielding to them at all proper times and places. We expect to befavored with an address by a trance medium next Saturday evening. F. W. JONES.

Cleveland (O.) Notes. To the Editor of the Banner of Light :

Wm. H. Rez. a native of Philadelphia, who removed from Dayton, O., to this city recently, ended his earthly career by means of a pistol, while suffering from

To the Editor of this shner of Light:
Wm. H. Rez, an antive of Philadelphia, who removed from Dayton, O., to this city recently, ended his earth-ly careser by means of a pistol, while suffering from mentai derangement caused by telvances at business troubles. Mr. Rex, aged sity-four, leaves a wife and family of seven children, nearly distracted by the unhappy event. The funeral service was conducted by the unhappy event. The funeral service was conducted by many or the service by the splittuiling. The funeral service was conducted by the unhappy event. The funeral service was conducted by the unhappy event. The funeral service was conducted by Mr. Charles Dawbars of Aws York, who spoke in this city for the fast time, drew out a bighly intelligent andiences. Mr. 200 Ars. Your, and the light philosophical view he took of Modern Splittuillam. This first subject was, "Our Relations to the Nineteenth Century." Hr. D. is a clear, locies and pleasant speaker, and now that be is known here will always draw large and intelligent andiences. Mr. Dawbarn also took great intervestion through the bighty philosophical view he took of Modern Splittuillam. He solution was complete restingent and the Life' being a capital leaf from the page of natural bistory and a complete resting the page of natural bistory and a complete resting the page of natural bistory and a somplete resting the page of natural bistory and a somplete resting the page of natural bistory and a somplete resting the page of natural bistory and a soutial leaf from the page of natural bistory and a soutial leaf from the page of natural bistory and a soutial resting and the complete as the base of data seeme of data seeme of data are seed of the care of the page of a state set. Just 1: the same of data seeme of data seeme of data are seed of the care of the page of a state set. Just 1: the same of data seeme of dat

Some Startling Statements of General InterestI Dr. Oliver Wendell Holmes, on being asked when the training of a child should begin, re-plied: "A hundred years before it is born." Are we to infer from this that this genera-

BEFORE IT IS BORN

Are we to infor from this that the source tion is responsible for the condition of the race a hundred years from now? Is this wonderful generation the natural re-sult of the proper dist and medicines of a hun-

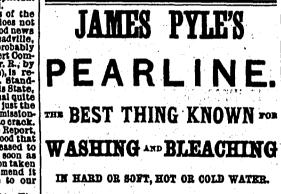
suit of the proper diet and medicines of a hun-dred years ago? It is conceded in other lands that most of the wonderful discoveries of the world in this cen-tury have come from this country. Our ances-tors were reared in log cabins and suffered hardships and trials. But they lived and enjoyed health to a ripe old age. The women of those days would en-dure hardship without apparent fatigue that would startle those of the present age. Why was it?

would startle those of the present age. Why wasit? One of the proprietors of the popular remedy known as Warner's safe cure has been faith-fully investigating the cause, and has called to his aid scientists as well as medical men, im-pressing upon them the fact that there cannot be an effect without a cause. This investiga-tion disclosed the fact that in the olden times simple remedies were administered, compound-ed of herbs and roots. which were gathered ed of herbs and roots, which were gathered and stored in the lofts of the log cabins, and when sickness came on these remedies from nature's laboratory were used with the best effeot**s**.

fects. What were these remedies? What were they used for? After untiring and diligent search they have obtained the formulas so generally used for various disorders. Now the question is, how will the olden time preparations affect the people of this age, who have been treated, under modern medical schools and codes, with poisonous and injuri-ous drugs? This test has been carefully pur-sued until they are convinced that the prepaschools and codes, with poisonous and injuri-ous drugs? This test has been carefully pur-sued until they are convinced that the prepa-tions they now call Warner's Log Cabin Reme-dies are what our much abused systems require. Among them is what is known as Warner's Log Cabin Sarsaparilla, and they frankly an-nounce that they do not consider the Sarsa-parilla of so much value in itself as it is in the combination of the various ingredients which together work marvelously upon the system. They also have preparations for other diseases, such as "Warner's Log Cabin Cough and Con-sumption Remedy," "Log Oabin Hops and Buchu Remedy," "Warner's Log Cabin Soal-pine" for the hair. They have great confi-dence that they have a cure for the common disease of catarrh which they give the name of disease of catarth which they give the name of "Log Cabin Rose Cream." Also a "Log Cabin Plaster," which they are confident will sup-plant all others, and a Liver Pill, to be used separately or in connection with the other

remedies. We hope that the public will not be disapy pointed in these remedies, but will reap a bene-fit from the investigations, and that the pro-prietors will not be embarrassed in their inprietors will not be embarrassed in their in-troduction by dealers trying to substitute remedies that have been so familiar to the shelves of our druggists. This line of remedies will be used instead of others. Insist upon your druggist getting them for you if he has n't them yet in stock, and we feel confident that these new remedies will receive approbation at our readers' hands, as the founders have used every care in their preparation.

Detroit, Mich .- The meetings at this place, under the active management of Augustus Day, opened at Fraternity Hall last Babbath. At 10:30 and 7:30 the people were addressed by Mr. and Mr.S. G. W. Kates, of Atlanta, Ga., who will remain in Detroit for the present. Mr. Day informs us that he hopes to "con-tinue these meetings seven months in each year."



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Second Edition, The First Edition having been closed out within a few weeks from date of issue.



DECEMBER 3, 1887.

oiris of the spirit. It is the judgment day, more im-pressive and more to be dreaded than the fabled judg-ments of theology. Quicken, therefore, oh i my fellow, while yet here in the outward life, your sense of justice, your love of truth and your aspiration for wisdom, that your spir-itual birth may be as painless as possible." The music was very fine and greatly enjoyed by all

The music was very fine and greatly enjoyed by all present. Next Sunday there will be the usual ser-trices at 2:45 r. M. Social on Wednesday evening in the lower audience-room, to which all are cordially her usual ease and spirituality. So satisfactory to all. invited.

Paine Memorial Hall-Children's Progressire Lyceum .-- Last Sunday the school numbered one ice Lyceum.-Last Sunday the school numbered one hundred and twenty-five, while the audience filed every seat in the hall. A long and interesting pro-gramme of readings and recliations was given by Adel Block, Alice Cummings, Mary Burgess, LeRoy Thorpe, Flora Frasier, Emma Russell, Flossie Bar-gent, Belia Aze, Louise irving and Miss Nettle Morris; vocal selections by Grace Scales. Abble Lawler, Mabel Waitt, and a fine selection by Mr. George LeUlaire's wondertul young pupil vocalist, Miss Blanche Huston. Mr. LeClaire aiso entertained all with a solo. The Lyceum Chorus, composed of children under the direction of Mrs. W. S. Butler, and charge of Mr. LeClaire, are soon to produce an Operetta, "The Sweet By and Bye."

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Sweet By and Bye." Mr. Lee, of The Helping Hand Temperance Society,

Mr. Lee, of The Helping Hand Temperance Society, made the address of the day. He said he was thank-ful that such carnest efforts were being made to edu-cate young people to become true men and women. Two hew groups, under the charge of Mrs. Butler and Mrs. Fletcher, were added to our school of young gentiemen and ladies. Next Sunday the Lesson of the Day is to be an interesting one from our new les-son book, presented to us by Mrs. Stoddard, of Cali-fornia.

fornia. The young people who are soon to appear in the new Operetia rehearse Saturdays under the leader-ship of Mr. George LeClaire, Prof. Milligan accompanist. Mr. Kinsley of Chicago, Mr. Wilbur of Troy, N. Y.,

were present at our session, and report good progress in Lyceum work in both localities. The "Lyceum In-structor" will probably be introduced into both

structor" will property to the schools. Schools. Remember our great Fair next Wednesday, Thurs-Remember our great Fair

Hemember our great Fair next Wednesday, Thurs-day and Friday, alternoous and evenings. In large Paine Hall. An immense company of people will be in attendance from all parts of New England. Promi-neut mediums are to take part in the exercises. A large quantity of Christmas Presents will be offered for sale. Mrs. W. 8. Butler has received many beautiful gilts from Boston and New York merchants, and the Spiritualists of New England have contrib-uted generously for the tables. FRANCIS B. WOODBURY, Sedy. 1031 Washington street.

Eagle Hall, 616 Washington Street,-An increased interest was manifested in the meetings in this place on Sunday last. The hall was well filled and all seemed to feel that they were there for a noble

and all seemed to feel that they were there for a nonie and worthy object. The alternoon exercises were opened by Mrs. O. A. Robbins with interesting and instructive remarks. Convincing tests and evidence of spirit powar were given by Mrs. W. A. Rich, Mr. Fernald, Mrs. Neille F. Thomas and several others. Mrs. H. C. Waite, Mrs. Emina Olmstead and Mrs. A. W. Wildes sever-ally made interesting and appropriate remarks. Mr. McKenzie gave psychometric readings, which were pronounced correct, and Mrs. Wildes (under centrol of has emidant a norm.

pronounced correct, and Mrs. Wildes (under control of her guides) a poem. In the evening Dr. J. L. Parson opened the exercises with an address that was highly approxisted. He was followed by Mrs. Nellie F. Thomas with an invocation and remarks under control of her guides. Remarks were also made by Dr. Drisko, Mrs. M. W. Leslie and Mr. Fernald.

Were also made by Dr. Drisko, Mrs. M. W. Leslie and Mr. Fernald. Mr. Tom Hoscoe gave character readings, Mrs. Les-lie spirit delineations, and Mrs. J. D. Bruce psycho-metric readings. These exercises were interspersed with instrumen-tal and yeal made by Mr. Hill, cornetist, Miss Keans, planks, Fred. Huskes, Werpalist, and a fine choir of yosalists, consisting of Mrs. H. V. Carr, Miss Moore, Mrs. Thomas, Miss Keans and Mr. Carter.

Spirifualistic Phonomena Association-La Star Ald Parlor, 1031 Washington Street - The alosing lestures of Frot. J. W. Oadwell's engagement were attended by very large andiences. His evening

First Society of Spiritualists, New York.

Last Sunday Mrs. Nellie J. T. Brigham spoke in the norning upon subjects selected by the audience, and

her usual case and spirituality, so satisfactory to all.
"The Edelweiss," the Alpine flower, was given as a subject for a poem in the evening, and the improvisation was a perfect gem. Mrs. Brigham speaks in Brooklyn next Sunday, and every Bunday during December. Mrs. A. M. Glading is the speaker for the First Society next Sunday and during December. Mrs. A. Henry J. Newton reading a poem by Whittler entitled "The Vanishers." Mrs. Brigham followed, taking for her subject the last line of the poem in the regiven by Mrs. Henry J. Newton reading a poem by Whittler entitled "The Vanishers." Mrs. Brigham followed, taking for her subject the last line of the poem. 'The Sunday and during may be the subject the last line of the poem. 'The Sunday is and there was not a person in that large audience that could have doubted her inspiration. Tests were given by Mrs. B. A. Weils and by Frank T. Ripley. The meeting was one of the best aud most interesting since the organization of this afternoon service of the Boeits under the direction of Mrs. Weils. They are now an assured success, promising much good to the cause of Spiritual Manifestations will be opened by Dr. Henry Slade, who has just returned from Europe. Mr. Head Store, and his many friends will wells at four provention for December. He has done good work for the cause in New York, and his many friends will be opened by Dr. Henry Slade, who has just returned from Europe. Mr. B. As Staturdy evening an elegant reception benefit was given him by the friends of Mrs. Weils at her pariors, 522 Sixth Avenue. New York, Nov. 23th, 1887. U. P. S.

Testimonial to Frank T. Bipley.

To the Editor of the Banner of Light : An interesting event occurred on Saturday evening,

the 26th ult.; at the residence of Mrs. B. A. Wells, 822 Sixth Avenue. Mr. Ripley, under control, made appropriate re-

Mr. Ripley, under control, made appropriate re-marks of greeting to quite a gathering of friends. Among these present were Mr. and Mrs. H. J. New-ton, Dr. Northop, Mr. Hamond, Miss Morrow, Mr. Lum, Mrs. Kelly, Mr. Meeker, Miss Du Bols, Mr. Mer-ritt, Miss Britt, Mr. Sykes, Mrs. Douglass, Miss Kim-bail, Mrs. Foss, Mrs. Roberts. Mrs. Nellie J. T. Brigham contributed to the enjoy-ment of the evening by improvising beautiful poems upon subjects presented by persons present. The musical exercises, together with the tests of spirit-presence given by Mr. Ripley, were also pleas-ant features of the evening. Beautiful flowers were presented Mr. Ripley, and before the friends dis-persed, Mrs. Henry J. Newton in well chosen words in behalf of the iriends presented Mr. Hipley with a Greenchook tastimonial, to which he responded with expressions of gratitude. Mr. Biolsy leaves his many friends in New York, to fill an engagement in Pittsburgh, Pa. On his return to us he may be assured of a hearty welcome.

People's Meeting, New York City. To the Editor of the Banner of Light

Last Sunday we were intellectually and spiritually refreshed by two addresses and several songs by

refreshed by two addresses and several songs by Biabop A. Beals of Jameatown, N. Y. Subjects in the afternoon, taken from the atdience, were : "Whole World Soul Communica" and "Life in the Spirit World." Subject in the evening chosen by the guides, "The Law of Mind; or Spirit Thought." The ad-dresses were listened to with great interest. Mr. Beals's psychometric gifts, yocal powers and inspira-tional speaking make him a host within himself. He goes to Hartlord, Conn., for the month of December, and the Feople's Spiritial Meeting of New York Clip most heartily congratulates the friends there on the privileges they will have of listening to such an able and logical speaker. F. W. Jowns, Condector. 20 West Stick street, New York, Nov. 3264, 1837.

Ald Fuerlor, 1031 Washington Strust-The Ald Fuerlor, 1031 Washington Strust-The aglestures of Frot. J. W. Ondwell's engagement attended by very large andiences. His evening to was exceedally interesting, as he elegeneity was an 'How I Became a Spirinalist," Prof.

Young People's Progressive Society, Chicago.

Two successful seances were given by John Slater last Sunday. He made his first appearance at Lester's Academy, on the West Side, where, for one hour, he

Academy, on the West Bide, where, for one hour, he demonstrated the truth of the phenomena. In the evening, at the Boeicty's hall, he was even more suc-cessful. His tests are remarkable. If incidents are not remembered, others are related, that bring back forgotten days of yore. Bpirits are accurately de-scribed, names given, cances of death, and hundreds of pecularities that may ald the person addressed in remembering. Mr. Blater is one of the most perfect sensitives before the public. He reflects the mental conditions or states of those about him, whether in or out of the fiesh. At times he becomes almost exhaust-ed, but his spirit controls spring to bis assistance, and carry him safely through. One more Sunday will be added to our engagement, Dec. 4th. He will probably sppear at one of the theatres in the afternooon. Avenue Hall, 159 22d street. OKLA.

New London, Conn.

The Spiritualists of this place have organized a So clety to be known as the First Spiritualist Association of New London, with rooms at 71 State street. Mr.

of New London, with rooms at 71 State street. Mr. George A. Bideout, Fresident: Mrs. H. O. Tooker, Vice President; H. P. Miller, Beertary and Treas-urer. It is the intention of this Society to advance a knowledge among men of the truths of Bpiritualism and its phenomens in this strong hold of Orthodoxy. Mr. J. Frank Baxter spoke for the Society Tuesday evening, Nov. 23d, in the Universalist church, to a large audience. His subject was "The Church and the Book, and their Helations to Modern Spiritualism." For three hours he held his audience with the closest attention; his fine singles, coupled with the seven-teen tests that followed, and which were all recog-nized, made the lesture one equally entertaining to the Society and to the non-professors. H. P. M. New London, Ot., Nov. 28th, 1887.

Haverhill and Bradford. - The Brittan Hal platform was occupied Bunday, Nov. 27th, by John William Fletcher of Boston, with large audiences in William Fletcher of Boston, with large audiences in attendance in the "afternoon and evening," among whom were particles -who have lately been lod to the investigation of the question of Spiritualiam. The af-ternoon theme was "Does Evil Exist as an End, or is it a Means to an End ?" and in the evening "The Eclip-ion of Spiritualism: and its Belation to the Beforms of To-day." A platform scance followed the evening address, in which descriptions of intelligences on the other side of life-with various messages from them-were given, most of which were recognized.-Dr. F. H. Boscoe of Providence, R. I., will occupy the plat-form next Sunday. E. P. H.

Capac, Mick .- Mrs. Nellie S. Baade Informs us that a Children's Progressive Lyceum was organized in this place, Nov. 20th/ with an attendance of fortyfive, teachers and pupils. We are glad to welcome this new access for work, in the direction of the best good of the rising generation. The Spiringlists in other parts of Michigan abould "go and do likewise."

Salema Massi Will. H. Thyng, Corresponding Boerstary, writes toff Mrs. N. J. Willis lectured in Osters Hall Bunday, Hoy. 7th, afternoon and even-ing. Large and shears attended, giving close attendion and hearly congratulations. She is to be with us and hearty congratulation

Seist String and States Dr. Charles Fultum, of Bos-fon, Seistand, state rand gave tests on Sanday after-poon and seeisting Hov. 21th Manon senas test bending for. 21th Halts Manon 緻 39

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AP All Spiritualists are cordially invited to become con-nected 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 ro-called dead, " and all such are invited to become members. NELEON CHOSS, President, J. F. JEANERET, Secretary. o become members. NELSON CHOS J. F. JEANERET, Secretary, alden Lane, New York.

SARATOCIA SPRINGS. N. Y.—The First Boclety of Bpiritualists holds meetings every Bunday in the Court of Appeals Hoom, Town Hall, at 10% a.m. and 7% p.m. All are invited. W. B. Mulls, President; E. J. Hulling, Bec-retary.

CLEVELAND. C.—The Children's Progressive Ly-coum No. 1 meets regularly every Sunday in G. A. R. Hali, 170 Superior street, commencing as 104 A. M. E. W. Gay-lord, Conductor. Sunday Beesing Spiritual Services. -- The New Co-umbia Theatre, Euclid Avenue, at 74 o'clock. Thomas Locs, Chairman.

BT LOUIDS, HO.—The First Amociation of Epiritual-ists meets at 3/4 F. M. every Sunday in Brandt's Hall, south-west 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. Image S. Lee, Our. Sec., No. 1422 North 13th street, St. Louis, Mo.

CHERCAGO, HILL-The Oblicant Association of Univer-sal Radical Progressive Spiritualisty and Medinma' So-clety, organized on the oth of May A. D. 1864, meets in Spirits' Liberty Hall, No. 317 West Madison street, every Sunday, permanently, at 21 and 716 P.M. The public are cordially invited to attend. Admission 5 conta to each meet-ing. Dr. Norman Molecod, President.

CHERCAGO, BLL. The Society of United Spiritualists meets at Nos. 116 and 118 Fifth Avenue, every Sunday at 2% P.M. A hearty welcome is extended to all visitors, but more especially to the mediums. F: B. Geoghegan; Presi-dent, 17 Wisconsin street.

CHICACIO, HLL. The Young People's Progressive So-clety of Uhicago hold services Hunday morning and even ing in their hall, Websah Avenue and 22d street, st 10% and 7%. The best speakers and mediums are always engaged.

CHIICAGO, ILL. Avenue Hall, 159 22d street. Ohil-dren's Lycoum, Bunday, at 156 P.M. Bpiritualists' and Modiums' Mosting, 3 P.M. Bociables every Tuesday.

CHERCAGO, HLL. - Mrs. Oora L. V. Hichmond dis-courses before the First Bociety of Buritmains in Martine's (Ada street) Hall every Sunday morning and evening.

CINCINNATE, O, - The First New Spiritual Church of Cincinnail, Ohio, means every Bunday at 10/4 A. M. at Murch's Hall, No. 378 West 6th street, Dr. James A. Biles, Pastor, The public are conflaily invited. Seats free. Sun-day School meets at 13 o'clock moon every Sunday. Spirit-ualista, some, and bring your children with you.

MEWARE, M. J. Meetings will be held every Sun-day evening at No. 15 Congress street, commencing at 7 o'clock, Mrs. Jannie A. Smith, Scorolary.

DETERMENT, MERCHE - Fraternity Hall, To State street of mor of Fark Place. Looking synchronize as wraing, at 10% and 7%. A upunus play, a same of

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OR, THE MYSTERY WHICH HATH BEEN HIDDEN

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A REVIEW OF THE

REPORT

OF THE SEYBERT COMMISSION

THE UNIVERSITY OF PENNSYLVANIA TO INVESTIGATE

MODERN SPIRITUALISM.

ISSUED UNDER THE AUTHORITY OF THE

AMERICAN SPIRITUALIST ALLIANCE.

This is a work which should be circulated broadcast throughout this continent, and wherever else the Seyber's Bequest has found mention. By a perusal of its clear-cut statements, and its starm analyses of learned pretamions, the reader will be at onco-fers of the above-named (Commission, toward, a subject they were supposed to approach in an unbiased manner and the pitful and unsatisfactory character (viewed from whatsverstandpoint) of the Preliminary Report with which these sentement have dared to approach an intelligent public.

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