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Voices from the Platform.

A Spiritualist's View of Thanksgiving.

J. J. Morse spoke in Metropolitan Hall, San Francisco, Cal., on the evening of Nov. 20th, to a good audience, his theme being "Thanksgiving Day; its Spirit and Purpose." His remarks on this topic received honorable mention in the San Francisco Daily Chronicle of the next morning. Days of sacrifice and thanksgiving, he said, were set apart by the civilized, barbarous and semi-civilized. The Jews celebrated their Passover, Christians their Christmas, Easter and Harvest Home. Americans had many things to cause them to enter into the spirit of the day. Their Executive was the free choice of a free people, who could live and travel without the need of musket or sword to guard his safety-itself a lesson to older nations whose rulers needed such protection. It was a cause of thanksgiving that a free people. self-respecting in their national life, were all concerned in maintaining its purity and per-

Man's strong right arm, clear-seeing mind and ambitious spirit had, under the providence of the Infinite, made this land what it was to-day. Let us thank the ploneers who laid out the civilization we enjoy to-day. Let us thank our statesmen, our merchants, our farms, our mechanics our teachers and thinks for all the peace and comfort now enjoyed.

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The Spiritualist joined in the thanksgiving of the hour for the knowledge of the truth as it came to him. In thanking the human workers we thanked those whose mind and muscle had given us the nation as it is. Let all thankfulness fill our hearts that, in a land of political freedom, religious toleration and intellectual advancement, there was one day at least wherein we rested and were thankful for the gifts of heaven and the fruits of human toil.

The Cause and Cure of Crime.

At the regular meeting held at the First Spiritual Temple, corner Newbury and Exeter streets, Boston, on Sunday, Nov. 20th, the guides of MRS. H. S. LAKE spoke to the following effect upon "The Cause and Cure of Crime"

In speaking of crime we shall mean always a violation of spiritual law, by which injury is inflicted either upon one's self or one's fellow. So intimately are the spiritual and physical hodies related that few persons, as yet, are unaffected by environment. Consequently foul air, insufficient food, or any other ill condition of the physical, may so inflame the blood as to create an undue activity of some one or more faculty, and thereby impel to the commission of crime

I do not say that there will not come a time when man will rise measurably superior to his physical environment; but I am speaking of man as he now is. Therefore poverty must be regarded as, in a great measure, the cause of orime.

Then again, those ill conditions in what is termed marriage—those conditions where love does not exist, and illy-generated children consequently violate spiritual law as their parents have done before them. This is a most prolific cause of orime.

The legitimate and normal exercise of all the several faculties of the brain is essential to the production of harmony in the individual, which will ensure a recognition of spiritual law, and gradually an adherence thereto.

Spiritualism's Message Regarding Suicide.

Reference was made in our last issue to the decease, by his own hand, at Oleveland, O. of W. H. Rex. The Plain Dealer, of that city, records that on the afternoon of Nov. 28d, funeral services were held over his remains at No. 74 Fulton street-Charles Dawbarn, (of New York) and Thomas Lees (of Cleveland) officiating. Mr. Lees, as a resident, prepared with appropriate poetic selections and apposite remarks the way for Mr. Dawbarn's address, which embodied the reasonable views of death and the after-life inculcated by the Spiritual Philosophy, A sainstage vools

"At one period of history (said Mr. Dawbarn) the variable of the control of the c

of our spirit-friends what the effect must be of rushing uncalled into the world of the future. It is difficult for us to realize the mental ageny, that precedes suicide in cases where neither nature nor mind can point to insanity as the cause. No matter how various the motives—whether love or hate, wounded pride or hopeless despair—there must be a black cloud hiding the soul in its darkling gloom and rendering mortal life so unspeakably miserable that it seems impossible any change could be for the worse. So with desperate deliberation the suicide plans and accomplishes his purposes. Nature knows nothing of meroy, nor even of justice, but only of unchangeable law. When the degreereau artist outches your picture in his camera, he can wipe it from the silvered plate with hardly an effort; but after that we are told that it is almost impossible to so clean it that the picture will not reappear; and the poor, self-destroyer finds too late that the poor, self-destroyer finds too late that the mental agony wholo rendered life a burden has been chemically fixed by hissuicidal act. Years and sometimes conturies of spirit-life must pass before he can gain freedom from the consecution and personal attacks which he suftend from the suicide in a lamentable manner until his death; indeed, in consequence of the odious persecution and personal attacks which he suftend from the opponents of his many-sided reform the opponents of his many-sided reformation provides of the contrary as my own opinion, to the tentiles of observe and report. Those who cannot distinguish b

Dr. Huebbe-Schleiden on the Sanity of Prof. Zoellner.

In the November number of Sphinx Dr. Hübbe-Schleiden reviews at some length the Report of the Seybert Commission, and concludes with the following remarks on Prof. Fullerton's attempt to depreciate the value of Zöllner's evidence on the ground of mental in-

It might be a matter for surprise why these gentlemen, if they wished to select an example from the multitude of scientific reports on mediumistic facts, did not prefer to confine themselves to their own fellow countrymen and colleagues; but the dishonorable motive which underlay this behavior is only too apparent They preferred to select a deceased person belonging to a distant country, because they thought they could the more easily disparage him with impunity. That this was the motive, whether they were aware of it or not, is evident from the manner in which Zöllner is attacked in this Seybert Report.

It would undoubtedly be an interesting and serviceable work for a person thoroughly acquainted with sleight-of-hand tricks to take up all the reports made by scientific men on mediumistic phenomena, and to show where and how they could have been deceived and cheated by the mediums. And to treat Zöllner's reports in this way would be especially meritorious, and might be all the more successful from the circumstance that Zöliner was acknowledged to be wholly unacquainted with sleight-of-hand tricks. But nothing of the sort has been attempted by the Seybert Committee. Its Secretary, Prof. Fullerton, merely crossed the ocean to Leipzig, and interviewed the three Professors, who were sometimes present at Zöllner's experiments with the medium Slade, and were named by him as witnesses, viz.: Prof. Wilhelm Weber, of Göttingen, and the Profs. Gustav Theodor Fechner and Wilhelm Scheibner, of Leipzig. Partly by oral conversation, partly by written inquiry, he elicited communications and opinions from these gentlemen on Zöllner's experiments, made ten years before, from which he ingeniously draws the conclusion in the Seybert Report that Zöllner was, at the time of his experiments, in a state of mind disqualifying him for exact observation and description. In short, Prof. Fullerton maintains that Zöllner was out of his mind.

These conclusions, as well as the whole conduct of Prof. Fullerton, are, in fact, without justification, and we are glad to be freed from the unpleasant task of entering into them in detail, as that has been done most thoroughly in the English literary world, to which this report itself belongs. Those who would wish to read this Seybert Report ought not to omit also to get the answer published by the eminent English lawyer, C. C. Massey, to Fullerton's attacks on Zöllner's soundness of mind, in which he has most clearly and sagaciously proved the unwarrantable wantonness and frivolity of these attacks.

Under these circumstances, I have considered it my duty to communicate by letter with the three above-mentioned witnesses, and to ask them for their unbiased and candid judgment as to Zöllner and his mediumistic experiments. The result is that I have been convinced that neither of these gentlemen consents to Prof. Fullerton's conclusions. As regards Prof. Weber, he acknowledges this himself, and prints his complete defense of Zöllner. Of the eight statments of Prof. Weber the following two may be mentioned:

He could bear witness to the facts described by Zöllner, and could not have described those occurrences better than they are described in Zöllner's works.

Prof. Zöllner was, at the time of those experiments. by no means in an abnormal state of

A more recent statement of Prof. Weber I have not received, and I could hardly imagine a more direct one, the properties of the vis Prof. Fechner wrote to me from Leipzig, on

the 29th of August, 1887: value of the gland with

"DEAR DOCTOR-If Mr. Pullerton has said that according to my opinion, Zöllner was, during his observation of the mediumistle phenomena with Slade; in a state of mind which disqualified him for scientific. and exact observation, and which lessened or even destroyed the authentic value of his reports, he cannot properly justify such a statement. What I really told him on his inquiry was the truth, namely, that Zöliner had, at the time of his experiments, been in a state of excitement, which afterward gradually instate of excitement, which decease; and now Fuller-oreased until the time of his decease; and now Fuller-ton attributes to me the conclusion arrived at by him, all utilized as far as I confidently residing I sta-

Zöllner's case. Moreover, it should be added that Zöllner's excessive excitability only commenced after his defense of Slade's mediumistic experiments, since it was in consequence of this proceeding that he had, to suffer from personal spite; and that this irental excitement did not increase to a dangerous extent until later. He lived four years after these experiments-until April, 1882.

In accordance with my request, Prof. Wilhelm Scheibner also wrote to me on the 30th of August, 1887: I regret, however, that I am not allowed to give this letter complete, since it closes with the remark:

"Under these circumstances, I must refrain from publishing my statement in vindication of the memory of the noble departed. I am also unable to admit that, even if we were the victims of a cunning deception, a stain is thereby east upon Zöllner's character, or upon the scientific interest of his speculations in regard to the fourth dimension."

In this I can partly agree with Prof. Scheib ner. Observing inquirers, however exact, are still only men; and neither can it be denied that such a one might be deceived by a conjurer, and more readily still by a secret impostor, nor can the value of reports of such experiments as Zöllner's be thereby completely

destroyed, and that for various reasons. The principal value of Zöllber's reports I find in order to do honor to the truth, a man of exact science, in this age of strife and personal struggle for material existence as ward interests, to which as a rule all ideas and great aims are sacrificed, has the courage to express unreservedly his conviction of an experience he himself has had, but which the general public opinion in all its shade; 200ffs at without investigation, such an action deserves to be highly esteemed, if only for its moral worth. But further, should Zöllner really have been deceived by Slade, his accounts may serve science as an instructive example of the imperfection of even the most exact observations and reports. All in this phenomenal world is imperfect, and only more or less true. In the meantime the possibilities of deception are neither so wide nor so elastic as to prevent the establishment of scientific truths, and here it is where the question of Zöliner's mental capacity is of importance. If his observations and reports have not the recognized amount of scientific exactitude, they are just as worthless as the innumerable reports of well-meaning amateurs, unskilled in scientific observations. But if Zöllner's mediumistic experiments are scientifically exact. Slade may possibly—as is indeed said of him—have assisted with sleight-of-hand tricks. Still, all the phenomena observed and reported by Zöllner cannot even then be so explained.

In the meantime I think I may consider Zöllner's observations and reports as scientifically exact. The objections against them which have so far come to my knowledge do not seem to me to be valid. As regards the assumptions, theories and hypotheses deduced by Zöliner to explain those phenomens, they are quite a different matter.—Light, London, Nov. 19th.

"The Hidden Way,"[*]

About the first of August of the present year there was issued from the old publishing house of Messrs. Lee & Shepard, of Boston, a strange and remarkable book; entitled the "HIDDEN WAY ACROSS THE THEREBOLD," Compiled by Dr. J. C. Street of that city. The varied reviews of the press were from the first quite suggestive of a startling work of profound thought which few critics were able to approach or handle...

proach or handle....
The first edition of this book having been entirely closed out, a second edition is now before the public...
The book, HIDDEN WAY, is a work of pro-

found search and inquiry into occult forces and the mysteries of life. In many respects the book is better than the author planned, for it teaches a new religion, beyond Christ, without rejecting him; and pe man or woman can take it up with honesty of purpose without feeling refreshed and better therefrom.—The Sunday Express.

(*The Hidden Wax Addiss ris Thersiond) or, The Mystery which hath been. Hidden for Ages and from Generations. An explanation of the concealed forces every man to open, the temple of the soul and te learn the middance of the Uniscen Hand. Hintersted and made plain with as few ecoult phrases as possible. By J. O. Street, A. B. N., Fellow of the Order B. N. Stad of the Brother-hood Z. Z. H. R. Z. Z. Frieg. (35, 36) postage, 25 cents. For sale by Colby & Rich., & Boswbrin street, Hoston, Mass.]

Charities are entailed as well as capacity. Mrs. Danol Williams for sixty years has given the inmates of

Niterary Aeyartment.

SOWING AND REAPING;

The Harvest of a Life.

Written Expressly for the Banner of Light

BY MISS M. T. SHELHAMER,

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

CHAPTER IX. "SERAPHA."

The new life and its duties grew upon him. New sensations, fresh experiences, opened before him. The soul of James Corning developed its powers to such a degree as to astonish himself. He was an humble student, and the teachers and guides to whom he came for instruction were pleased with the interest and the desire to learn that he displayed: Time seemed of little consequence to his mind now, for he felt that an eternity of existence was before him; and so he pursued the course of study that he had taken up, with the calm energy of one who is determined to surmount every obstacle, and to win the goal.

At first, our friend felt well content to survey his immediate surroundings, and to grow in friendship with those who made their homes in his neighborhood. The glowing fields, the gleaming streams and the rising hills of that locality seemed to afford his innate sense of beauty all the gratification it desired, while the genial companionship of neighbor and friend filled his heart with satisfaction and

As she had been the first of old-time friends to greet him in spirit-life, Susie Meigs was by no means the last to regard James Corning with respect and attention. Many were the visits of this gentle girl to his home, and her errands were always those of a loving and grateful heart. A wise little teacher, a tender guide, a pleasant companion, Susie proved to her old friend in many an hour of his questioning research into the lessons and the mysteries of the new life; while the beautiful, peaceful in the moral courage which they manifest. If, atmosphere that emanated from her being, brought such an influence of tranquility to their home, that both James Corning and his a more blessed state. wife looked upon her coming as that of an angel of light. Truly, had the care bestowed all admire and love, and in whose presence upon her when she was weak and trembling | and ill with the trials of earth, by her benefacin this home of the soul.

Susie dwelt with her mother in a dainty little home, at no great distance from the Corning place. It was a snowy cottage, draped with | often with the sweet woman in her errands of flowering vines, nestling like a bird's nest amid a grove of trees. Every appointment and detail of that ovely little home was a marvel of completeness and beauty. Its entrance was open to all comers, and every friend who entered the portal, lingered as if loth to depart.

"Serapha," the mother of Susie, was a tall, graceful woman, with pleasant gray eyes and auburn hair; not remarkably handsome of feature, but with such a winning grace in her generous smile, and such an expression of henevolent love in her eyes, as to captivate the hearts of all who made her acquaintance. The most unhappy being might find a ray of hope and peace stealing from this life to his own. The most wretched of sinners would feel in her presence a breath of such purity as might lift his soul to a desire for a holier existence. The most hapless and hopeless penitent could gain a glimpse of infinite pardon from a conception of this woman's love. She had no condemnation for the erring, no scorn for the weak, no censure for the unfortunate. She pitled and wished to help them, and in her own boundless charity she had found the means of aiding many a struggling soul. "Serapha" had passed through a painful earthly experience. A gentle, timid girl, uninformed of the world's ways, she had wedded, at the age of seventeen, one whom she made her idol. The man was all unworthy of herdevotion; but blind to his nature, in which others beheld nothing but evil, the young wife clung to him with all the instincts of her heart, unheeding the brutal neglect and even willful abuse that he heaped upon her.

Two children came to bless the life of the unhappy woman, and in caring for these precious gifts from heaven she found an outlet for all the tenderness and beauty of her heart. There were several years' difference between the ages of Susie and Jane, and, strange to say, the elder, born in the earlier and more happy days of the mother's wedded life, seemed the most delicate of the two, while Jane, who had been brought into the world amid scenes of poverty, neglect and heart-wretchedness, grew and thrived, and looked the picture of health ind sturdiness. When the last-born was but a babe, Harry

Meigs left his family to the mercies of the world, and fled. He never returned, and for the remainder of her life the poor mother toiled for the little ones that had been spared to her. Now we find her a graceful, happy, generoussouled woman, in a lovely home. The trials of earth have passed; the waves of pain and bitterness have washed her soul as white as snow. the Angusta, Me., jail an annual Than helying dinner.
In this custom she follows the example ther mother, the late Mrs. Judge James Bridge, and if, her mother, mother, when allowed the mother, bother is possible to make the late Mrs. Judge James Bridge, and if, her mother's home, and the other, well guard-mother; For more than a historical years the observing of this generous custom has descended from the Wrought lier was save that of particular the man or soul-perceptions were so developed as to en-

is sorry for him, and would fain do him good He still lived on earth, in a far-off place, with another family growing up around him, but he was not a contented man; of dissipated habits and gloomy countenance, Harry Melgs inspired a feeling of distrust in the hearts of those who called him "father," and drew around his life the murky clouds that arose from a misspent, treacherous career. "Serapha" would help him, but she could not penetrate the atmosphere surrounding him. He did not wish her presence; he disliked to think of her in any way, and the story of his life was one she could not read. The wife of his youth has no claim upon his heart or thought; her atmosphere can never blend with his, for in aspiration, in soul-life, they are far apart, and these two can never be mated through all the ages to come.

The lovely spirit understands this now. She realizes that it was the psychological power of his nature which caught and held her on earth. Young, timid, unformed, she had been attracted by his personal appearance and fascinated by his mesmeric power. He absorbed her thoughts, her vitality, her very life, in those early days. She would have given her life for him at any time, and he selfishly would have claimed the sacrifice had it been necessary tohis happiness. Long since the bonds have been. broken, the captive soul is free; it has soured. to a serene and lofty height from which his influence can never drag it down. But through what awful depths of pain the spirit plunged before its fetters were loosened, with what mighty struggles it fluttered on before it reached the upper air, none but the angels can tell; yet she is sorry for the man who wrecked her life, and in time she hopes to help him to

Such is "Serapha," Susie's mother, whom 'Farmer Corning"—the man who has proved a benefactor to her children, feels as though tor and friend, returned to him with blessing | the highest light of heaven had entered his soul. She shows her gratitude to him for his care of her treasures in countless ways. He and Sarah are her dearest friends, and they are mercy to sorrowing hearts.

There are no unhappy ones in this portion of spirit-life, but our friends are not limited to the bounds of this locality. They can go and come at will, and after awhile James Corning wills to go and to come a great deal. Sometimes it is a goodly company that go; among them the Cornings, Serapha and Susie: their destination may be to some glorious city, or some beautiful country spot of the heavenly life, their purpose to see, explore and understand the surroundings, state and employments of people there. Or they may speed their way to the lower haunts of the spirit-world, to unite in the good works toward the unhappy and erring who linger there.

Sometimes Susie and her old friend start forth without other company, to visit distant scenes. They have explored large tracts of country; visited wonderful cities, seen, enjoyed and learned much in their travels. They have revisited the flower country, where the children dwell who first welcomed James Corning to the immortal world. They have accompanied these flower children on their missions of guardianship to little waifs on earth, and watched them in their efforts to protect the homeless and sad.

Wherever they go-both simple-hearted, gentle and trusting by nature, the young girl and the man who has known much of experience. equally without guile—the flowers smile upon them and waft a perfume into their hearts. They are the friends of the flowers, and certainly it seems as though the blossoms knew and returned their love. The light is ever in their souls, and never a cloud appears to mar the beauty of their perfect day.

Life is filled with joy, and a song of gladness runs through the heart of each, bursting forth in thanksgiving to God for all his boundless care. From the child whose closing days on earth "Farmer Corning" had made peaceful and bright, he now gained information and spiritual strength. Her artless spirit seemed attuned in closest harmony with the genial mood of nature, and nothing appeared a secret or mystery to her mind. "I don't know how it is," she said, "but if at first anything concorning my life and its surroundings is strange to me, there very soon comes to my mind an explanation that is satisfying, and, I think, correct. It is as though a light came stealing into a darkened chamber from some brilliant place, and gradually lifts the gloom and makes everything bright. My mind is at first the dark room, and I cannot see clearly the why or wherefore or reason of a thing, when slowly the light ap-

significance. So it was easy for the girl to accord a rational answer to the questions that puzzled a friend, and to make a clear explanation of the meaning of events and things; and most fitting was it that the young life he had gathered into his home out of the tempests of earth, should in a nobler world prove a helper and guide to the outreaching mind of this hon-

CHAPTER X.

THE GOOD SHEPHERD.

In his journeyings to the various cities and countries of spirit-life, James Corning occasionally met with people whose faces and speech seemed familiar to him, though he had not known them on the earth. There were times, too, when the localities he approached, though apparently for the first time, bore an aspect of familiarity to him; surely he must have formerly seen them. Finally he learned that he had visited these places, and met these people before. He remembered the visions or dreams that had sometimes come to him while he was yet on earth. He recalled to memory how, sometimes, in the early morning hour there would come over him a state which was neither of slumber or wakefulness, in which he would lose consciousness of his external surroundings, and gain an insight into things at other times invisible. At such times he would seem to pass out from his body, and enter a high condition of exaltation, and then the experiences and the scenes which came to him had proved of the most beautiful description. But not until he became accustomed to his new life in the spirit-world, did James Corning realize that these "states" or "visions" were in reality of a more substantial character than dreams are supposed to be. Now, however, he learned that his spirit had really so far loosened its hold upon the temporal body during those mysterious hours, as to pass out into space, rise above the bounds of physical life, and enter into those departments of the spiritual world to which he was attracted. Hence, he now met with people and scenes that he had visited in those periods of rest, and it was with little difficulty and with much joy that he recognized and understood them.

If it were possible to find in this new life one hour more replete with promise and buoyancy, or one more filled with the beauty and perfume of clear sunshine and invigorating atmosphere, it must have been that in which our friend set forth, with his companion Sarah, and their little friend Susie, to visit a spot of which he had heard much, but as yet had never seen.

"Only the pure in heart can understand the man we are going to see," his wife had said. "I have not yet come up to a full conception of his life; it seems to me too much of a sacrifice. I think it is, because I am still tinged with the prides and prejudices of a distinctly human nature; and I hope to feel and appreciate his work more deeply in time. But we are not debarred from seeking his presence; he will welcome all who come if it be with a deeper motive than that of curiosity and wonderment We are earnest to reach the truth, and to grow in love toward all creatures; we are in sympathy with this tender soul who works for righteousness, though we may not be ready to do as he has done, and forsake all things for the truth's sake. He will not turn away from us."

James trembled at the thought of meeting the spirit of whom he had heard so much-the wonderful being who had turned from the glory of a matchless estate; who had renounced the large domain he might have ruled; laid aside the splendid possessions that were his by right of mental and moral achievement, and had given up the companionship of those bound to the still, small voice that called him forth to labor for the poor, polluted lives that were in need of counsel and assistance.

The hour was a brilliant one: nature rejoiced with man in the fullness and the richness of life; not one shadow marred the perfect beauty of the scene, nor the quiet screnity of the atmosphere. Though our friends had many leagues to traverse between their homes and their place of destination, the journey was neither long nor tedious, for by the direction of their united and well regulated will-force

they traveled. They halted in a broad and open plain; in the distance were mountains, purple-tinged at the base, violet-hued higher up, rising into the most delicate of pearly shades, and crested with the brilliancy of sun-lighted crystal. But here all was smooth and level and green, beautiful in its simplicity, but without trace of adornment. Here and there a massive tree held forth its graceful branches as in benediction to the green sward, and the trickling sound of water told the tale of pleasant streamlet and running brook. Clumps of feathery green, forming bowers of coolness and of gentle shade; graceful, vine-covered pavilions and other leafy enclosures, were to be seen dotting the plane, and these evidently were places of retirement and of seclusion for any tired soul that needed silence and repose.

Here and there, some in the shade of the trees, and others in the clearer light, were the forms of human beings, reclining on the warm and perfumed grass. Some of these forms were wrapped around by a more dense or cloud-like atmosphere than others, but all were enveloped by the emanations of a misty character which proceeded from their own persons.

Our travelers gazed at these beings with interest. "They are his patients," whispered Susie. "Some of them must be very bad; see how distressed they look, and how dark is the magnetism they generate. Others are getting well, I think; they toss their arms as if to gather in the sunlight and the warm air, and their awra is quite light and fleecy; but he is

Occupied by his surroundings, James Corning did not heed the passing moments until a burst of light, dazzling his eyes and turning the brilliancy of the sunshine to palest hue, startled him. "He is coming !" said Susie, as she and Sarah covered their faces with the lacy draperies of their robes.

For a moment our farmer friend could see nothing but the great flood of light that shone before him. His eyes were all aflame, and he put up both hands as if to ward off the brightness that dazzled them. Something like fear trembled in his heart, as a great feeling of awe seized upon his soul. But a voice, soft as the tinkling of a golden bell, and fragrant with the breath of spring, came to him, bearing the words: "It is I, be not afraid!" All sense of fear passed, the trembling of his frame ceased, and, while the feeling of awe remained, there mingled with it one of perfect confidence and tenst that gave him strength; his hands dropped from his face, and James Corning gased straight date as a second of light before him. In the midst had the second of light before him. In the midst had the second of light before him. In the midst had the second of light before him.

and mild, sweet eyes, and as the likeness grew upon his recollection our old friend recognized in this being the mysterious guide of his vision, when in the early hour of a wild November morn he had passed out from his body, to behold, as in a dream, the storehouses and the fountain of life. He remembered, too, that at that hour he had cried out, "What shall I do to inherit eternal life?" and the mysterious voice had answered, "Feed my lambs; succor the needy; give help to the comfortless soul !" and in the remembrance and the recognition, our friend fell almost prostrate to the ground, with

The women, with faces still covered by their lacy garments, eyed the messenger through the meshes with hearts filled with a wistful desire to be like unto him, and he turned and smiled upon them. The prostrate creatures on the green shielded their eyes as their teacher approached, but the splendor of his etherealized countenance did not reach them with such a striking power as it did our friends, for the cloudy emanations of their persons partially veiled it from their sight.

The stranger put forth a hand and touched the shoulder of our friend. "Thou hast come," said he, in a slow, distinct voice of thrilling sweetness, "to see my people. Behold them, lame, and halt, and blind; filled with moral infirmities; they are in need of a physician. I bring them from the haunts of error and iniquity. Those who wish to be healed come willingly, and here they are given the bread of love and the water of life. I am not alone, I have many helpers, and we do our best to cure these ailing souls. When they are healed they remain to aid in this work, or, if they choose, they can join companies of friends in other lands, like unto the place from whence thy friends have come."

The eyes of the elder man became pained from gazing at the brilliant, youthful-looking personage, but he could not turn them from the sight. Just here a band of brightrobed beings approached; they were of all sizes, from the form of a tiny child to that of the youth and maiden of perhaps sixteen or seventeen summers. Their faces were fair, and filled with the light of innocent love. The robes of some were white, others golden, and others azure. These gentle forms approached the brilliant man, and gazed affectionately into his face. His countenance did not blind their sight, nordid his smile, bewilder them; but as it answered their own, they hastened away toward the listless and the excited ones who lay scattered around, and bent above them in blessed ministration.

It is not permitted us to detail the interview that now passed between that beneficent missionary and our party of friends. These things could not be described in mundane speech, nor could mortals understand; suffice it, that the audience which he held with the benign one left such an impression upon the soul of James Corning as to affect his spiritual career for all time. At that hour a diviner conception of ever dreamed possible, and the influence of perfect peace which passed out from that other life to his remained forever.

Our friends watched the doings of the group of youthful ministrants who came not only in greeting to their guide whom they loved and trusted, but as helpers to him in his good work. Under their words and smiles, the ailing ones grew stronger, and the pain on their faces gave way to an expression of restfulness. Evidently, no medicine was needed here but the cheering word of encouragement and the personal magnetism of true sympathy, and these were given without stint. Occasionally the workers turned to the giorious one, and a smile or a thought to prosecute their labors. They paid him no blind homage, no senseless laudation, but they brought him love and confidence, and he repaid

in kind. These seeming youthful creatures were not all of them children; many had seen a number of years go by, and were well versed in experience; but their sweet simplicity, their tender affection, their gentle kindliness of heart and purity of spirit, kept their forms forever bright and lithesome, and made their countenances shine and glow with the freshness of youth, Soon our friends perceived that the Guide had brought with him a poor forlorn-looking woman. At first she had not been seen by them because of his exceeding brightness; but as they became accustomed to its rays, they beheld things more clearly. This woman had evidently seen much sorrow, and had no doubt led a sinful life. But he had, by the winning sweetness of his touch and the beauty of his personal presence, rescued her spirit from the oft recurring temptations and the ever repeating tendency to descend in evil thought and desire, until she had broken away from carnal conditions and submitted herself to his care. The good Shepherd had taken the erring one to this, his fold, to place her in the keeping of his helpers. They were ready to relieve him of his charge, for two of the gentle angels of benevolent mien and tender gaze gathered the shrinking woman in their arms and bore her away to a distant bower of green. Under their faithful and kindly ministration she may be safely left, for the good Shepherd knows that never again will ther heart wish to stray from the fold of purity and love.

This was his self-appointed task, to go out into the highways and byways of life, amid scenes of pollution and degradation, down into the depths of suffering from which souls less serene and self-sustained than his might shrink with horror; to search out the sorrow-laden, the self-weary ones amid these conditions, and to induce them to reach out in thought and aspiration for a higher life—then to take them in his arms and bear them away, away from the filth and slime to the calmer beights and sweeter atmosphere of that land where the sin-sick are treated and in time made whole.

. [To be continued.]

"A HANTHEM I"—Speaking of anthems (says a writer in the Nautical Gazette) reminds me of the story of two old British sailors who were talking over their shore experience. One had been to a cathedral and had heard some very been to a cathedral and had heard some very fine music, and was descanting particularly upon an anthem which gave him much pleasure. His shipmate listened for a while and then said: 'I say, Bill, what's a hanthem I' "What," replied Bill, "do you mean to say you do n't know what a hanthem is ?" "Not me." "Well, then, I'll tell yer. If I was to tell yer, "Ere, Bill, giv me that 'andspike,' that would n't be a hanthem; but was I to say, 'Bill, Bill, Bill, giv, giv me that, Bill, giv me, giv me that, Bill, giv me, giv me that hand, handspike, spike, spike, spike, spike, spike, ah-men! why that would be a hanthem."

Spiritual Phenomena.

Special Scance for Materialization. To the Editor of the Banner of Light:

At the desire of the spirit guides of Mrs. Carrie M. Sawyer, a special scance for materialization was held in her parlors, 785 6th Avenue, New York City, on Tuesday evening, November 22d, 1887.

As the guides made a request that the circle should be held under such strict test conditions as should render the manifestations obtained convincing to the most skeptical mind and leave no possibility of doubt as to their genuineness, the following precautions were taken before the seance commenced: The apertures of each door and window in

the séance-room were pasted over with strips of strong paper, scaled at each end with scaling wax and impressed with a signet—thus rendering it impossible for any mortal to enter the room by either door or window without tearing the paper and being detected. This left the cabinet itself as the only means of ingress, and the cabinet was then secured in the following manner: A long continuous strip of paper was passed entirely around it from one side to the other, gummed fast to each board and sealed at each end in the same manner as the doors and windows of the room. A similar strip was passed over the top and down the sides of the earth-life; that she passed away in consumpcabinet and also sealed. Then to make the test perfectly complete, nails were driven had requested her to play "Home, Sweet through the lower boards of the cabinet into the floor, thus rendering it impossible to move either the cabinet itself or a single board in it without the knowledge of the members of the circle.

The circle was then formed and opened with singing. After the lapse of a few moments Mr. Hulings was called up to the cabinet by the little spirit-control, Maudie, (materialized,) and was met at the aperture by a male spirit whom he recognized as his son Forrest. A moment later, the attention of the circle was attracted by a form materializing outside the cabinet. It proved to be Sadie, the little daughter of Mr. stood in the middle of the room conversing, Clute. This spirit was fully recognized by her father, and also by her uncle.

The next spirit to materialize was Blanche, a friend of Madame Duchochois. While Blanche was conversing with Madame Duchochois, her daughter and her niece, the party were joined by a male spirit, Edmond, the husband of Madame Mardaga. The two spirits remained out for some time conversing with their friends in the middle of the room, and had scarcely withdrawn, when Mr. Hulings's daughter, Sally Belle, came out, and a moment later his son Forrest appeared again. While Forrest was talking to his father, Sally Belle crossed the room and sat down in the circle, occupying Mr. Hulings's vacant chair, and remained there until he returned from his interview with his son. Then Eva Perrine, daughter of Dr. and Mrs. Perrine, advanced from the cabinet, and heavenly love infilled his being than he had after kneeling at her father's side, exchanging a few words with him and her mother, made the tour of the circle, greeting those present. While passing round the circle they were joined by Dr. Perrine's spirit brother Ed., and then both spirits dematerialized outside of the cabinet in full view of the spectators.

Judge Jeremiah Black, the late eminent Pennsylvanian jurist, next came to Judge Cross. in fullfilment, as he explained, of a promise made on a former occasion. He was closely followed out of the cabinet by Lucy Crandell, and while the two spirits were talking to Judge Cross little Maudie appeared at the aperture of the cabinet and expressed her pleasure at meeting the friends assembled.

peared to Miss Anderson who recognized him them were recognized by the friends they came lly, and, as he withdrew, a beautiful female ing "Ma!" in a clear voice, rushed up to Mrs. who had known them in earth-life. All this Williams, embracing her warmly. While moth- happened in a room every means of ingress to er and daughter were standing together on the floor, two more spirits, one male and one female, appeared at the entrance to the cabinet. Neither of them gave any name nor inquired for any one present, apparently only coming out to show the power of the spirits to materialize in numbers at the same time. While these three forms were in the room Elon Downer. the controlling spirit of Mrs. Sawyer's band, spoke a few words, explaining how spirits in | rendered anything like trickery or fraud absothe cabinet were able to lend forces to those manifesting so as to furnish them with strength of all true believers in the cause of Spiritualism. to remain longer with their friends and converse with them.

The next spirit to appear was Mr. Edward S. Wheeler, who when in this life was a wellknown speaker and worker in the cause of Spiritualism. Mr. Wheeler went around the circle, shaking hands with each one. He was recognized by Mr. Clute, and also by Mr. and Mrs. Rathbun, who both knew him in earthlife. Before he retired, his wife, Bessie, joined him and greeted Mr. and Mrs. Rathbun.

Mr. Purcell was the next member of the cirole to receive a visit from his spirit-friends. A female spirit came to him, whom he recognized as his wife Mary. His brother John ap peared at the same time, and immediately afterward his spirit-sister, Dora Patterson. Mr. Pelkington's guide, May, came and exchanged a few words with him, and as she retired a magnificent male spirit, clad in white robes, advanced from the cabinet and greeted Judge Cross. This was Amarona, an ancient Egyptian, who has been over one thousand years in spirit-life. Some little time ago a splendid picture of Amarona was obtained by Mrs. Harriet Beach, through the mediumship of Dr. Henry Rogers. Many of those present had seen this picture, and all were struck by the periect resemblance of the materialized spirit to the picture. While Amarona was talking to Judge Cross a female spirit came to him whom the Judge announced was an ancient Egyptian spirit-guide of his, named Lemma. Then Amarons, after saluting several of those present, dematerialized outside the cabinet, as did also spirit Lemma.

Eva Perrine now appeared for the second time; materializing outside the cabinet, she crossed the room to where her father and mother sat, and scated herself on Dr. Perrine's knee, putting her arm round her mother's neck. She then asked whether any one could sing "Whisper Softly, Mother's Dying," and when Miss Sawyer complied with her request, she accom-

manifestation was the manner in which the guitar was played, the spirit not handling the instrument in the usual manner, but taking it by the neck in one hand and holding it out at arm's length, swaying it to and fro. It would be curious to see any skeptic, however expert a cabinet could be seen through it. Down it musician, attempt to handle a guitar in this manner and produce similar results.

After the guitar-player withdrew, another female spirit appeared to Mrs. Clarke, and, on that lady's inquiring her name, gave it as Ada Helen. Mrs. Clarke said that this was correct, and that no one present but herself knew the second name. While this spirit was in the room, Mrs. Mardaga was called to the cabinet by her husband, Edmond.

A guide of Mr. James Clute was the next to come. She gave no name, only describing herself as "The Unknown." Mr. Clute explained that she had come to him in several other circles, always describing herself in the same manner, which statement was corroborated by his brother. The spirit on leaving Mr. Clute dematerialized suddenly outside the cabinet.

Then a spirit who gave her name as Mary Davis approached Miss Porter, at the plano and asked her to play again the piece she had played for her two days before she passed over. Miss Porter played the air "Home, Sweet Home," the spirit standing beside her while she played. Miss Porter explained to the circle that she had known Mary Davis in tion, and that two days before her death Mary Home." This was a beautiful incident, not only as a very convincing independent test, but also as showing how tenderly our spirit friends cherish the recollections and associations of their earth-life. Mr. and Mrs. Rathbun also recognized Mary Davis. The sailor boy, Dick Harrington, who had previously appeared to Miss Anderson, here came to the piano and played a few bars.

Maudie now requested Mr. Jacob Clute to come into the cabinet, which he did. While he was inside, Forrest Hulings reappeared in the room and called his father to him. As they Mr. Clute came out of the cabinet leading the medium by the hand and followed by little Maudie. Before resuming his seat Mr. Clute informed the audience that he had held both the medium's hands in his, and that in this position he had felt a number of spirit hands touching his hands and face and body. He added that it would have been impossible for any person to pass him in the cabinet in order to enter the room without his knowledge.

Mrs. Clarke was next called into the cabinet and after a few moments was, led out by her spirit-brother, John. Miss Anderson was then called into the cabinet, and after a short interval was led out again by the spirit sailor boy who had previously appeared to her. She related a similar experience to that of Mr. Clute when in the cabinet.

The final appearance was that of Eva Perrine, who came out once more, this time in a marvelously illuminated dress. She remained out for several minutes, walking around the circle with her father and mother, so that all might clearly see her, and joined in singing "In the Sweet By-and-Bye."

A brilliant star was now plainly discernible in front of the cabinet, and the silence was broken by Elon Downer's slow and measured voice saying: "That the star of heaven may guide and bless you all, is the earnest prayer of every spirit on the higher plane of progress." Then with a "good-night, and God bless you all." from little Maudie, this remarkable séance came to an end-twenty-seven different spirits having manifested, not only singly, but some-A sailor-boy, named Dick Harrington, ap- times two and three at a time. Nearly all of which had been carefully secured, rendering it a physical impossibility for any human being to enter without [the knowledge of those in the circle. A careful examination of the room and cabinet, after the conclusion of the seance, showed that each seal and fastening was in the same condition as before the seance commenced. Such a manifestation of spirit-power, under conditions and with precautions that lutely impossible, cannot but gladden the hearts NELSON CROSS.

> M. A. PERRINE. E. J. LAKEY. JACOB CLUTE. JAMES L. CLUTE. M. RATHBUN. HARRIET M. RATHBUN. M. HULINGS. J. F. JEANERET. CHARLES H. PURCELL. H. REED. V. DUCHOCHOIS. ALMA WILLIAMS. HILDA F. ANDERSON. HENRIETTE MARDAGA. W. PILKINGTON. C. Duchochois. ELLA F. PORTER. S. H. CLARK.

GEO. H. PERRINE.

A Remarkable Phenomenon.

To the Editor of the Banner of Light: There has occurred in my presence several times at the Berry seances a remarkable phenomenon, in which an otherealization passed into materialization in full view of the audience.

possible place for any one to pass in or out. Twice I have had my seat so near that I could almost touch the form as it reached the floor. I am able, therefore, from the position I then held, to state that this manifestation commenced above the cabinet and descended entirely outside and in front of it in such a way as to leave no doubt of its character.

This did not take place at the door, but near

the corner of the cabinet, where there was no

The following description, written by Mrs. Brackett to Bertha's father, describing the way in which she came to her, gives a correct idea of this singular manifestation:

"I lately attended one of the Berry seances, where I found a very pleasant and harmonious circle. Early in the seance A. came to me, and

moved by unseen hands, now gathered up, now falling over the edge in undulating folds, and finally floating slowly, softly down, gradually assuming the human form draped in lace, but all so ethereal that the dark curtains of the floated, gradually becoming more dense, until it reached the floor and glided perhaps eight feet from the cabinet, when it paused before me. saying, 'Auntie,' and Bertha, as solid a human form apparently as myself, led me toward the cabinet and talked for several minutes.

It was altogether the most beautiful manifestation it has ever been my privilege to witness, and throughout the whole seance the room was light enough for me to distinguish every person there." E. A. BRACKETT.

The Ministry in Spirit-Life. To the Editor of the Banner of Light:

Rev. J. M. Brewster, who recently communicated at the Free Circle, and whose message appeared in the BANNER for October 22d, was well known in this city. He was pastor of the Park Street Free Baptist Church for some years, passing to the spirit side of life some five vears ago. I was not particularly acquainted with him, but from what I knew, I should judge that the communication is in that vein which might reasonably be expected. While he was tenacious, no doubt, as to creed and doctrine, there was in him a substratum of reason, and withal a spice of humor which crops out all through. Not finding things as he expected, he does not sulk and go moping round, but rises to a clear realization of the situation, and accepts it in full. I opine he is not the only one who, on arriving at the spirit-sphere, has been confronted by an earth experience and those esteemed akin to the devil of their theology, only to learn the error they labored under and the defective vision by which even creed-opinions were wofully distorted.

Should the old earth-friends of Mr. Brewster read the communication, they probably would scout it as coming from him. Their Christian charity would "go out of the window" and their maledictions against Spiritualists, mediumship and spirit-communion would be hot and flerce. But one of these days the chemistry of death and the alchemy of the spirit-world will liberalize them, and disintegrate their fessiliferous theology, giving them juster views of life in the two spheres when they shall be really converted and truly regenerated.

I have had some notable experiences in the way of meeting with ministers returning from the spirit-spheres. One evening, using planchette with a friend whose mediumistic powers well supplemented mine, whereby the invisibles could use that instrument with facility, we were surprised when there was written: "Rev. Leonard Swain, D. D." Dr. Swain was for many years pastor of the Central Congregational Church, Providence. His Orthodoxy was of an intense type; undiluted, old-fashioned Calvinism. I said: "Well, Brother Swain, I am astonished, knowing your theological bias; you were the last man I expected to hear from." He replied, through planchette: "I have changed my views; coming to spirit-life I found nothing as I had taught or been taught. As a reasonable being I was absolutely forced to drop my old theological notions. Spiritualism

is true; go on, brother; you are in the right." I then said: "Brother Swain, though I could not fellowship your Orthodox notions, I had great respect for you, by reason of your position on the colored-school question; your advocacy of the rights of the colored children, and your fervid plea for their equal opportunities with white children in the public schools, hid in a measure your obnoxious theological tenets." He replied: "Yes; that contest was a most interesting one, and I now look back upon it with to, and in some instances, as in those of Mary pleasure, and remember many of those who so spirit came to the cabinet-door, and, exclaim- Davis and Mr. Wheeler, by others in the circle nobly battled for the right. I wish I could talk an hour over old times and happenings, but I cannot. Again I say, Spiritualism is true. Good-

bye."

Another minister with whom I had a most pleasurable interview through planchette was Rev. Thomas Williams, who passed over a few years ago, aged about ninety. He, too, was intensely Orthodox, a particular friend of Dr. Emmons of Franklin. His coming was a surprise. We had a most interesting conversation. He utterly negatived his old theological ideas, declaring the truth of Spiritualism and the verity of spirit-communion. He was quite eccentric in earth-life, and this trait was developed fully through his conversation. I asked him how Dr. Emmons got along. He replied: "Brother Emmons is groping; it is hard for him to let go his theology; the scales have not all fallen from his eyes yet.'

To me, these voices from the other side are precious. They are a prophecy of a good time coming, a positive testimony that truth will make its way and roll back the errors of the ages, which have held the minds of millions in WM. FOSTER, JR.

50 Battey street, Providence, R. I.

"Human Culture and Cure."

E. D. Babbitt, M. D., D. M., of 89 West 27th street, New York, has published the first part of a book bearing the above title, to be completed in six parts. It is to meet what he deems an imperative need, compris ing, 1st. A Science of Cure, built on immutable principles, by means of which the chemical, mechanical and vital forces of the external world may be applied to the chemical and vital conditions of the patient. 2d, An Art of Oure which must include the machinery and appliances for healing disease, and the methods of using them, and, 8d, The Use of Elements so refined that they may penetrate to the innermost portions of the system, including nerve force and even the mental and spiritual activities.

Dr, Babbitt, who is known the world over as the originator and teacher of a new system called "Chromopathy," has in this work elaborated that system to its utmost extreme, placing it before the public in a clear, comprehensive and thoroughly scientific manner. It is evidently to be a book that all will find delight and profit in reading. er ermettant 1937.

USING A HAMMER UNDER WATER—It is often necessary to drive a spike under water in mill building or repairing. The Manufacturers' Gazette says: "One of the best ways of effecting the desired object is to get a plece of steam pipe of sumeteins size to permit the spike to drop easily through it. Place one end of this pipe upon the spot where the spike is to be driven, drop the spike into the pipe, point first, and then follow it with an iron rod just large enough to slide easily in the pipe: By using the iron rod as a battering ram, or as a churn drill, the spike can be easily and quickly driven home without spattering the person with mud and water—Ez.

Bill, giv, giv, giv me, giv me that, Bill, giv me, giv me that hand, handspike, spike, WARNER'S Log Cabin Remedies-old-fash

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CANADA STATE OF ALMONOSTRA DE CONTROLLED STATE DE CONTROLLED STATE D nim and who for many years had awaited his coming amid the green fields of Paradise.

It was the writer's good fortune to be associated with "Uncle John" in many of the entertainments gotten up for the benefit of the Worcester Association of Spiritualists, and I have no words to express my appreciation of one who had passed fouracore years in toiling for the elevation of humanity. Early in life he was called on to part with write and children, yet be toiled on bravely, perseveringly, cheered on by the knowledge that the dear ones were ever near to guide his footsteps. During his latter days he was a great yet patient sufferer from cancer, yet amid all the pain he gave minute directions concerning his funeral and asked that there be no unnecessary show or expense. Our gitted sister, Jennie B. Hagan, who has tarried with us for the last four weeks, spoke with great depth of feeling over the form of him who is still one of us, for he made himself manifest to one of our mediums and gave directions concerning the music, etc. Honest, simple, steadiast and true, the reaper Death only tarried long enough to garner up the ripened wheat. No tears of regret should be shed for such. Let songs of joy be sung that he who was weary has lain himself down, using his burden for a pillow, and in a little time will rise again, happy and refreshed. To those who were kind to the aged toiler in life's devicous paths, who ministered to his daily needs, I can but quote the words of one who preceded us: 'I nasmuch as ye did it unto the least of these, ye d

Miscelluneous.

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

Woman and Home.

A discourse recently delivered by Dr. Talmage on "The True Woman" is full of felicitous turns of thought and most effective expression. He believes that God made man and woman to move in particular spheres-man to idea of a queen, you think of the plain woman be regnant in his realm, and woman to be dominant in hers. The distinction between the empire masculine and the empire feminine is as distinctly marked as the boundary line between Italy and Switzerland, or between England and Scotland. You can no more compare the fields of the sexes than you can compare oxygen and hydrogen, water and grass, trees and stars. All the talk about the superiority sheriffs, and constables, and mayors, and Presiof one sex to the other sex is vain; a jeweler | dents. may have a scale so delicate as to weigh the dust of diamonds, but what scales will weigh affection against affection, sentiment against sentiment, thought against thought, soul Martineau, Elizabeth Browning and George woman's affection is superior, what woman ever possessed a larger capacity for love than John, the beloved disciple, and Robert Mc-Cheyne, the Scotchman, and John Summer- foundation principle on which our system of missionary?

Dr. Talmage denied to man the throne intellectual, and to woman the throne affectional. He said that no human phraseology will ever define the spheres, so long as our intuition tells. us when a man is in his realm and when a woman is in hers, and when either of them is out of public attention. As fast as these schools are it. No legislature need attempt to settle that. set up, the children of Roman Catholic parents If a woman wants to vote, he would have her | are being quietly withdrawn from the public vote: and if a man wanted to embroider and schools. A point to be noted is, that the former keep house, he would let him do so. There are disputes between Catholics and local school masculine women and effeminate men. Albany and Washington, said he, might as well decree by legislation how high a brown-thrasher should fly, or how deep a trout should plunge, as to try to seek out the height or depth of woman's duty. The question of natural capacity will finally settle the whole matter. He would have | The Catholic does not object to our public woman understand that nothing can keep her back but this question of capacity. "I know," he sneeringly added, "that there are women of most undesirable nature who wander up and down the country, having no homes of their | that they are immoral. Hence the rapid but own, or forsaking their own homes, talking silent growth of the Catholic parochial school about their rights; and we know very well that system which we now see going on. It appears, they themselves are fit neither to vote nor to | from a recent statement in a well-known magakeep house. Their mission seems to be to hu- | zine in this country, that there are at present miliate the two sexes at the thought of what any one of us might become. No one would the United States, in which are 481,834 chilwant to live under the laws that such women dren. This is nearly seven per cent of the would enact, or to have cast upon society the children that such women would raise."

Dr. Talmage, in the above wanton assertion, only shows himself willing to go out of his way to propitiate the reigning prejudice against such women as have the admitted capacity to | of the Catholic church, and the absolute obediput into the form of plain statement the rapid- ence of its members to the orders and decrees ly organizing sentiments of their sex at large. He deserves castigation at their hands for thus maligning a class of public speakers on whose persistent efforts chiefly depends the final solu- | rich Catholics. tion of the problem he mistakenly thinks he has solved for them. He concedes that the question raised is a momentous one; he also concedes that it is one to be solved at last only by the natural capacity of woman; but when | quite the contrary: complaint comes from the she presumes to step forth to publicly state it | priesthood and those in authority in that hisjust as it is, and to argue it on grounds of right and justice, and in this way to demonstrate the capacity on whose possession it all turns-at this point he sneers at hef for leaving avoca- and send their children to be educated therein, tions for which he says she is better fitted, and openly rebukes her for doing simply what he Catholic lay element to the work; it has been has admitted her right to do if she can!

Re would, however, be thought to exalt her as bearing the domestic sceptre, and standing purchased and contract made for the erection on a platform far below which are the ballotbox and the legislative hall. He set her up as the fashioner and designer of institutions

of the state of th

with making him the Father of his Country by teaching him right principles and inculcating right habits of conduct. "How many men," says he, by way of clinching it, "there have been in high political station, who would have in its composition, shall be empowered by those been insufficient to stand the test to which in authority to prescribe the text-books, draw their moral principle was put, had it not been for a wife's voice that encouraged them to do right, and a wife's prayer that sounded louder than the clamor of partisanship !" And herein is best exhibited the incalculable strength of the influence of a wife's and a mother's love and devotion. There is nothing on earth to be compared to it. Well may he exclaim that, by the side of it, the right of suffrage, as we men exercise it, seems to be a feeble thing. It is wholly true to-day that in the quiet of homelife, a daughter by her correct demeanor, a wife by her industry, a mother by her faithfulness, exerts a silent power which nothing can resist, and whose influence will throb through the eternities. Woman, Dr. Talmage sums it up, has one

grand and all-absorbing right, which is to make home happy. No one has ever disputed that realm with her. It is within her power to make it the most attractive place on earth. All day long she governs it, beautifies it, sanctifies it. It is the only calm retreat to be found in the world. "Oh! woman," he exclaims, thank God you have a home, and that you may be queen in it! Better be there than wear Victoria's coronet. Better be there than carry the purse of a princess. Your abode may be humble, but you can, by your faith in God and your cheerfulness of demeamor, gild it with splendors such as an upholsterer's hand never yet kindled. There are abodes in the city, humble, two stories, four plain unpapered rooms, undesirable neighborhood; and yet there is a man who would die on the threshold rather than surrender the one he calls his own. Why? It is home. Whenever he thinks of it he sees the angels of God hovering around it. The ladders of heaven are let down to this house. Over the child's rough crib there are the chantings of angels, as those that broke over Bethlehem." And the children who may come up after a while will not, until their dying day, forget that humble roof under which their father rested and their mother sang, and they themselves played.

Again he apostrophizes: "Oh! if you would gather up all tender memories, all the lights and shades of the heart, all banquetings and reunions, all filial, fraternal, paternal and conjugal affections, and you had only just four letters to spell out that height and depth and length and breadth and magnitude and eternity of meaning, you would, with streaming eyes and trembling voice and agitated hand, write it out in those four living capitals-H-O-M-E." To be queen in such a realm to it. On this realm of woman's influence eternity never marks any bound. She who is queen in a home will never lose her throne, and death itself will only be the annexation of heavenly principalities. When, says Dr. Talmage, you want to get your grandest who sat, opposite your father at the table, or walked with him arm-in-arm down life's pathway. And when she at last lay down to die, the chariots of God came down to fetch her. and as she went in, all heaven rose up. Compared with her work of training all the rest, he concludes, how insignificant seems the voting for aldermen and common councilmen, for

A Grave Question.

If we are to preserve our free institutions permanently, they must be kept dissociated against soul, a man's word against a woman's from all forms of ecclesiastical domination. Eliot to contradict it. When you affirm that | matter of really grave concern to those who fairly comprehend and appreciate the magnitude of the movement.

The peril consists in the subversion of the Roman Catholic church is founded. This is the vital point in the matter.

These parochial schools are being pushed forward in all directions with the utmost energy and industry, though without exciting special committees are by no means so frequent as they were. The Bible-reading question is held in abeyance. The dogs have been called off. Of course this is in obedience to a subtle policy.

Let us not mistake the Catholic position in this matter, much less fail to understand it schools simply because they are Protestant insecular, and not positively religious. He stigmatizes them as "godless," and therefore infers upward of 2,532 Catholic parochial schools in whole Catholic population of the country, while the public schools contain not over ten per cent of the entire population of the country. There is but one way in which this result could be wrought: through the efficient machinery of its government. The money needed for this work has come from the pockets of the Catholie population, and not from endowments by

It is a noteworthy fact that the Roman Catholic parents who send their children to the free schools of this country are not the ones with whom originate objections to those schoolsraichy. In many cases where parochial school buildings have been erected, and orders issued for the communicants to pay for the edifices no special effort has been made to stir up the done quietly; and some day the newspapers have announced that an eligible lot has been of a Catholic parochial school building. The Bishop has spoken, and the thing is done! This through her education of the men by whom through the country. What more natural, as things are moving to the same consummation they are directly created. He illustrates his the next step in this matter, than to form these in England. No one can foretell what the end view by craditing the mother of Washington numerous percohial schools into a system, and

appoint a board of education who shall have sole charge of the parochial school interests within its district, and shall have no other business; a hoard which, avoiding the lay element up the course of study, determine the qualifications of teachers, inspect the schools, and see to it that the correct theological twist is given to the vision of the rising generation !

"At a time." remarks a press correspondent when in several countries of Europe public opinion is in a struggle to rescue common school education from the hands of the priesthood, in this country the Catholic population is rapidly and energetically moving to adopt the medimval school system which enlightened nations are discarding." And he well thinks this increase of Catholic parochial schools bodes no good to the future of the United States. While crediting the Roman Catholic Church with certain great virtues. he charges that it has been the persistent foe of human progress in just those matters on which the stability and success of free institutions depend." The necessary condition of sound and progressive republican government is education in the largest and best sense, the training of the people to individual thinking, to self-reliance, and to mental and moral responsibility.

But that is no part of the system of education which the Roman Catholic policy adopts or intends to adopt. Instead of that policy being founded on the republican idea, it is established on that of absolute monarchy. That is its living, guiding, inspiring idea. It is a power that rests on authority alone, and that, at last, the authority of one man. Hence the schools established by such a power can be no other in spirit and teaching than absolutist, which is directly, thoroughly and forever at war with the spirit and teaching of free republican principles. Well and truly says the writer just quoted, that under the absolutist principles of the Catholic Church, "people are inevitably kept in a condition of mental and moral childhood. They are trained to obedience, not to self-sovereignty; taught to follow leaders. not to think and to act upon their own thought In politics, this principle leads to bossism with all its degradations and corruptions. By the general withdrawal of Catholic children from the public schools, for the purpose of putting them in sectarian schools under priestly supervision, a wholly different generation is coming forward, that will at least not be in the highest degree capable of discharging the duties of American citizenship.

As one sign of hope in a murky sky, it gives great parties in Massachusetts—the Republican and the Democratic-have recently and officiis to be peerless indeed. There is no limit ally declared themselves to be friendly to the public schools and their continuance; and we trust the same outspoken course may be followed in other States, as the self-respecting answer of American freemen to the challenge which a foreign temporal as well as spiritual sovereign is now giving to political and religious liberty as known on this continent ever since the foundation of our grand Republic !

The Gambling Spirit of the Age.

There is but one fruit of gambling in all its forms, and that is sure disaster. Of the prevalence of this pernicious habit the Pall Mall Gazette has something to say that is pertinent and timely. It asserts that the betting men on the turf are, at the worst, but poor rogues in comchosen the world's exchanges for their sphere of action; and any examination of the subject will fully bear out the statement. It says it is no doubt unpleasant to contemplate the conver- | the persons. After we took our seat "Maudie," word? When you say the masculine intellect | The silent but effective inroad which the Ro- | sion of the stock exchanges of the world into | the little control, asked "Who is 'Mehitable?" is superior, there are the writings of Harriet man Catholic parochial school system is making gigantic gaming houses. In the case of the Does any one recognize the name?" We rethem down; but no one would suggest the abolition of the stock exchange. Nevertheless, it firmed in the usual manner from the cabinet. is tending more and more to become the gambling centre of the world. The Gazette says in all seriousness that "no other rival can for a field, the Methodist, and Henry Martin, the government rests, and the substitution for it of moment be compared to it for extent, for conthe principle of pure absolutism, on which the venience, for temptation, for the magnitude of ly appeared in the BANNER). In order to make its operations, or, it may be added, for the sure that it was the identical spirit, we asked wholesale deception which has come to be re- him to turn his face to the light, so that we cognized in many quarters as one of the legiti- could have a better view of his countenance mate tricks of trade. Monaco is but a poor and our response was that we fully recognized country club beside this gigantic substitute in the spirit. In the meantime Ella reappeared which men gamble with all the produce of the world. The 'leviathan plungers' of the turf are but as infants compared with the magnates who corner the harvests of a continent, and starve a province in order to make a smart deal in holding her by the hand, and were greeted by futures."

Returning again to the summer sport as an illustrative figure, the Gazette thinks that the best thing about horse-racing as a mode of gambling is that the mischief it does is confined to of the circle. It is the custom of this spirit to the gamblers. It is far otherwise with the gamblers of the Bourse. Referring to the fact that a famous cornerer, whose exploits had stead of Catholic, but because they are wholly made light dear in every workman's house in Paris a whole winter through, had committed suicide in a banker's parlor, it adds that unfortunately the entire brotherhood of cornerers did not follow his example. They go on, it says, making dear by turns light, food, drink and clothing. They gamble in the necessaries of life, and all mankind pays their forfeits.

An article has also appeared in the North American Review-under the expressive title, "Making Bread Dear"—which is strongly commended by the Pall Mall Gazette to the attenlows a rise in the price of breadstuffs, and that disease and death follow in its wake; while just | flooding the souls of men with its divine power and the contrary is the case when there is a fall in truth, and calling into reverent action all the noble the price of breadstuffs. ""As wheat rises," says the passage quoted, "flour rises; and when flour becomes dear through manipulation, it is the blood of the poor that flows into the treasury of the syndicate. Such money costs too

much. Yet it is with such money—says the Gazette -that great fortunes have been heaped up in the Old World and the New. Better a thousand times, in its opinion, the wealth acquired in the betting-ring than the plunder wrung from the tollers of the world by some of the monarchs of finance, the gamblers of the Bourse. It thinks it may be true that in England things have not reached such a pitch as in America, though it sees that they are fast tending thitherward. Additional facilities are furnished every month for gambling in scrip. The Bourse is only an illustration of what is going on all is almost the only temple left in Paris. And

will be

Our Experiences in New York City.

Recently, while on a visit to New York City, we attended a séance held by Mrs. Wells on the afternoon of Nov. 30th, in company with Judge Nelson Cross. The circles of Mrs. W. are composed of cultivated people, and are very satisfactory-fully establishing the fact of spirit materialization to all discorning and thinking minds privileged to attend them. The circle above mentioned consisted of ten individuals, stand. ladies and gentlemen of harmonious disposition, nearly every one of whom received satisfactory evidence of the visible appearance of one or more of their spirit friends.

Among other manifestations received by the editor of this paper, came a spirit, stating that of it, but no book was to be found; the mowhen on earth he was a "boss carpenter" in a ment, however, that the Doctor again aced mill at Amesbury, Mass; that he lost the use of the slate at the edge of the table, and requisted one eye by accident, and that his name was Samuel Merrill. All of which was true; he was the slate. an old acquaintance of ours, and did meet with such an accident as he described. George W. Morrill, our old friend, also presented himself. Another spirit said he had been a boat-builder at Salisbury Point. Our step-niece, Elia Simpson, also greeted us.

Other mediums in New York City are holding successful séances for physical manifestations.

On the evening of Nov. 30th we attended a social gathering held at the residence of Dr. Dumont C. Dake, 304 Fifth Avenue. Dr. D. is considered one of the best magnetic healers in the city. At his residence we met some thirty ladies and gentlemen, who greeted us with the utmost cordiality. The entertainment consisted of vocal and instrumental music, appropriate speeches by several of the party in behalf of our glorious cause, etc. But one of the most entertaining features of the pleasant occasion was the demonstration of spirit-presence given through the mediumship of Mrs. Pennell, late of Boston, now located at 320 West 35th street. The spirit in control opened with an invocation, following with a brief address to nearly every person present. The spirit remarked to us that several of the Boston coworkers who had passed on were present with love for us and our Boston friends, bidding us persevere in the good work, notwithstanding the opposition incident to such a great movement as that in which we are engaged, as we were sure to win the victory at last.

This harmonious gathering was truly "a feast of reason and a flow of soul," and our full heart goes out to Dr. Dake and his dear wife for the invitation extended to us to attend on that occasion. To the friends present we feel deeply grateful for their encouraging words, us pleasure to be able to record that both the and shall use our utmost endeavors to continue to merit their friendship and esteem.

On Friday evening, Dec. 2d, we attended the materialization séance of Mrs. Carrie M. Sawyer, of No. 785 6th Avenue. We were induced to attend this séance for special reasons, as much had been said from time to time, pro and con.. as to the mediumship of this lady.

The seance proved to be very interesting. The circle was a large one, some thirty persons being present. After a number of spirit-forms appeared to different individuals, who were recognized, we were called up to the cabinet, when a female form appeared, whom we recognized as our step-niece, Ella Simpson, who cordially greeted us, and taking us by the hand led us into the cabinet, where was seated the medium. We took the medium's two hands and placed them in our right hand, at the same time holding with our left hand the spirit Ella, thus having full knowledge of the individual parison with the gigantic operators who have presence of the medium as well as the spirit. At the same time we felt four hands patting us.

We requested to know who else were present, when the name of "Tubbs" was given as one of races, moral reformers may propose to put plied, "Yes, she was Mr. Tubbs's wife, whom we were well acquainted with." This was con-

In the course of the evening a male form came into the middle of the room and beckoned for Judge Cross, who stepped up and recognized the spirit "Amarona" (whose portrait recentand took Judge Cross by the hand; he holding "Amarona's" hand at the same time. We should here state that in making our exit from the cabinet we took the medium with us, still a male spirit who had passed from the cabinet into the circle without our knowledge, and who was known as "Dick Harrington," a spiritfriend who often comes to Miss Anderson, one approach the piano and play some notes of music. This he did on the present occasion.

On Saturday forenoon, Dec. 3d, we visited Dr. Henry Slade, the well-known physical medium, who is at the present time holding public séances at No. 58 East 9th street, he having recently returned from his European tour.

He greeted us cordially, and requested that we be seated near his seance table. We had no sooner taken this position than loud raps were heard in different parts of the room. Dr. Slade then handed us two slates, with the request that we carefully examine them in order to be sure there was nothing upon them, which we did. He then placed between the slates a tion of all such as think that the deepest human | bit of pencil, and held them against our left depravity in gambling is to be found in the bet- shoulder. Instantly we heard the noise similar ting-ring and the gaming-house. In proof of to that ordinarily made by a person writing on what it would most impressively convey, it a slate. It continued several minutes, when cites the passage in the article containing the | we opened the slates, and found the following statistics which show that crime invariably fol- message in a fair hand written upon one of them:

"My Friend - The knowledge of Spiritualism is and diviner faculties of man; is doubtless the 'Son of Man. whose second coming is to fill the earth with His glory. Yes, the Christ has already come in the persons of His countless messengers from the spiritworld and in their lessons of love and good will to man they give abundant proof that they are His true evangels. Blind are their eyes that see Him not, and dull the ears that catch not the glad song of redemp tion to the world. I am, very truly, DR. DAVIS,"

Upon inquiry we learned that Dr. Davis is one of the principal spirit attendants of Dr. Slade. While the above message was being written we scrutinized every movement of the Doctor, and are positive that not the least deception was

used. While we were perusing the message, a small table, which stood back of Dr. S., came bumping up against his chair with no mortal hand upon it. Soon afterward a chair some distance from us was repeatedly lifted from the floor without the contact of visible hands, givwhat the end ing evidence that some esoteric power was at most come from the dear ones who have left the work.

Raps were then made upon the table, signifying, as the medium said, that another spirit wished to communicate. Other slates were accordingly procured, when we could distinctly hear some invisible power writing. On pening them the following brief message was ound upon one of them:

"Say to friend Rich that he, is a trump, and i doing a good work. Give him my best respects, andnform him that George is present with me. He willinder-CHARLEY JOHNDY."

The last and most wonderful experimet was that of putting a bound book upon a slat, and holding both under the edge of the tablewhen the book instantly disappeared. We tiped up the table, and thoroughly examined ever part the book be returned, it was seen by uppon

Subsequently Dr. Dake and wife calleland received unmistakable evidence in our resence of the genuineness of Dr. Slade's meumship, which he has promised to write for publication in the BANNER OF LIGHT.

We attended at 2 o'clock on Saturday ternoon the materializing séance of Mrs. E. Williams, at her residence, 232 West 46th slet. We there had the pleasure of meeting seve of our New York friends, including Judge (ss, Dr. Cetlinski, J. Franklin Clark, Mrs. Wate, and other ladies and gentlemen.

We arrived at the door of Mrs. Willia's residence after the séance commenced. the outer bell, but no response came for le time. When we were admitted we were d that little "Bright Eyes" declared that late comer was Mr. Colby, and requested for this once the rule be broken and that he admitted.

The circle was fairly harmonious, and a lar number of spirits presented themselves to the friends. Among others, Mrs. Katy B. Robinson the late well-known medium of Philadelphia came to us and was fully recognized; Ella Simpson, our step-niece, greeted us, as on a former occasion. Then came to Doctor Cetlinski a dark-complexioned Spanish girl, in a brilliantly ornamented costume, and reminded the circle that she assisted the doctor in his medical practice. On reflection we became satisfied that this spirit was formerly a Spanish flower-girl, who once came through Mrs. J. H. Conant some twenty-five years ago, and who, from some unknown cause, had committed suicide. We felt so sure of this from the former minute descriptions that we requested the spirit to reappear, that we might assure ourself of her identity. She complied with our request, and plainly signified that we were right in our conjectures; and Dr. Holland, the controlling cabinet spirit, confirmed it, saying further that the spirit had outgrown her earth conditions and become exceedingly useful in her work for humanity.

The other members of the circle had convincing proof of the presence of their spirit friends. The circle was drawn to a close by earnest remarks from Dr. Holland to the effect that the friends of Spiritualism should not falter in their good work.

The phenomena thus witnessed in New York and described, have furnished, to our mind, additional evidence, if any were needed, that the materialization of spirit forms is a great factnotwithstanding the opposition made manifest in certain quarters to this wonderfully convincing order of manifestation.

Mrs. Emma Hardinge Britten's New Paper.

The notice given in these columns a short time since of the prospective publication of a new paper in Manchester, Eng., in the interests of Spiritualism, to be edited by Mrs. Emma Hardinge Britten, has elicited from two correspondents the following favorable mention:

Judge Thomas J. Portis, of St. Louis, Mo. writes: "The association of Mrs. Britten's name with any book or paper will give it currency here at once, among Spiritualists, as well as many who are not. She is a corent and brilliant writer, and I have no doubt will make the proposed journal popular and instructive." Mrs. M. E. Wallace, of New York, writes: 'Mrs. Britten's ability as a speaker and writer, and her knowledge of the subject to which the journal is to be devoted, will secure for it a large number of subscribers in this and other

The first number of The Two Worlds reaches us at the moment of going to press, giving us only time to mention the fact of its appearance, and that its leading feature is a lecture delivered by S. B. Brittan in New York, Nov. 1850—the first public lecture on Modern Spritualism. The subscription price is \$2,50 per annum. Single copies, five cents each, may be obtained of Colby & Rich, 9 Bosworth street.

THE HOLLIS-STREET THEATRE.-Mr. Frederick Warde, a tragedian of the highest order of merit, filled an engagement at this splendid and popular resort Nov. 28th-Dec. 3d inclusive, whereby large numbers of the citizens of Boston and vicinity were aroused to the fullest measure of enthusiasm by his thrilling personations of "Virginius," "Gaston Cadol," (in "Damon and Pythias") and "Galba." "The Golden Giant," a pathetic and moving delineation of Western mining life, is the attraction at the Hollis the present week, and is presented in finished style by the McKee Rankin Company of New York.

Monday, Dec. 12th, Mr. William Gillette will appear in "The Great Pink Pearl" and "Editha's Burglar," the successes of the Lyceum Theatre, New York. Seats now on sale.

Was Our London contemporary, Light, reprints in its issue of the 26th ult. the admirable article, "Reflections in a Scance-Room," contributed to our columns a few weeks since by H. Arthur Root, introducing it by saying:

"The following from the BANNER OF LIGHT is a contribution to the study of a question that needs to be approached without prejudice; not to say with a disposition to distrust what on the surface looks like an obvious conclusion. The point of view of the writer is our own; is the converse point that any real attempt, proven and undisputable, at fraud should be very severely visited. We want pure justice—not persecution and prejudgment."

A gentleman from Rochester, N. Y., recently visited the Banner of Light Public Free Circle, and wrote us on his return as follows: I was very much pleased with what I saw and heard in the Banner Circle-Room and the manner of conducting these meetings. Long may the BARNER diffuse its light over this continent, forming as it does an avenue between the two worlds through which welcome mes-

THE LYCEUM FAIR. UNDER THE AUSPICES OF MRS. W. S.

BUTLER, Will be held in Paine Hall, Appleton street, Boston, Dec. 7th, 8th and 9th: William Falls, Esq., Master of Ceremonies; Miss Lucette Webster, Dramatic Instructor; Mr. Willis Mil-

ligan, Musical Director. The Committee of Arrangements consists of Mr. Benjamin Weaver, Mr. Frank Stevens, Mr. Henry Scales, Mrs. C. Daisley, Mrs. H. Scales, Mrs. Wm. Falls.

THE PROGRAMME

Will consist of the best musical and dramatic talent procurable.

MR. EDGAR W. EMERSON, MR. and MRS. F. H. ROSCOE, W. A. MANSFIELD, DR. H. B. STORER and others will represent the spiritual depart-

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

On Friday evening MR. J. W. FLETCHER will give his "Spiritualism Illustrated," showing over two hundred dissolving views of important events connected with the movement.

Mr. and Mrs. Charles D. Cowan will hold a séance for the benefit of the Children's Lyceum Fair on Friday afternoon, Dec. 9th, at 3 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.

Mr. W. H. Terry, of Melbourne, Australia, desires it to be known that he is still the editor, publisher and proprietor of the Harbinger of Light, he having in July last relinquished only his book business to Mr. Charles H. Bamford. Mr. Terry has edited and published the Harbinger upward of seventeen years in a manner highly creditable to himself and the cause it has ably advocated; and it is with a feeling of much satisfaction we are able to state that, contrary to a misapprehension that has prevailed in some quarters, he will continue to conduct the Harbinger of Light.

Geo. W. Kates writes us a letter from Detroit, Mich., which will appear next week.

Demise of Dr. Charles Holland.

Dr. Charles Holland passed to spirit-life from the residence of Rev. P. W. Lyman, his nephew, at Belchertown, Mass., Sunday, Nov. 20th. He had been ailing for some time, having labored too hard in this city as a very successful magnetic healer. It is stated that he was one of the best clairvoyants in the country for diagnosing disease, and was, it is also said, offered some time ago \$10,000 a year by wealthy individuals in New York City whom he had treated, to remove there; but he declined the offer. He was a devoted Spiritualist, and often contributed to the spiritualistic press. He was the son of Park Holland, a Federal street carriage-maker, and brother-in-law of the late Dea. Harrison Root and of Mrs. T. L. Haynes. He began his active life as a workman in the carriage business at Ware. Subsequent to his marriage to Sophronia B. Cobb, of that place, he moved to Worcester, where he was engaged in insurance, which business he followed for a score or more years, first in Worcester, then in Peoria, Ill., and finally in Chicago, making an excellent name as an insurance man. Later he was successful in handling the Frear patents for the manufacture of artificial stone and marble. Unfortunately he was induced to embark in a mining venture in Colorado, which was larger than he could handle, and his fortune was wrecked. He was best known as an inventor, securtug a patent on a method of intensifying fire by the decomposition of superheated steam, combining the gas with naptha vapor. He also invented methods of producing power for stationary engines and loco-motives. For seven years he bent the energies of his active mind and resolute will to the development of bring about their introduction. He had a large locoused, and the machine attracted much attention in

leaves a widow and four children: Mrs. E. W. Bontecen, of Chicago, Dr. Park Holland, of New York City, Charles Holland, now in Buffalo, Wyoming, and Mary, who attended him in his long sickness.

THE THEOSOPHIST .- Of the contents of the November number the article under the heading "Belf-Levitation" will be found of most interest to the general reader. It consists of letters called out by the account in the September number of the self-levitation of a Lama, to which we referred at the time These are from four writers, each of whom describes similar phenomena of which they have been cognizant. One is of "a Brahman gentleman, of good education and respectable family," whom the writer saw elevate himself "to the height of one cubit, floating quietly, like a cork in water," remaining so two hours, then descending "as a feather might fall; there being no shock as of a solid substance dropping upon the ground." While suspended the writer passed a stick beneath and around him, and was convinced that no artificial aids were employed. Of other articles given in this number "Nature's Finer Forces; Their Influence on Human Health and Destiny," by Rama Prasad, will command consideration. This, the first paragraph, indicates its line of thought "In a small book containing the ninth chapter of an ancient Sanskrit work called 'Sivagama,' we find facts and theories which coincide in a remarkable way with the theories and discoveries of certain modern scientific men. These facts relate to chremopathy, sarcognomy, psychometry and the like." The truth of the expression attributed to one of old, There is nothing new under the sun," is rapidly being verified. Madras, India. For sale by Colby & Rich, Boston.

THE SOUL.—This new periodical, which has just appeared, is the legitimate successor and outgrowth of Facts Magazine. Its January number, which has just been issued, contains thirty-two pages, each about equal to two of Facts, "The Problem," by Rev. Minot J. Savage, is worthy of an earnest and careful invesligator. He says, among other things :

tigator. He says, among other things:

"Much that: was seconded a generation ago has at last compelled scientific recognition. Hypnotism, clairvoyance, telepathy—these are now beyond intelligent question." While beyond these there are the claimed facts of Spiritualism, based on an amount and kind of evidence that would establish almost any other theory, than this." "I have no word to say at present as to the truth or faisity of the Spiritualistic claim. I only wish to say that it presents a problem second to no other in all the world in importance. One abould not be frightened away by any cry of fraud or delusion: One undoubted fact outwelghs a mountain of either or both together."

Other articles by Prot. Henry Kiddle of New York, Rev. O. P. Gifford, Rev. Wm. I. Gill, B. O. Flower, L. L. Whitlock, the Question Department, editorials, etc., fill out the neatly printed pages. See announce ment in another column.

One of the best places in Boston to purchase boys' clothing of all kinds is at A. Shuman & Co.'s, Washington and Summer streets. This is one of the largest and most progressive clothing concerns in the

The Roman Herald—s weekly published in" the Rternal City"—records Nov. 18th the arrival there of Dr. J. Simms and wife, of New York.

Dr. A. W. S. Rothermel is still in Brooklyn, N. Y., at 888 Olifton Place, holding scances flunday and Wednesday evenings.

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The lituativated circular of 7.7 Mancha. Raymond, that Surry Oc. Va., office tempting inducements to estillate in in his courtaining Clarements Colony on James River. all the surface of Part rices of Manchalland and Miller and Mill

ALL SORTS OF PARAGRAPHS.

GOD SAVE THE PROPLE. When wit thou save the people?
Oh! God of mercy, when?
The people, Lord, the people!
Not thrones and crowns, but men!
Flowers of thy heart are they, oh! Lord;
Let them not pass like weeds away;
Their heritage a sunless day;
God saye the people! God save the people t

Eight persons have been sentenced to various terms of imprisonment for attending a midnight meeting of Nationalists at Woodford, Ire.

A Kentucky justice, in order to decide the owner-ship of a hog claimed by two persons, released the porker, and it made a break for the sty in which it had been reared. The other claimant has appealed from the judgment of the court and the hog.—Baltimore American.

A New York paper estimates that 100,000 persons willing to work are out of employment in that city.

A fourteen-year-old victim of cigarette smoking is the intest. His name was John Quick, but he is now dead, which only shows there is nothing in names, un-less the brevity of his foolish life means something.— Heraid.

Bulgaria is looming up again as a war-cloud-Prince Ferdinand imploring the help of Lord Salisbury, of England, in preserving the peace of his intrigue-dis-

Eight hundred houses were recently destroyed by fire in Swatow, China; property loss, \$700,000.

The BANNER OF LIGHT, published at Boston, Mass., by Colby & Rich, is one among the eldest and best papers published in America, and is one of our most valued exchanges. May it continue to wave its light for centuries to come.— Gatesville (Tex.) Star.

Twenty thousand poor children are to be supplied with Christmas presents by London Truth. Last year the limit was fourteen thousand.

He-"Shall we take the highway home?" She-"I much prefer the bridal path."-Philadelphia News.

Black red-tape in the New York restaurants (no misnomer) is proverblai. It patterns evidently after the English "noblemen" (?) who visit this country occasionally. It is an admirable illustration of the frailty of human nature, but at the same time is a teacher of moral philosophy, as its tendency is to inculcate the mooted problem of evolution.

The Pan-Anglican Synod is to meet at Lambeth, Eng., in July next.

ESSEX COUNTY'S HISTORY .- Hon. George B. Loring has written the chapter on literature for the Salem portion of the forthcoming history of Essex County, Capt. Benjamin writes of the war history, C. C. Osgood the commercial chapter, H.C. Gauss on the industries, W. S. Nevins on education, and other specialists on different topics. Theodore M. Osborne writes a chapter in connection with Peabody, Fred. A. Ober on Beyerly, John R. Baker on Ipswich, Samuel Roads on Marblehead, David Stiles on Middletown.

Messrs. Colby & Rich send us a Review of the Report of the Seybert Commission, by a committee of the American Spiritualist Alliance, designed to show that the Commission did not comply with the conditions of the Seybert bequest, and that their investigation of the spiritualistic phenomena was unfair, superficial and almost irrational.—Cape Ann Advertiser, Gloucester, Mass.

Mr. Balfour has rejuctantly decided that the stability of the British Empire will not be imperilled if Mr. O'Brien be allowed to wear his own trousers.

The French crisis has passed; President Grévy has succumbed (by resignation) to the heavy pressure of an excitable public opinion; and Sadi-Carnot, elected in his stead, has been formally installed in the Blysee palace. His election is generally accepted by the Paris press as an augury of assured pence. By the way, we see it recorded in the columns of a daily contemporary that the new President, while officially a Catholic, is really a delst and Spiritualist-accepting the views of his friend, Jean Reynaud.

A Danbury man lost his dog. After he had given up all hope of finding the animal it came home wear-ing a collar marked: "Whoever finds this dog will re-turn him to the Rev. Mr. Blank."

Two young ladies carried out each a keg of gunpowder from a burning store during a recent fire at New Martinsville, W. Va. Their names are Belle Borthese inventions and to the organization of capital to roughs and Virginia Springer. The exploit was hazardous, as the kegs were so hot they could only be hanmotive built, in which his process of heating was died when enveloped in wet cloths, but it prevented a disastrous explosion.

> His Yankee feet are on our shore,
> Sool o'vhan, our Sool o'vhan!
> He's come to tap the British gore,
> Sool o'vhan, our Sool o'vhan!
> Let Bison William hunt his hole,
> His fame is now a broken bowl—
> One man alone charms England's soul,
> Sool o'vhan, our Sool o'vhan.
> The Queen of England says, says she,
> "Sool o'vhan, oh! Sool o'vhan!
> I'd give my sceptre just to see
> Bool o'van John Sool o'vhan!
> The dukes and princes by the score,
> And baronets a thousand more,
> And earls and bishops throng his door,
> Bool o'vhan, our Sool o'vhan.
> —Burdette, in Brooklyn Eagle IO! TRIUMPHE!

Charles Dawbarn's lecture upon "The Laws of Spirit Memory," and Dr. Peebles's account of his sé-ance with Mr. Eglinton in London last June, are transferred from the BANNER OF LIGHT columns to those of the Harbinger of Light, Melbourne, of Nov. 1st.

"Say, bub, I hear that your folks are going to have a conversation club at your house this winter." "Yes; we got one." "Who are the members?" "Me and mother. I furnish the conversation and mother provides the club. Eny more?"—Detroit Free Press.

Twenty persons were killed and many injured by the recent earthquake at Besignano, Calabria. There have been several shocks of earthquake throughout that province. The railway station at Mongrassano has been destroyed, and the town of Bogliano, Gravina, has suffered from the shocks greatly. Bisignano is almost entirely destroyed. Four thousand persons are rendered homeless, and many others are missing.

An old legend says that the devil gave a hermit the choice of three great vices, one of which was drunkenness. The hermit chose this as being the least sinful-He became drunk and committed the other two.

BURSUM CORDA. Oh I once to soar, a lark-or sail, a cloud, Oh I once to soar, a lark—or sail, a cloud,
In the eternal szure overspread I
Could ever the world's voices, vain and loud,
Allure again a soul that once had fed
On the tremendous silence; where the tread
Is heard by ears with finer sense endowed,
Of angels, who the crystal pathways crowd
In unseen myriads, all on mercies sped?
—The London Specialor.

EDITORIAL RETIREMENT.—B. F. Underwood, Esq., (once the able editor of the whilem Index of Boston) and Bara A. Underwood, editor and associate respectively of The Open Court, Chicago, Ill., announce in their Nov. 24th Issue that: " This is the last number " that will be brought out" under the present business and editorial management."

"Owen Meredith" the present Lord Lytton, is engaged in preparing the posthumous papers of his father, the eciebrated novellst, for publication. Those who, have read "Zanoni" and the "Strange Story" know that the distinguished writer had paid much attention to the occult sciences. Now it appears from his papers that he was a firm believer in astrology and Spiritualism. The present Lord Lytton says that his father had cast the horoscope of Disraell when a very young man, and that it came out true to the very letter. Among hit papers are horoscopes of other great men, some still living, and verified remarkably, even by recent events.—The Merrill (Mich.) Post.

Another Englishman, Dr. Parker, predicts that this country will collapse. We shall probably continue to

country will collapse. We shall probably continue to thrive, for a general become usually follows one of those dismal predictions.

As one looks over Europe and Asia with the ware cloud slowly but surely settling down upon them, he will become more and more throughly convinced that there is no such thing as friendship among has tons. It is only interest that makes the foundation of all thir pretensions to friendship.—Ex., (1.3)

Movements of Mediums and Lecturers.

[Notices for this Department must reach our office by Monday's mail to insure intertion the same wook.]

Mrs. T. J. Lewis, of Brooklyn, N. Y., would like to make arrangements as a platform test medium during the winter and spring. Bhe would be pleased to corre-spond with societies in the Eastern Hates. Address her 535 Dekalb Avenue, Brooklyn, N. Y.

G. H. Brooks has been lecturing for the friends in Bast Saginaw and Saginaw City, Mich., for the month of November, with the exception of the last Sunday, when he spoke for the Society in Lansling. He has removed from Madison, Wis., and taken up his residence in Bast Saginaw, Mich. His indress is 802 Hoyt street. He is engaged for the month of December for the Society in Bast Saginaw.

Mrs. Jennie K. D. Conant, of Scotland, inspirational trance speaker and psychometrist, lectured to the Fitchburg Spiritualist Society the 4th of December, and is engaged to speak there again the first Sunday in January, 1888; she speaks for the Manchester, N. H., Spiritualist Society the second and third Sundays in January. Address 20 Beanet street, Boston. O. Faunic Allyn interestingly addressed the Spiritualists of Saratoga Springs, N. Y., on the morning and evening of Sunday, Dec. 4th.

Hon. A. H. Dalley will speak for the Brooklyn Progressive Spiritual Conference, Everett Hall, 308 Fulton Avenue, Saturday evening, Dec. 17th. Mrs. H. S. Lake is speaking at Berkeley Hall, Bos-ton, during December. Societies desiring her ser-vices will address 500 Columbus Avenue, Boston, Mass.

Mr. J. W. Fletcher will lecture and give tests in Springdeld, Mass., Dec. 11th, afternoon and evening. Dr. J. K. Bailey has been speaking in Kanasa during November, giving from one to three lectures at Eureka, Eldorado, Henton and Newton in that State; be was reëngaged to speak at the latter place the first Sunday of December, and, if financially practical, the following Sundays of the month. Address during December, General Delivery, Newton, Kan., or at his home address, Box 123, Scranton, Pa.

Mrs. Clara A. Fleid lectured to good acceptance at Eagle Hall, Boston, Sunday evening, Nov. 20th, and spoke in Amesbury, Mass., Sunday afterneon and evening, Dec. 4th; will be there again on the 11th, at Veteran Hall. Address care of Banner of Light.

evening, Dec. ain; will be there again on the 11th, at Veteran Hall. Address care of Banneh of Light.

J. Frank Baxter is reported favorably from Western New York and Eastern Chio. On Sunday last, Dec. 4th, he began a series of lectures in Columbia Theatre, Cleveland, to continue through the Sundays of the mouth; and on Wednesday and Thursday evenings, Dec. 7th and 8th, he was announced for Willoughby, O.; Tuesday evening, Dec. 13th, he will be in Akron, probably, and on Wednesday, Thursday and Friday evenings, Dec. 14th, 15th and 16th, in Alliance.

Mrs. A. H. Colby-Luther's address for December will be No. 18 E. Avenne, Providence, R. I., care Mr. E. A. Whitney She lectures for the Spiritual Society there the last three Sundays of the month.

J. P. Thorndyke, formerly of Manchester, N. H., beys leave to thank the societies whose managers have solicited his services upon the platform this season. His business arrangements outside of New England are such as to compel him to cancel all engagements in Massachusetts, Maine and Connecticut until June.

C. E. Wakins is now located in his new home. Suite 2, No 100 Religiouth streat of of West Charter.

C. E. Watkins is now located in his new home, Suite 2, No. 109 Falmouth street, off of West Chester Park, Boston. (Next street west of Huntington Avenue.) Visitors should take Huntington Avenue car, or Back Bay car.

Dr. Dean Clarke, after a highly successful season of work at Philadelphia, Pa., is journeying Boston ward. Keep him employed, friends. He can be addressed for engagements in care this office.

for engagements in care this office.

Miss Jennie B. Hagan closed a very successful month's engagement for the Spiritualists of Worcester, Mass., on Bunday, November 27th. She was tendored a compilmentary "Fareweil Reception," which was much enjoyed by all concerned, at No. 48 Fountain street, Tuesday evening, Nov. 29th. Her engagements are as follows: Month of December with the First Spiritualist Association, Spring Garden street, Philadelphia, Pa.; 1883. Jan. 1st and 2th, Dover, N. H.; Jan. 16th. 22d, 20th, with the First Spiritualist Society, Haverbill, Mass.; Feb., 1st and 2d Sundays, Troy, N. V.; 3d and 4th, Portland, Me.; during the month of March at Cincinnati, O. April ele will answer calls in the West. Miss Hagan would like to make week evening engagements in the vicinity of her Sunday lectures. Her permanent address is South Framingham, Mass.

Mrs. A. E. Cunningham was in Quincy, Sunday,

Mrs. A. E. Cunningham was in Quincy, Sunday, Nov. 20th; Mariboro, the 27th; speaks in Salem Dec. 11th, and Fitchburg the 18th; would be pleased to make further engagements. Address 459 Tremont street. Roston.

street, Boston.

Mrs. B. Cattler of Philadelphia, Pa., is engaged Jan.
1st in Newburyport, Mass.; Haverhill, second Sunday; third Sunday, Balem, Mass., and last Sunday,
Haverhill. The second Thursday she will speak for
the Ladies' Aid Society in Stoneham. Will receive en
gagements for February or March. Address 398 Mulberry street, Newark, N. J.

"If a Man Die, Shall He Live Again?"

The world-wide reputation of Prof. Alfred R. Wallace as one in the foremost ranks of scientists imparts an added strength and value to the clear elucidation and masterly advocacy of the truths of Spiritualism given by him in his lecture having for its theme "If a Man Die, Shall He Live Again?" published in a pamphlet of twenty-four pages by Colby & Rich, and supplied at the very low rate of 5 ents a single copy, thirteen for 50 cents, or thirty for \$1,00. Let it do its work; buy it and circulate it.

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

cents per copy. "The Old Vegetable Pulm onary Balsam is the best cough cure in the world." Cutler Bros. & Co., Boston.

For Sale at this Office:

HALL'S JOHNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents.
BUCHANAY'S JOHNAL OF MAN. Monthly. Published at Boston. Single copies, 10 cents.
THE CARRIER DOVE. An Illustrated Weekly Johnal, containing Fortraits and Biographical Sketches of Mediams and Spiritus! Workers. Published in San Francisco, Oal. Single copy, 10 cents.
THE BIZAME. NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly, Single copy, 10 cents.

THEOLIVE BRANCH: Utics, N.Y. A monthly. Price

THEOLIVE BRANCH: Utics, N. Y. A monthly. Price 10 cents.
THE TWO WORLDS: A Journal devoted to Spiritualism, Occult Science, Ethics, Iteligion and Heform. Published weekly at Manchester, England. Single copy, 5 cents.
RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly at Chicago, III. Per year, \$2.50; at months, \$1.25. Single copy, 5 cents.
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Public Free-Circle Meetings

Are held at the Banner of Light Office, 9 Hosworth street (formerly Montgomery Place), on Tuesday and Thurbar and Thurbar afternoon Miss M. T. Shellhamen will occupy the platform for the purpose of answering anch queetions as may be brought up for the consideration of the Controlling intelligence.

On Thurbarday alternoon, John William Fletchen, under the influence of his guides, will afford an avenue through which individual spirit-messages will be given.

The Hall (which is used only for these scances) will be open at 20 clock, and services commence at 30 clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the scance, except in case of abolute necessity. The public is cordially invited.

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

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

these columns that does not compare the theorem and learness as much of truth as they perceive—no more.

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

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

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

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QUESTIONS ANSWERED THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held Nov. 15th, 1887. Spirit Invocation.

Oh! King of Peace, we would come into an under standing of thee and thy law; we would draw near unto thy kingdom, where there is no discord nor strife; we would, as children of the living God, be uplifted unto an atmosphere of harmony and concord; we would banish from our souls every ray of disturbnace, every thought that would bring evil into our hearts. Oht thou who art the Father and Friend of all mankind, may we who gather in this place—mortals and spirits alike—come into a comprehension of thee and thy blessed works. May we aspire, in mind, thee and thy blessed works. May we aspire, in mind, to know more of thee and thy ministering angels who delight to do thy will in good deeds to humanity. May we extend unto each other something of sympathy and fraternal love, and, oh! may the hour and the occasion be one of blessed experience to each life.

We would be baptized by holiness of spirit. We would, oh! our Father, that our lives might be sanctifled anew, that they might be consecrated to good works, not in lofty ways of achievement, but in the free and faithful performance of every duty and the endurance of every trial that may fall upon us from day to day, and that we might be given strength, patience and fortitude to do and to bear all things for the truth's sake.

Oh! that we may be brought into high and sweet communion with the loved and blessed ones of angello life! May their influence fall upon our lives like a holy baptism of light and joy, that we may be uplifted to become more like unto them, more ready to walk forth and do thy service, from day to day, in gentic, kindly ways unto our brothers and our sisters. We ask thy blessing to rest upon all makind, upon the lowly and humble as well as upon the exalted and proud, upon those who need it most of all, the weak, the erring and the sinful; and may all be uplifted and strengthened to understand that thou art the father and friend, the guide and protector of every life.

Questions and Answers.

CONTROLLING SPIRIT.—We will now attend to your questions, Mr. Chairman.

Ques.—[By M. W. J.] What is the difference between "Mental Science" and "Christian between "

Ans.—Really there seems to be but very little ANS.—Really there seems to be but very inter-difference between that which is known in these days as "mental science" and that which is known as "Christian Science," although, we presume, the votaries of those two so-called sciences would declare, if questioned, that there is a vast difference between the workings

'Mental science" depends upon the submis-Mental science" depends upon the submis-sion of the mind to one prominent idea, and that is, that mind itself is superior to all mat-ter, and to all material things; that the exer-cise of the mind will not only bring into subjec-tion all the physical conditions of the individual, but will really rise so far superior to physical laws and physical objects as to be unable to dis-cern the existence of such laws and such ob-jects; thus mental science coming into operation in the field we shall not say of physics, but of health and disease, is at the present time looked upon by its followers and advocates as the grandest triumph of the modern age. Well, so far as the exercise of the mind, or of

Well, so far as the exercise of the mind, or of the mental part of man, can overcome disease, can rise above the limitations of material things, can grow superior to the disappointments and the trials of physical life, the operations and the teachings of this mental science may be called a grand triumph; but wherein the operations and the teachings of this so-called science conflict with well established feats and may be contravarted by well insticalled science connect with well established facts, and may be controverted by well instituted laws that are palpable to the experience and sight of all intelligent beings, the claims of this so-called science become absurd unless they can be explained and understood upon truth-

ful and really sound scientific principles.

Christian science claims to relieve disease, or rather to so far overcome the existence or belief in disease as to make the patient acknowledge that he has not and never had any disease; that there is no such thing as disease in the universe. This branch of the so-called mental science claims that it draws its power and its principle of life from the great founder of Christianity through belief in Christ and his teachings from the very fountain head-from God himself.

The Christian scientists go further in their theological ideas, opinions and assumptions than do the advocates of "mental science," because those who claim to teach mental science and to practice it in the field of healing may not have any special religious idea or creed of their own, but "Christian scientists" must pay allegiance to the theological opinions of the socalled Christianity of the day, and belong to some ecclesiastical body, else they are treasonable to their name and profession.

There is very much to be said upon this great subject. Spiritualists and Spiritualism have advanced the idea that there is a great power within the soul, a great reservoir of magnetic strength, the exercise of which, in force or strength, the exercise of which, in force or power, may overcome, in a great measure, physical limitations and conditions, and may, in many instances, override disease of the physical body, and bring its subject into a condition of sound moral and physical health. This we will concede; but the exercise of this thought and this force must ever be in harmony with the laws of the provence and the laws of the and this force must ever be in harmony with the laws of the universe and the laws of nature; and every sensible person must be aware that when a physical law is violated, whether through ignorance or in willfulness, he who violates must pay the penalty through suffering and pain; and if the advocates of mental science, or of the Christian scientific department of healing, will come to acknowledge this in their work and in their practice, they will not be so far astray from the great roadway of truth, for by the exercise of their own magnetic forces they may undoubtedly overcome disease, subject the body to the higher purposes of the spirit, and bring the mental power of their natures and of their patients into such an ascendency as will lead them to triumph, in many cases, over material things.

Q.—By N. B.] What will help reform a person who has a strong appetite for intoxicating drinks?

drinks?

drinks?

A.—A person who is afflicted by the terrible appetite for strong drink needs to be surrounded by friends who understand his mature and his weakness. They should give to him the best moral support of their own lives and extend to him the hand of sympathy and helpfulness; have a thought of him and of his weakness in their minds at all times, if possible, so as to generate within themselves, and to send out toward him, upon the currents of their thought.

The kind gentleman, has partially stepped.

those magnetic forces which may, in many moments of temptation, prove a moral and men-tal support to him. Not only this, but the in-dividual himself must do his best to subdue dividual bimself must do his best to subdue that part of his being which craves for strong drink, and must fight against temptation, even though he fails many times. What though an individual falls through weakness, through lack of moral and mental strength, if he but strive to rise again above the weakness and the fail? if he is content to lie quiet and say within himself, "I have fallen; I have not the strength to overcome this appetite within me; I may as well succumb now as at any time; it is of no use for me to try to rise;" then the error is very great indeed. But having fallen, if there arise within him a sense of shame, of sorrow because of his degradation, together with a determination to rise above the evil and trample the condition under his feet, there must come the condition under his feet, there must come to him a sense of moral power which will be helpful. Let him, then, attempt to rise, and to reclaim himself, to regain his self-respect, and in doing this he will regain the respect of and in doing this he will regain the respect of his fellows. If this comes to the man, and in spite of his weakness he can feel the moral, helpful, magnetic support of friends and associates, rest assured it is only a question of time when he will be able to trample down within his breast any appetite of a debasing nature which may rest there; only a question of time when he will redeem himself, not only in his own aves but in the sight of the world; only a own eyes but in the sight of the world; only a question of time when he will be truly reformed, having been formed over as a new creature, made up of higher principles and stronger, better appetites and habits than those passions which assailed him in the past. It is our duty, friends, to do all that is possible to assist a fellow-creature in rising above the temptations and the ills of life, and reclaim his manhood.

Q.—[By S. A. Merrill, M. D.] It is claimed by spirits through some mediums that the spirits within the past few years have been developing a new order of saultariums for the treatment of a new order of scatter tanks for the treatment of spirits; the said treatment including within it a magnetic connection with some healthy medium in earth-life as a basic element in the treatment. Do these propositions appear to the Controlling Spirit to be true?

A.—These "propositions" appear to us to be based upon the sound principle of truth; only we will not say that it is the effort of certain tions; for those sanitariums, or those provisions and establishments for the restoration of spirits to a normal and healthy state, have been in existence a very long period of time—how long, we shall not dare nor attempt to say. But it is a fact that many earnest souls, in contact with certain friends on earth, in various localities, do feel the importance of this work, and that its usefulness should be extended, until it takes in every spirit who is in the least degree unformed and undeveloped, or as we might say, unhealthy.

To perfect this system, it seems as though indeed the day is not far distant when greater forces for the accomplishment of this work and its full utilization will be provided us, not only on the spiritual side of life, but on the material. We are glad to observe that there are many thinking minds coming en rapport with earnest spirits from the other side, and that they desire to cooperate together for the wide dissemination of whatever thought, principle, or magnetic force may be applied and utilized for the benefit of mankind.

As we take cognitance of the signs of the

times, we perceive that there are going to be, from various quarters on earth, emanations of a magnetic quality, which are helpful to spirits in their efforts to redeem or uplift the undeveloped, the weak-minded and unhealthy, on the other side; and we discover that these emanations will be sent forth by individuals on earth who are not only sympathetic by nature, loving and pure in character, but who are also healthy in physical habit and in the physical body; and these emanations going forth toward the spiritual life will be caught up by attend-ant spirits and utilized, and convey strength

to those spirits who are in need.

We have sanitariums in the spirit world, the like of which, we trust, will yet be established on earth, not only for the care and cure of weary, heart-sick souls who come to our life, diseased in moral and mental character, diseased through every part and portion of their beings, because they have never been rounded out in spirituality, but also for the protection and care of any spirit who, coming to the higher life, feels itself weak, feels it may be subjected to temptation in any form.

The time is dawning, we trust, when such sanitariums will be established and maintained, soverned and discrete his carrett and linear.

governed and directed by earnest, noble men and women, who find their chief reward for well doing in the satisfaction that it brings, and who are sufficiently sympathetic to extend to those under their charge only the most affec-tionate and cheerful influences it is possible for a human soul to afford, not only for those who are called mentally insane, but to receive those who are morally diseased; those whom you look upon in this age as criminals, and who should have the highest and most careful attention, that they may be reformed indeed, made over in every part of their natures, so that they will not be obtuse in sensibility or in conscientiousness, but may come, in time, to see clearly just what is true and right, and just where it is possible for a man to step aside from the path of rectitude. We believe the time is coming when such establishments will be instituted on earth. You have very few of them at the present time, none, indeed, that are in ac-cord with the ideal institutions of the higher life; but as man advances, learns and understands his own nature, and the nature of his fellow-creatures, he will come to formulate a system of sanitariums which will be calculated to do the very best for those in need of their

sorvices. Q .- [By L. H. H., Madison, Mc.] Is not what is in some localities termed "charming" a pain away, identical with what by others is called "mental cure"?

A.—Yes; that which is called by those who are uninformed of the origin or source of their power; charming away the disease or pain, may properly be identified with that which we as Spiritualists or spirits have long advocated to be the exercise of human magnetism, and may be supplied solely and simply by the human operator in mortal life who is attendant upon a paator in mortal life who is attendant upon a pa-tient; and if this be so, the human operator must be in contact with or in the presence, at least, of his patient. He may not, perhaps, be obliged to touch the patient or person with his obliged to touch the patient or person with his own hands, for by being present with that person there may flow out from himself currents of electrical force, invisible to the mortal eye, but plainly discernible to the spiritual vision, which are conducted to the patient by the exercise of the operator's thought. These are very subtle questions to discuss, for they are governed by subtle laws not yet clearly understood by man. The time is not far distant when they will be more clearly comprehended.

Human magnetism may be applied simply and solely by the exercise of a spirit's thought. This spirit may perhaps come in contact with

This spirit may perhaps come in contact with a mortal medium as his battery, and may send toward his patient, many, many miles distant though he be, currents of spiritual magnetism which will flow on uninterruptedly toward which will flow on uninterruptedly toward their centre, the centre being, at the time, that upon which the thought of the spirit and the mortal battery is fixed—the patient himself. In such a case as that, where the mortal and the spirit alike are used, it may be a mixture or assimilation of spiritual and physical magnetism combined, if the patient and mortal operator be in contact. There will be only a flow of spiritual magnetism if the patient be at a distance, even though the mortal operator believes that the power is within himself, that it is his own mind that is doing the work, and has no knowledge or thought or belief of any attendant helper in the spiritual world. Mental solence, or mental healing, so called, and spiritual, magnetic healing, may be properly

aside and motioned to me to speak. I hope I do not intrude. I have for a long time desired to reach my friends in this city, with a few words of love and advice. Some years have passed since I went to the spirit-world, and I

passed since I went to the spirit-world, and I left very dear friends on earth. I knew that some of them mourned me and wished that I might have been spared, for I was not old, and it did seem as though many years might be given to me here; but that was not to be, and I passed on to another life.

I have tried to come into communication with my friends, especially with my sister, whom I have always loved so well, and whom I have hoped to guide, in a measure. She does not know that I can come to her, nor perhaps will she believe that I have spoken in this way; but to make the attempt is very pleasant to me, and I have the hope that some friend will see and understand my words.

I have tried to control other mediums, but

I have tried to control other mediums, but without success. I did not understand how to do so, and perhaps I would not be able to do this if the spirit who has just been speaking to you did not continue to lay his hand on the in-

you did not continue to lay his hand on the instrument, and so give me power.

I wish to say to my friends that I bring them much love from the spirit-world, but I am not alone in the expression of my affection. John is with me, and extends his hand in greeting; and Charles, too, desires to have it known that he is not dead; that he has not gone out from life like the spark of a caudle, but that he lives in another world, and has those near and dear ones with him whom he mourned as lost before his turn came to go. Others would like to have ones with him whom he mourned as lost before his turn came to go. Others would like to have me speak for them, but I can only say that they are all happy together. Sarah wishes me to give her friends her best greetings, and to tell them she is keeping her home in readiness for them when they shall come, and that they will find the same hearty welcome when they call upon her in the higher life that they always found at her door when they sought to enter.

Perhaps some of our friends will see and realize that these words come from the spirit side.

remaps some of our friends will see and realize that these words come from the spirit side, and if so I shall feel that my years of trial in seeking to come have been well repaid.

I also want to say, if any friends wish to hear from us in private, let them show their desire by seeking some means by which we may come to them. It may not be in their own,homes, because they do not seem to have the power to them. It may not be in their own,homes, because they do not seem to have the power that will allow us to make ourselves known there; but it may be they will find an instru-

ment somewhere that we can use, and make it express our thoughts. My name is Mary Ames. Anson J. Stone.

It seems to me about time that I should try to hurl a stone for truth, that it might hit hard against bigotry and opposition, and the best stone that I could find to throw from the spiritual world is myself. You may not think it a weighty one, but if my friends will wait until they hear from me several times in this way, I think they will find it just about as ponderous

think they will find it just about as ponderous as I was before I went from the body. This is my first trial, and I may not do very well, but "nothing venture, nothing have," you know, and I thought I would venture all I possess for the sake of having a little good cheer and friendly association with those I have known here and in other places.

I bring my greetings to all friends. I want them to feel that I am thoroughly at home in the spirit-world. It is not very different from what I supposed it would be; in fact, there are a good many things over there which are in exact line with my ideas of the fitness of things. I have seemed to fit pretty naturally into those conditions, and to take hold of them with a good will. I would like to talk over a few little private affairs in some less public place than this, if I can get the opportunity of doing so, and I am keeping my attention out, in various quarters, hoping to find a place and an opportunity where I may speak the thought that comes to me in connection with some home affairs that do not concern the world. If I succeed in this I shall feel that I have done all that I need to hope for: but, whether I de I succeed in this I shall feel that I have done all that I need to hope for; but, whether I do succeed or not, I shall keep my attention around these parts, and look in once in a while at your Circle-Room, because it is very pleasant to me here, and also give what watchful influto me nere, and also give what watched in the ence I can to my own particular friends, for I feel that, as a spirit, I have the same right to be here as I had when encased in the flesh.

Glad to see you, Mr. Wilson, and all friends. l am Anson J. Stone. [I am truly glad to meet

John Pierpont, to Delia.

I wish, Mr. Chairman, to speak a few words of encouragement, and perhaps advice, in my own name, to a lady who is present. I shall call her Delia, that she may understand to whom I refer, hoping that she will not consider it a liberty, but will realize that I am happy to take her into my band, and accord to her such influence and helpfulness, and what may prove to be her life-work, as I am ever ready to accord to my own particular medium, or to any of those media with whom I come in contact at times

wish to say to that child of earth: You are sometimes perplexed; you do not understand the promptings or the influences that arise around you, nor the impressions that sometimes around you, nor the impressions that sometimes fall upon your mind, although you know they must spring from the spirit-world. It is all true, they are produced by spiritual attendants, and for a wise purpose. There is that within your nature which may be operated upon by spiritual influences, and developed into a flower of usefulness in the future; there are elements of mediums in within source program that may of mediumship within your organism that may, perhaps, be used by spirits in their desire to reach humanity; and these impressions and vague experiences—but dimly understood sensations—are the outgrowth of that operation

sations—are the outgrowth of that operation brought upon you by spirits, who desire to come in contact with your life.

Therefore, my dear child, do not fear nor tremble; place your trust in the good spirits, for they will protect you. You have no need to fear the approach of evil influences, for it is not your mission to come in contact with such. Rest assured that whatever advice is given you, whatever direction is brought from those spirits who claim to guard your life, is given

for a wise purpose.

I may not speak more fully nor clearly today, because it is not thought best by those who have the work in charge, but I feel drawn to you in a spirit of helpful advice and sympathy, and to afford you whatever magnetic assistance I may possibly do at this time, and in

this way.

I would add that your dear mother, who brings her blessing from the spirit-world, is in full sympathy with this idea of your development, and anticipates the time when she herself will take full possession of your organism, not only to voice her message of good will and kindly feeling to your companion, but also to give the loved ones of her own family such words of cheer or helpful assistance as will convince them that she is not dead.

Mr. Pierpont's Appeal for Aid to Assist the Poor.

Now, friends and the public, I wish to say a word to you in relation to the needs and necessities of the deserving poor. The winter season is again upon us, when there will be much of suffering unless kindly hearts and benevolent hands are outstretched in helpfulness to those who are in need. I appeal to the benevolently inclined, those who have means sufficient for their own needs, to extend something of assistance to the worthy poor; and I ask that those who feel inclined to do so may send what contributions they have for "God's Poor" to this establishment; or, indeed, if they so de-

what contributions they have for "God's Poor"

to this establishment; or, indeed, if they so desire and have opportunity, to make use of it in whatever ways may come to them, which will be sure of reaching those in need.

I trust that our appeal will not be in vain; that our friends everywhere will remember the "God's Poor. Fund" and the "God's poor." in every department of life, in every city of the land, and do something, if it be only to bestow one cent upon the needy, or to give a lost of bread to the hungry, or a pair of shoes to the little child, who has to go barefoot without them. Do something, even if you deny your self by so doing; and let us not forget that the most satisfying, sweet and spiritualizing gift we can make to God's poor is one that involved alltie of helicaerific to him who give it.

John Plerpont.

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF John William Fletcher.

Report of Public Scance held Nov. 10th, 1887. Byron Boardman.

I have had it in mind to come here for some time, but have not been able to until the present, and I don't know as I should be able to speak now if it was n't for the outside help I am receiving. I never did get discouraged at small things; that is how I became a believer in spirit return and had the courage to advocate it for many years before I ascended, as you call it. The philosophy of Spiritualism was to me the law of life, and brought with it a duty to make the law known wheresoever it was possible. I had an idea that everybody would be as eager to know the truth as I was to teach it. I soon got over that idea, though.

When I went down to Hartford on my own account and assailed the anamy in his own

account and assailed the enemy in his own quarters, I thought argument and reason and common sense would be sufficient. I learned a lesson there I shall not forget in a hurry. They looked at me and at the clothes I had on—well. I guess they looked at the clothes more than they did at me; and they did n't seem to be very much interested in either the one or the other. That made no difference to me; I went stalght on and told what I had in my mind,

and went back home again.

It did some good; it did n't seem to then, but it did. You can't tell what breaks the shell of error; the first thing you know it is ornocked off, and I guess every blow helps to break it, whether it is a big one or a little one. So I went home, and I kept at work in my small way. They used to look at me, going through the streets, and thought I cut quite a figure.

I am glad I had sense enough when I "died"

I am glad I had sense enough when I "died" to leave something for the cause.

I am glad to see here this afternoon a young man started out in the work that I should have liked to carry forward myself; and if it would be in order, I should like to say that he is on the right track and doing a very useful work in the cause of human thought. He is a credit to his native town; that is more than I can say of everybody, and tell the truth, and he will be prospered in his undertaking. You may be blind, my brother, to many of the sights of earth. I wish I had been blind to some of them; it would have been pleasanter; but if your eyes it would have been pleasanter; but if your eyes are blind to them the eyes of your spirit are opened, and they can see far into the great laws that concern the welfare and happiness of the

Now don't you be discouraged a particle, and the more opposition you have found, the harder you have worked. Do your duty. I've heard you speak, and was surprised to think how well it was done—and it is going to be better done—for when you have the angels to help you who can be against you? you, who can be against you?

you, who can be against you?

I would say to those at home, although there is no home now for me except in the spirit-world, I am glad to see the work prosecuted as well as it is. I am often there on Sunday, in my old place, I hope the business will be settled up quietly, and that I may feel that I have a part in what is being done.

My brother and slater and father and mother are with me to-day, but I have tried only to speak of those things that would be of general interest. You can record me as Byron Boardman of Norwioh, Conn.

[A person in the audience said: "I recognize fully and appreciate the message of my friend."]

Walter Wixon.

It seems not here, very hot to me. Some one says it is because I feel the fever back again. My mother asked me to come if I could. It has made a great change in her—my dying the way I did—and although years have passed by, it only seems a short time to her after all. She lives in Pawtucket, R. I.; keeps the Adams House. I often go into the house there, but she has so much to do and her mind is so much taken up with everything, that I can't make taken up with everything, that I can't make her know that I am there. But I am. She works too hard, too hard. My name is Walter

John O. Emerson.

Well, here I am, and here I stay until I've said what's in my mind. I have had enough to overcome just because I would have my way, and I was my own worst enemy. There are a lot of folks in the same box with me. What I've come for is to say to the folks in Brockton, Mass.—that's where I lived—that averything is lovely and that I am wida everything is lovely, and that I am wide awake. I go to the Lodge-Massasoit Lodge, No. 69-and I give 'em a regular shake, but No. 69—and I give 'em a regular shake, but nary a one knows me. Some of them will read what I am saying now, and they 'il shake their heads and say: "Another town heard from." Nover mind about that; it will help me to get to two of the people that are interested in my own personal affairs; that's what I want. I send my regards to them all. Tell 'em, some day we'll meet sooner or later. John O. Emerson.

Ruth Burlingame.

This is a little like a Shaker meeting, but I know it aint. George, that is, my son, and Julia, that is, his wife, are both two of the best people in the world, and they wonder and wonpeople in the world, and they wonder and wonder why I never come and speak to 'em. They were two good, faithful children to me; and so I thought, seein' how I could, I would come to-day. I can see Julia smoothing out her aprou, and saying, "Well, I wonder if Mother Burlingame is ever round." Why I bless your soul, Julia, I'm there half the time; half the time I am there. Flossie has grown now to be a large girl, so I

Flossie has grown now to be a large girl, so I suppose I must call her a young woman now. If I had n't followed her, with my eyes fixed on her, bless your soul! I shouldn't have known her, and I don't think she will ever play croquet with me again—not in this world, at any rate. I can remember how I'd get the dishes ready to wash, and then we'd go out and have a game, or I'd do the work round the house. Oh! 't was a mighty sight easier playing than it was working. I suppose likely most people find that to be true. It's all over with now, only I want 'em to know I haven't forgotten them, so if I say anything like that it's pretty likely to be remembered; the rest could n't say likely to be remembered; the rest could n't say it. I have n't forgotten any of the good old times we used to have, and I am there. Ruth Burlingame is my name.

Frank Walworth.

Father and I used to have a heap of trouble; we could n't get along. One day I shot him. I did n't know what I did until it was too late, and I'd have given the world if I could have and I'd have given the world if I could have brought him back again, on mother's account, as well as on his. It's easier doing things than it is undoing 'em, and there was no help for it, no help for it! Mother thinks about it, and keeps thinking about it, every day of her life, and she will keep thinking through all the years to come. Tell her to try and he reconciled, if she can; we are all right now, because the smoke is oleased away. Frank Walworth, of Baratoga, N. Y.

Winons, for the Following Spirits: Winona, for the Following Spirits:

Well, how is everybody, over here to-day?
Pretty well, I s'pose. That's, about the way
they ought to be. I want to tell you those
flowers that were here were sent last night to
Mrs. Conant, the lady that used to be in this
very place. She knows a lot of people that are
here, and they were sent in honor of her. If
she could, speak through, anybody here she
would like to; hut she can't, so she just comes
along near me and wants me to give her thanks
and kindest regards to those friends who remembered her. Now I'll talk for the others.

Abner P. Barker.

A man now comes who gives me the name of A man now comes who gives me the name of Abner P. Barker. He says he lived at North Dartmouth. He adds: "For a long time I followed the sea; afterwards I took up the grocery business; but I liked being on the water much better. I want the friends at North Dartmouth and at Smithville to know I can return."

J. B.

A gentleman comes forward who wants his

A gentleman comes forward who wants his message sent exactly as it is given. I repeat his words to you:

"To Mrs. E. U. of New York City: My friend, always my friend since the first time we met; always to be my friend during the years that are yet to come; I am not able to speak to you often directly, but I am constantly whispering my message of remembrance unto your heart. That message has served as a strength to you in the past, it will serve the same purpose in the future. Tangled as are the threads of your life, perplexing as are its many duties, yet the memory of the past is like a sliver thread that winds itself between each one of them, and will continue to lighten the burden until the end of the earthly life shall come. Well have you performed your duty; patient have you been under many trials; a smile has often covered an aching heart. It is ever so. Many times in my own life I was compelled, by the force of circumstances, to remember my position with the world, my duty to my work. So, when the my own life I was compelled, by the force of circumstances, to remember my position with the world, my duty to my work. So, when the curtain was up, the play began, and the world that listened went away and knew nothing of the man who had sought to entertain and instruct them. Very tenderly would I say that the lines of our life flow on together. Silence there is between us, yet there is one who said 'Silence is vocal if you listen well.' Listen well, my friend, and my voice will speak to you through the silence. J. B."

Dr. Hoxsie.

A gentleman comes who calls himself Dr. Hoxsie. He says: "Since I gave my message here I have been able to communicate with my family, much to my delight, and I am very sorry that I cannot make more impression upon Maude's mind, since if she once knew I was with her, it would add so much to her life.

"Say to my wife that the enterprise will succeed, although the starting is difficult, and the dream of my life, which I was not able to realize, she will be the means of accomplishing.

"I am aware that this will be blind to you, but it will be understood by her. Dr. Hoxsie, of Buffalo, N. Y."

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Nov. 17.—William Hibbard; Martha Purple; Samuel Carman; John Morse; Chauncy Barnes; Winona, for John Sherwood, Lydia, Ficetwing, Ida Carlton, and Wallace Wright; Fidelity.

Verifications of Spirit-Messages.

ACHSA W. SPRAGUE. I find a beautiful communication from my angel coworker and sister, Achea W. Sprague, in the Ban-NER OF LIGHT of Nov. 12th, and am very anxious to thank her for speaking so kindly of me, and so encouragingly of the change we have made in securing a home in this pleasant suburban town, which change seems to have been under the control of higher powers than our own. She says"the trials of her life have passed; the great struggle she made when friends failed her is over with," etc. Oh! God, I thank thee for the march of progressive thought which brings mortals up to a comprehension of grander, nobler efforts on the part of their fellows, who struggle to aid in the work of bringing freedom to souls, and a fair

degree of common sense to human intellect. It is indeed sad that martyrdom of some kind must be the lot of humanity's best friends, but so it has ever been, and I cannot help thinking, this beautiful morning, that four more souls have joined in the eterpal march with old John Brown, calling with louder voices and a more potent power to the oppressed of the earth to claim their God-given rights, and dare to break the [human enactments called] laws that break the heart." When will professed Christians cease to break their brothers' necks in the name of justice? How dare they lift their murderous hearts in prayer, asking for mercy for their own sins, when they show neither sense nor mercy in dealing with their own

with equal rights and privileges (her heaven-born inheritance and God.given rights), to share honorally with him the establishing of those rules of action which alone make just laws, which laws are based upon the golden rule: "Do ya unto others," etc., then will gambling, high and low, intemperance in all its forms and with all its awful effects, among both rich and poor, gradually pass away. No woman will vote for the rearing of a gallows, and ask a professed follower of Christ to pray for one of God's children and then coolly break his neck ! A true and pure education for all is the only means of salvation from all the ills of the present hour. God is love, and love conquers all, eventually; so we may pray on, work on, hopelon, and suffer on, if need be.

I felt a hand laid on my head, and Achsa gave me these lines:

Through all mists and clouds and shadows, Casting gloom around your way. I have walked in love beside you, Guarding tenderly each day Your poor, weary footsteps onward, To a brighter, happier goal, Where the fruit of compensation light fall gently on your soul. And I still shall stand beside you In your pleasant, happy home, Still to love and cheer and guide you, And bid hollest angels come To bring blessings from the mansions

Now prepared for you above, Where you will arise in glory, Crowned with peace and loy and love. Again let me thank Achsa for the dear words of love and encouragement. I know she will be one of my guides until she welcomes me home. With love to her and all my friends, on earth and in spirit-life, I remain. Humanity's friend.

M. S. TOWNSEND WOOD. Stoneham, Mass., Nov. 12th, 1887.

MARGARITA SAFFORD. The message in the BANNER OF LIGHT of Oct. 15th,

[through Mr. Fietcher] from MARGARITA BAFFORD to Anson Safford, is recognized, and is correct in all particulars. Truly yours, A. P. N. SAFFORD.

Tarpon Springs, Florida, Nov., 1th, 1887.

New Publications.

Rosa, The Enucating Mother. Written for Mothers and Young Ladies of Age. By Prof. H. M. Cottinger, A. M. 16mo, cloth, pp. 300. San José, Cal.: The Author.

The groundwork of this volume was laid in 1824, when the author was a student in Vienus, and its leading features are chiefly in elaboration of the views of Pestalozzi, Jean Paul, Richter and J. J. Rousseau. The first part contains brief biographies of those who may be esteemed model mothers, among whom are included the maternal parents of Goethe, Schiller, Haydn, Victor Hugo, Napoleon L, Coriolanus, Washington, Lincoln and Martin Luther, The remaining pages consist of letters upon education, including that of the body, the intellect and the morals, each being illustrated with examples enforcing the aims and methods as well as the demands in each province

methods as well as the demands in each province.
The book is liberal in thought, and worthy of a place wherever home matriction is desirable.
PERSEVERANCE ISLAND, or, The Robinson of Crusoe of the Ninetcenth Century. By Doughlas Frazar, lilustrated, 12mo; cloth, pp. 878.
Boston: Lee & Shepand, pp. 2005 a plant in this book is one of interest to every lover.

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what but few could with every appliance and convenience within their reach. It is written in all the matter-of-fact style of actual occurrence.

Life Notes of Fifty Years' Outlook. By William Hague, D.D. 16mo, cloth, pp. 362. Boston: Lee & Shepard. Dr. Hague was in 1840, and some years subsequent, one of the most popular Baptist clergymen in this city.

On the 30th of last July he sent proofs of the last pages of this book to his publishers, and while, the Monday following, on his way to congratulate them that it was finished, was stricken with apoplexy, on Tremont street, and carried into the hall-way of Tremont Temple, where he died soon after. The volume is to a large extent autobiographical, and of much interest in its memorands of persons prominent in the literary, clerical, political, reformatory and social circles of the period.

RECEIVED: MASSACHUSETTS INSTITUTE OF TECHNOLOGY. Twenty-Third Annual Catalogue of the Officers and Students, with a Statement of ithe Courses of Instruction and a List of the Alumni.

Banner Correspondence.

Canada.

MONTREAL - George Dawson writes: "About two years ago there was an organization formed in this city, entitled the 'Association for the Investigation of Spiritualism.' During the first year of its existence the A. I. S. made no progress; in fact I think it went backward rather than forward; nor is this much to be wondered at, considering the many for-midable difficulties to be contended with in such a city as Montreal, where the spiritual darkness is so dense that it can be felt. Within the last twelve months, however, considerable progress has been made, and Spiritualism seems now in a fair way of getting a firm foothood in this hitherto impregnable stronghold of retrogression and superstition. This improved condition of affairs is due in a great measure to the labors of Mr. R. H. Kneeshaw, an inspira tional speaker, who made his first appearance at the rooms of the A. I. S., 2264 St. Catherine street, in the month of June last. Mr. Kneeshaw came to this country from England, in August, 1886, and was ten months in Montreal before he discovered the A. I. S. or even made the acquaintance of a Spiritualist. He had acquired quite a reputation as a zealous and suc-cessful spiritual worker in Middlesborough and other towns in the north of England before leaving that field of labor to come to Canada. (Vide Medium and Daybreak, June 25th, 1886.)

Mr. Kneeshaw's interesting and instructive discourses are now listened to every Sunday afternoon by an audience of from seventy-five to one hundred persons, but the Association is seriously considering the advisability of bringing him more prominently be fore the public. In addition to the addresses. Mr. Kneeshaw sometimes gives a few psychometric delincations, and these have done much to set people thinking. The recent attacks by the press upon the Spiritualists in the Post-office, of whom there are now about a dozen, including the Deputy Postmaster, and the descriptions of séances which have appeared in several of the city papers, have also tended to direct public attention to Spiritualism, and the result is that many people are beginning to look into the subject who never previously gave it a thought.

Our greatest need at the present time is a good plat-form test medium. If we had a reliable test medium to work here for a month, or even for a week, in conjunction with Mr. Kneeshaw, a spiritualistic blaze would be kindled in the city that could never be ex-tinguished. Who will come and aid in the good work? Will not the good angels inspire some medium with enough missionary zeal to induce him or her to come to our assistance?"

Massachusetts.

NEWBURYPORT .- W. F. Peck writes : " Although your Newburyport correspondent mentioned briefly the translation and funeral services of Mrs. Eliza P. Chase, I feel that the more than ordinarily interesting facts connected therewith deserve much fuller mention, for the beautiful and encouraging lesson contained therein to all Spiritualists and investigators.

The parents of Mrs. Chase, Mr. and Mrs. Albert P. Colby, are old-time Spiritualists, and their daughter was an excellent clairvoyant and firm adherent to our beautiful philosophy. For years she had been more or less an invalid, and amid all her sufferings that which buoyed her up and enabled her to endure was the positive knowledge she possessed of the home that awaited her beyond death's shining river. Over and over, when thanking her parents, husband and friends for their tender care and solicitude, she would endeavor to cheer them with descriptions of the lovely land to which she was journeying, of the delightful home wherein they were all to be reunited, a joyous, happy band. She looked and longed for the moment of her release with an eagerness impossible to describe, her only regret being that she must leave behind those who were so dear to her in the earth-life.

Her two (only) children had preceded her to the world of souls, and their presence, real and tangible to her acute spiritual vision, was a source of extreme satisfaction and comfort as she neared the bounds ries that divide the two worlds. As her last moments on earth drew near, her friends naturally strove to revive her vital powers by administering stimulants. She begged them to desist, exclaiming, 'Oh! don't keep me here! let me go! I am ready and anxious to go!' Then, suddenly rousing herself, she fixed her eyes with a look of recognition upon some object invisible to the watchers around her bed, a beautiful smile illuminated her features, her arms were extended in the act of embracing some loved form, and a sinking back, she closed her eyes, and, with the smile still on her face, her spirit passed out without a struggle. Before her translation she requested that her funeral should be a spiritualistic one, and that her favorite spag, 'In the Sweet By-and-Bys,' should be

The honor and pleasure of conducting the services fell to the lot of the writer, and the beautiful lesson conveyed by this happy death scene was dwelt upon at length, and no doubt many of the Christians who attended the services went away with their faith very much shaken in the theory that none but Christians

New Hampshire.

STRATHAM.—H. F. A. writes: "Sunday, Nov. 27th, was an occasion of interest to the Spiritualists and free-thinkers of this town and vicinity. Well attended meetings were held in Beyerance Hall afternoon and evening, Miss S. Lizzle Bwer, of Portsmouth, N. H., occupying the platform. The exercises consisted of addresses, followed by poems and tests, and wets listened to with marked attention. The medium so favorably impressed her heavers that it was the desire of all she again appear, before them at an early

It is pleasing to note the advancement of the trath in this town, as it met with strong opposition at first i but by energetic labor ou the part of the faithful it has grown to such proportions as to excite wonder. among those who decry it.

Circles are being held weekly at many homes, and in the hall recently dedicated to the cause. Meetings will continue throughout the season."

Illinois.

PEORIA.-Carrie A. Bragehaw writes under date of Nov. 25th; "C. J. Barnes, the trumpet medium, has been with us two weeks and has given great satisfie. tion. A deeper realization of the truth of Spiritual ism and of the nearness of their spirit friends was ex perienced by all who attended his sences. Mr. Barnes is also a good platform test medium, and it would be to the advantage of scoleties to keep him employed in the field he is so well qualified to occupy. He returns from here to Obleago.

Passed to Spirit-Life,

From Trenton, N. J., on the morning of Nov. 20th, Mrs. H. Jenhib Weiner, of Onist Bay, aged 25 years 2 months: and 10 days: It as riches in table and the control of the problem of the control of the problem of the control of the problem of the control of the co

Adbertisements.



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

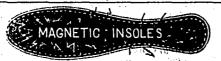
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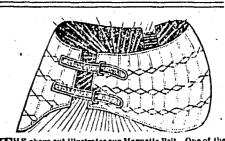
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Banner of Bight.

BOSTON, SATURDAY, DECEMBER 10, 1887.

Spiritualistic Meetings in Boston. Hanner of Light Circle-Boom, No. 9 Hosworth Street,—Beance are held every Tuesday and Thursday af-ternoon at 30 clock promptly. Admission free. For fur-ther particulars, see notice on sixth page. L. B. Wilson,

Chairman.

Bosion Spiritual Temple, Berkeley Hall.—Lec-tures by able speakers Sundays at 10% A.M. and 7% P.M. Richard Holmes, President: O. F. Rockwood, Secretary; Mrs. Mary F. Lovering, Corresponding Secretary; W. A. Dunkies, Treasurer.

Dunglee, Trassier.

Children's Progressive Lyceum No. 1.—Sessions every Sunday at II A. M. In (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; Francis, B. Woodbury, Corresponding Secretary, 45 Indiana Place, Boston, Sewing circle at 1631 Washington street Wednesdays at 3 P. M. Supper and social meeting in the evening.

First Spiritual Temple, corner Newbury and Exeter Mirecta.—Spiritual Fraternity Society will hold public service Sundays at 2% P.M. and Wednesday oven-ings at 7%. Sents free.

Ings at 75. Seats free,

Npiritualistic Phenomiena Association, Endical
Aid Pariors, 1031 Washington Street,—Sunday
meetings at 25 and 75 P.M. Social moetings Thursdays at
75 P.M. Jackson Hall, President: Dr. U. K. Mayo,
Treasurer: Francis B. Woodbury, Corresponding Secreta-W. C. Vaughn, Secretary,

ry; W. C. Yaugun, Secretary.

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

Engle Hall, 016 Washington Mirret, corner of
Easex.—Bundays, at 2% and 7% P. M.; also Wednesdays at
3 P. M. Able speakers and test mediums. Excellent music,
Prescott Robinson, Chairman.

1031 Washington Street,—The First Spiritualist Ladles' Aid Society moots every Friday. Mrs. H. O. Torrey, Secretary, Frivate seance for members only, first Friday in each month; doors closed at 3 P. M. Public meetings every Friday evening at 74.

Chelsen.—The Ladies' Social Aid Society meets in Mrs. Buffum's parlors, 196 Cho-tuut street, every Friday after-noon and evening. All are invited. Mrs. E. H. Pratt, Precident; Mrs. M. A. Dodge, Secretary.

Berkeley Hall-Boston Spiritual Temple .-Last Sunday, Dec. 4th, Mrs. H. S. Lake occupied the platform morning and evening.

In the morning the discourse was founded upon several questions presented by the audience. After singing by the congregation, led by Mrs. M. F. Lover-

several questions presented by the audience. After singing by the congregation, led by Mrs. M. F. Lovering, the guide said:

"The questions you have propounded are as profound as any which occupy the intellect of man. You ask.' How can we reconcile the calamities, which befall the innocent as well as the guilty, with the doctrine of a perfect cause?' Also, 'Is it humane to demand perfect justice from imperfect humanity?' and 'Is there any standard in intellect for the human family whereby immortality is secured?'

Let me say to you in considering this question that the 'Perfect Cause,' of which you conceive, may or may not be in accord with spiritual facts. Always your idea of perfection must depend upon the degree of your own development, and you will understand the ways of what you term 'Delty' only as you incorporate within yourself delfic principles. Everywhere you observe in the physical world the operation of what are known as physical laws. When man puts himself in harmony with these, he preserves and maintains his physical powers, and satisfaction ensues in consequence of this fact. If man, either ignorantly or willfully, puts himself in antagonism with these laws he suffers in consequence thereof. The fire will burn the fingers of the babe and the hand of the philosopher. The effects of causes are not reversed either by willfulness or ignorance. Therefore, living as you do in a world where you are placed to acquire an intelligent conception of what is termed matter and its manifestations, if you fail to do this, however just, generous and kind you may desire to be, you come under the operation of this inexorable physical law, and suffer in consequence; and you must continue to suffer thus until your sout has acquired sufficient strength fodominate the outward, and make it subservient to its purposes.

Typurposes.

Your savage ancestry suffered from cold, hunger, beat, perils by land and sea, etc., far more severely than do you, merely because the soul, working through than do you merely because the soul, working through than do you, merely because the soul, working through the brain and body-forces, had not yet constructed the recomfortable habitations and means of transportation which to day are the heritage of civilized humanity. Thus, as many calamities have been avoided by an understanding of the laws of what you term matter, so, also, may suffering be escaped by an understanding of the laws of the spirit. If you are difficted in any way by physical disease or mental disquiet, it is assuredly consequent upon a failure of your soul to intelligently wield the resources at its command. To exact self-justice of man is consonant with the highest spiritual laws. Intellect may be perverted to the service of error. It is then but a distorted reflection of soulstates. As we view the situation, immortality is conditioned upon an acquirement of the same by coming into harmony with spiritual law, under which spirits must necessarily exist. The activity of those faculties which build and maintain, in spirit, preserve the same. The 'fittest to survive' in these realms are not necessarily those who have wielded most material influence in years. They are those who understand spiritual things, and are obedient to the law of the spirit."

Evening.—After singing by Mrs. Lovering and the

Burning.—After singing by Mrs. Lovering and the congregation, Mrs. Lake addressed the audience upon her "Mediumistic Experience." She passed rapidly over many remarkable and peouliar incidents, giving locach a spiritual signification, which was designed to toeach a spiritual signification, which was designed to be a landmark for the guidance of others operating under psychio law. She related her struggles and trials with these unknown forces during her child and gtrihood; pictured, graphically, her guides directing her in search of health, development and discipline of the interior nature; portrayed many dramatic periods in her life—particularly the part her guides played in emancipating a young Roman Catholic priest from the dominion of superstition and religious intolerance. In this connection her guides warned the people against the power of spirits not yet emancipated, who were using mediums to further their own selfish ends, trying to again impose intellectual and spiritual fetters upon those who could be brought under the power of this darkness. She closed with an injunction to all to work persistently in the investigation of phenomena, the inculcation of philosophy and the effort to obtain light—"more light." Bhe was followed throughout the lecture with intense interest, and most warmly and heartily applauded.

Mrs. Lake will occupy the same platform payt fun-

and heartily applauded.

Mrs. Lake will occupy the same platform next Sunday, in the morning answering questions, and in the evening speaking upon "House-Cleaning; or, How to Make this Body a Fit Temple for the Soul."

Spiritualistic Phenomena Association_La. dies' Aid Parlors, 1031 Washington Street .-Last Sunday, at 2:30, Mrs. Susic Willis Fletcher, in epening the exercises, read a poem entitled "The Three Preachers." The subject of her lecture was "Our Position as Spiritualists, and Why We Occupy It." Less than forty years ago Spiritualism was ushered into the world. Who then thought that the tiny raps would roll on in the path of progress until their sound penetrated the deepest caverns of the world? The charge is made against Spiritualism that it brings nothing new to the world. Does there live a Spiritual stwhe has sounded the height and depth of that first rap? A man who is poor and obscure is just as much a man as his wealthy neighbor. The world does not acknowledge his equality, but when a large amount of money is equacathed such a man the world places him in the position his millions represent. Spiritualism has been bequeathed an inheritance, and everywhere it is sounded, it must be so, for it is endorsed by Wallace, Zöliner and Orookes. With the adoption of these legacies comes the responsibility. For years we had enough to do to fight for an existence—to defend our poor crippled child from the scandal, sardasm and abuse heaped upon it, until today it is recognized as part and portion of the scientific, religious, political and social world. We have dealt hot and hard blows to 'he church in days past: have we not a better and more hely work to do now? Shall we not now attend to the business of building Last Sunday, at 2:30, Mrs. Susie Willis Fletcher, in have we not a better and mo.e holy work to do now? Shall we not now attend to the business of building ourselves up?

ourselves up?

We must prove the statements we have made in regard to our phenomena, our medical gifts and methods of treatment. We must be able to meet medical bigots on their own ground and prove to the world our ability with splitt-help to cure disease. The speaker cited a case that recently came under her notice of aimost criminal ignorance in diagnosing disease by a graduate of Harvard Medical School, and asked if any of our mediums could possibly have made a more serious mistake, even though, as a Harvard Professor recently stated, medical directions are eften given by "these quacks" in bad English and worse Indian. Her lecture was an eloquent plea for Spiritualists to put themselves in a Position to defend themselves and especially to educate themselves on a to be able 'to prove the claims of their religion and philosophy. Mrs. Fletcher was tendered a vote of thanks for her effort and presented with a fine florat offering.

In the evening Prof. Cadwell held the close attention of a large audience for an hour, recting positive proofs of the truth of Spiritualism. His elequent words merited and received hearty applause. His mesmeric experiments were especially interesting, and two mediums were developed during the evening, one in writing, and another controlled by a Hindu priest.

Prof. Cadwell's engagement positively closes next Sunday at 2:20 and 7:26. N. B. Greenleaf, Warren Chase, Joseph D. Bittles and many others are expected to follow soon. More than one hundred people attended our last developing sirole.

Brancis B. Woodburx, See'y.

Laddes Ald Seciety.**—A very interesting and We must prove the statements we have made in re-

Ludies Aid Seciety. - A very interesting and well attended meeting of the First Spiritualist La-dies' Ald Society was held in its Parlors, 1821 Washington street, on Friday evening, Dec. 3d. The meet-ing was opened with singing by Miss Balley and Miss Waterstein after which (Spt. H. H. Brown was issued to the Waters and made some earnest remarks, tell-ng, which injectualism had staught; him and should

teach to all who are interested in the philosophy of the New Dispensation. After singing by Miss Balley and Miss Wak field, Dr. Charles H. Harding made a few remarks, and also gave some psychometric readings that were fully recognized by parties in the audience. The meeting was closed by singing, in which the audience joined.

On Friday evening, Dec. 16th, the "Ladies' Ald" will give a literary and musical entertainment and "Donkey Party" in its pariors.

ALIOR P. TORREY, Sec'y.

College Hall, 34 Essen Street .- Last Sunday Mr. Cobb opened the morning service with a few earnest remarks, followed by Mrs. A. Forester. Tests and readings were given by Mrs. A. H. Moore, Mrs. J. D. Bruce, Frank McKenzie and Hattle Demond.

D. Bruce, Frank McKenzle and Hattle Demond.
Mr. Beals of Portland gave a very interesting report
of the work in Maine, and brought hearty good cheer
from the old Pine Tree State.
At the afternoon session Mr. Cobb spoke upon "Inspiration," remarking that however creeds and dogmas may differ, we find inspiration running through
them all. We find the poets, all through the ages past,
inspired, and what inspiration has done for the world
can never be measured. Tests were given by Miss A.
Peabody, and delineations of character by Miss S. E.
Cullen.

can never be measured. Tests were given by miss B. E. Cullen.

The hall was crowded in the evening. Mr. Cobb spoke upon "The Growth of Spirituality, which is the Gift of God." Dr. H. B. Storer said that there are a great many weak souls who were born in the order of sanctity, and are pointed to as saints, and yet are spiritually ignorant. There should be some knowledge of the nature of spirit, and this we get in the manifestations given through our mediums. Edison as an inventor is doing an immense work to improve the condition of mankind, and is as much a type of spirituality as ever Jesus was. Dr. H. B. Leighton, of Somerville, spoke in the saine line of thought. Readings were given by "Winona," and readings and tests by Mrs. J. D. Bruce, and others. Prof. Carpenter said the people of all classes are being moved by it. We hold intercourse with each other through our spiritual senses; Spiritualism is communion with spirits embodied and disembodied.

Mrs. A. H. Moore sang very acceptably under the influence of Indian controls.

Excellent music was furnished by Mrs. Rudora Case, whose return was gladly welcomed after an absence of several weeks.

The Ladies' Industrial Society connected with the Roston Spiritual Temple at Berkeley Hall, held its regular meeting on Tuesday, Nov. 29th. At 6 o'clock supper was served to sixty people, a general feeling supper was served to sixty people, a general feeling of harmony pervading the company. In the evening, Dr. J. C. Street presiding, Master Willie Boyde opened the exercises with a piano selection. Dr. Street made a short address, closing it with a poem; theu, under control, answered questions very satisfactorily. Mrs. A. H. Colby-Luther gave some of her past experiences, which were listened to with intense interest. Mrs. Kate R. Stiles made interesting remarks, closing with an original poem. Mrs. Hattle Mason, under control, spoke in her usually happy manner, and Miss Maudie G. Banks gave a plano solo, which was well received.

received.

Remarks were made by Dr. J. D. Moore, Geo. C. Paine, Mr. Conant, Mrs. Jennie K. D. Conant, Mrs. M. H. Pengilly, Miss Lucy Barnicoat and Mrs. Mary E. Wellington. Twenty-one names were added to the list of members. The next regular meeting will be held afternoon and evening Dec. 18th.

The annual meeting of the Society was held Wednesday, Oct. 19th, at the residence of the President, Mrs. C. N. Mellen, 112 West Chester Park, for the choice of officers for the coming year, resulting in electing Mrs.

O. N. Melien, 112 West Chester Park, for the conclet of officers for the coming year, resulting in electing Mrs. Lucy A. Mellen, President; Mrs. O. F. Holmes, Vice President; Mrs. Mary F. Lovering, Secretary; Miss Martha A. Moore, Treasurer. It was voted to hire Lyceum Hall, 1031 Washington street, one evening of each alternate week, afternoon and evening, through the winter, for Meetings and Socials.

MARY F. LOVERING, Sec. 81 White street, East Boston.

Paine Memorial Hall - Children's Progressive Lyceum. - About one hundred and thirty-one Lyceum members last Sunday, with an audience that Lyceum members last Sunday, with an audience that filled every seat. The Lesson of the day was as follows, from the book "Teachings from Spirit-Life," donated recently by Mrs. Stoddard of California for our use: "He lives well who lives to do good. They who seek opportunities shall find them. The poorest can find the time and place to be of use to another. He is the one to de well that lives to this end, that he may teach others to live in the pure way. He is to be commended who leaves his own pleasure to seek the wicked, to teach them the way to live." The truths given in this lesson were taught in the several groups, and also in brief addresses by Conductor Weaver, Mrs. Fletcher and Mrs. Smith. A fine dialogue was contributed by George Wilbur and Ida Barstow. Albert Blinn entertained all with several arrows albert Blinn entertained all with several and conducted the musical exercises of the Lyceum and conducted the musical exercises of the Lyceum Chorus of Children. Readings and recitations were given by Grace Scales, Rose Wilbur, Addie Hazeltine, Carrie Kenney, Alile Cummings, Mabel Hyers, LeRoy Thorpe, Mark Abrahams, Flora Frasier, Miss Chessman, Annie Barlow Long and Maud Melville.

Remember our Fair is now taking place at Paine Memorial Hall. Be sure and visit it.

F. B. WOODBURY, Cor. Seo'y. filled every seat. The Lesson of the day was as fol-

1031 Washington street. Paine Memorial Hall .- Mr. Edwin Powell occupled the platform on the afternoon and evening of last Sunday with much acceptance, to large and deeply-interested audiences. The lecture of the afternoon was

terested audiences. The lecture of the afternoon was replete with good thought, and the tests given by his guides were recognized as being correct in every case, ihose receiving them declaring they were strangers to the medium.

In the evening the ball was filled by an intelligent class of people. The meeting was opened by Mr. Powell with an invocation. The remarks which followed were both logical and foreible, but the conditions were not favorable for tests, and he was compelled to say that he could not get the communications as he wished. This, that some not understanding the laws of spirit control would call failure, was to me proof that it was the work of spirits, showing the difference between a medium under control and when in the normal state. I understand the meetings will be held every Sunday at 2:30 and 7:30 P. M.

R. F. CHUBCHILL.

727 Washington street, Boston.

Spiritualist Meetings in New York. Adelphi Hall, corner of 53d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A.M. and 7% F.M. Admission free. ingsevery Sunday at 11 A.M. and 7% F.M. Admission free, Columbia Hall, 578 6th Avenue, between 48th and 56th Mirecia.—The People's Spiritual Meeting (removed from Spencer Hau). Services every Sunday at 234 and 7% F.M. Mediums and speakers always present, Frank W. Jones, Conductor.

The Metropolitian Church for Humanity, Rev. Mrs. T. B. Stryker, pastor, will hold services every Sunday at 23 F.M., in McGregor's Hall, Madison Avenue, South-East corner of 56th street (entrance 42 East 56th street). All are cordially invited to be present.

Meetings for spiritual Manifestations will be held at Adelphi Hall, corner 7th Avenue and 32d street. New York, every Munday at 23 f. P.M. Testa given by Mrs. E. A. Wells of New York and Mrs. A. M. Glading of Philadel-bia. P.a.

First Society of Spiritualists, New

York. Mrs. A. M. Glading spoke in the morning upon The Life That Is," " Is Spirit-Prophecy Beliable?" Is Swedenborg Correct in his Assertion Regarding the Relation of the Sexes in the Spirit-Life?" " New Bra of Spiritual Truth," and "What is the Utility of the Whole World Soul Communion Exercises?"
These subjects were selected by the andlence, and each handled with the marked ability that has become so noted with Mrs. Glading through her control, while entranced. After the lecture she gave several delineations of character that were perfect. In the evening the subject was, "Oh! That is Only a Little Thing."

Is the evening the subject was, "Oh! That is Only a Little Thing."

The meeting for spiritual manifestations was attended by a large and select audience. There is an increase in number each Bunday, showing conclusively a growing desire to witness the phenomena of Spiritualism in New York. Prof. Issac C. Kiersted, an eminent organist, has been engaged to play the organ at these meetings; this the adept in music will appreciate. Mrs. Henry J. Newton read a poem entitled "Little's Journey." by Elia Wheeler Wilcox. Dr. Henry Slade delivered a discourse upon his experiences while abroad, that was received with applause by his numerous friends. Tests were given by Mrs. E. A. Wells and Mrs. A. M. Glading, and all fully recognized. Mrs. Glading will speak for the First Society every Sunday during December.

S.

Spiritualist Meeting.

Dr. F. L. H. Wills will lecture at the meetings conducted by Mrs. M. B. Wallace, at her residence, 219 West 42d street, New York, each Sunday evening during the present month; after which he will fill an en gagement in Philadelphia for the month of January.

People's Meeting, New York City. To the Editor of the Banner of Light: The People's Meeting in this city was a season of

pleasure and spiritual profit. The Conductor read at the opening Lizzle Doten's poem, "Labor and Wait." Mrs. T. J. Lewis, of Brooklyn, followed with several tests, mostly all recognized. Mr. S. A. F. Goodspeed tollowed with remarks, tests and invisation.

In the evening Mr. Edgerry, of Newburpport, Mass., under control, made the escaling advisors. Dr. Henry, Stade followed with a makration of experiment both amusing and instructive. Mrs. T. J. Lewis fixes quite

a number of well defined tests, and Mr. Foster read an original essay written under inspiration.

Next Sunday we expect several mediums to take part in the exercises, and Dr. Henry Slade will be present in the evening and continue his narrative of incidents.

230 West 36th street, New York, Dec. 5th, 1887.

Spiritualist Meetings in Brooklyn. Conservatory Hall, Bedford Avenue, corner fulson Street.—Services every Bunday at 11 A.M. and

7% P.M.

Fraterative Rooms, corner Bedford Avenue and South Second Street.—Services every Sunday at 7% P.M. Children's Lyonus at 3 P.M. The Spiritual Literary Union mosts the first and third Saturday of commonth at 8 P.M.

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

Progressive Conference.

To the Editor of the Banner of Light: It was the pleasure of the Brooklyn Progressive Conference on last Saturday evening to listen to an able original paper, written under inspiration, and read by original paper, written under inspiration, and read by
Mr. Bargent, "Reasoning in Rhyme, on Light and
Time." It was somewhat voluminous, and gave evidence of deep thought and inspiration, and well cal
culated to interest thinkers, critics and literary peopie. The last hour of the Conference was profitably
occupied by Mr. St. John, Mr. William R. Tice, Capt.
Dye, and Mrs. H. M. Walton, a medium of many years,
a thinker and speaker, who will deliver the opening
nddress at the Conference Saturday evening, 10th inst.

Dec. 5th, 1887.

F. W. Jones, Chairman.

J. Frank Baxter's Success in Connecticut. To the Editor of the Banner of Light:

Beginning with Sunday, Nov. 20th, in Norwich, Mr. Baxter was accorded generous hearing in the afternoon, although the weather was dublous, and a crowd ed attendance in the evening.

ed attendance in the evening.

The "Thoughts and Hints" in his opening lecture were well put and needed, and the plea for character and spirituality which he offered was well nigh irresistible, calling out applause. The evening discourse, dealing with the phenomena of Spiritualism and their philosophy, was methodical and conclusive. Much merriment was caused by the clear showing of several would-be wise individuals in their inconsistent positions with relation to Spiritualism, notably Rev. Joseph Cook, Rev. DeWitt Talmage, and the members of the Seybert Commission. His test séance of an hour in the evening was wonderful in many features.

Accompanying Mr. Baxter to Noank, where he lectured on Monday evening, Nov. 21st, we were surprised to see such a large and interested gathering in that small and church-bound place as greeted him on his entrance. It seemed as if "the spirit entered him" as he unfolded a pure, unadulterated Spiritualism before them, and read them their Bible testimony coplously in accord with all his positions. The descriptions of spirits were full, and recognized in all instances.

On Tuesday evening, Nov. 22d, Mr. Baxter lectured

stances.

On Tuesday evening, Nov. 22d, Mr. Baxter lectured in New London, under the management of the First Spiritualist Society, newly formed in that city. The Telegraph of the next morning reported fully, and among other things said:

among other things said:

"Mr. J. Frank Barter, whose reputation as an orator and spirit medium is wide-spread, lectured to a grand audience in the Universalist church on Spiritualism last night, Mr. liarter reconciled the faith of the bipiritualists with the teaching of the Scriptures, old and new. He proceeded and gave his audience the benefit of his affinities, and through him were heard the voices of many departed residents of New London, whose language, as well as the circumstances marrated by the medium, were recognized by some of the hearers. Mr. Baxter did enough to sustain his reputation as an orator and as a medium, and all present were pleased, interested and impressed with what they heard and saw."

The evening paper, The Day decrease marks half a

reputation as an orator and as a medium, and all present were pleased, interested and impressed with what they heard and saw."

The evening paper, The Day, devoted nearly half a column to notice and criticism, manly, by the way, and natural, many old-time points in "whys" and "wherefores" easily answered, being raised.

On the evenings of the 23d and 24th Mr. Baxter lectured to good attendance in Willimantlo, Ct., and to larger calling than was anticipated in view of the fact that they were Thankagiving eve and night. Miss Lizzle Lyman, a graduate of the Boston Conservatory of Music, presided most acceptably at the organ in choice voluntary each evening. The exercises did Mr. Baxter credit, and were listened to with marked interest by parties of all shades of opinion and persuasion, many skeptics being present, who freely admit that when Mr. Baxter comes with his tests and manifestations he leaves some pretty hard nuts for them to crack. That Mr. Baxter's work was appreciated by the Spiritualists obtains without mention.

On Sunday, Nov. 27th, [Mr. Baxter again held meetings in Norwich, and to full and overflowing houses. Having the week before devoted much time to the opposing and inconsistent church, he on this occasion addressed himself, to materialists and skeptics, answering their queries and criticisms in two lectures, one on "Death" and the other on "Life." In one he showed the modus operandi, naturalness and necessity of physical decay and organic death, and in the other the formation, existence and emancipation of a spiritual body, and the manner of "passing out" as revealed by clairvoyants and spirits. The generous applause accorded by skeptics was noted, and certainly was merited. The hour's skance that followed the evening lecture enlisted, as ever, the absorbed attention of all. Thorough and finished in detail and presentation as it was, Mr. Baxter must have felt a satisfaction amid the many congravulations of friends and strangers in consequence of it. Mr. Baxter was the recipient of two choice bo and strangers in consequence of it. Mr. Baxter was the recipient of two choice bouquets of rare flowers, and we learn his wife and daughter were surprised on the occasion of the former's birthday anniversary, Nov. 25th, to receive gifts from members of the Soci-ety who appreciate and endorse Mr. Baxter's accom-

ety who appreciate and endorse Mr. Maxier's accom-pilalments in their city.

Not until March, 1888; will Mr. Baxter lecture in Norwich again. Mrs. and Mr. John T. Lillie will be heard here on Sundays throughout December, and the lectures and musicare anticipated with great pleasure.

Mrs. Glading in Baltimore.

To the Editor of the Banner of Light: Our Society, as well-as Spiritualists generally of Baltimore, feel to publicly express our gratitude to Mrs. A. M. Glading for the admirable lectures, paychometrical readings, platform and written tests, given to us through her instrumentality every Friday during the past month. Hrs. Glading and her control, "Hoolah," have taken the hearts of the audience

trol, "Hoolah," have taken the hearts of the audience by their sculful invocations.

On the 25th uit, a gantieman in the audience gave the subject "Mental Edence," in discouraing upon which Mrs. Glading gave one of the grandest lectures heard in Baltimore. Buch lectures are most convincing because they compel thought. Several students of Johns Hopkins University present were greatly deligated by the correctness of the tests and character delineations, and they with other of our friends desire Mrs. Glading's return at her earliest opportunity. The hall was filled with intelligent people, and at the close of the scance great appliance testified the appreciation of the audiences. Mrs. Glading will favor us again during the months of January and March every Friday.

Friday.

May God bless the medium and her control, to continue their good works many years for the benefit of humanity and their own progression; this is the prayer of the members of the Third Spiritualist Society and their friends in Baltimore. Good Rock Bace.

GRO. KOOH, Pres. Baltimore, Md., Dec; 1st, 1887.

Pigeon Cove, Massi-Any platform speaker or medium who desires to accomplish good missionary work for Spiritualism cha do so by devoting one day work for Spiritualism can do so by devoting one day of their time to the presentation of its teachings and claims to the people of the above named place. To do so, they will have to make their terms extremely moderate, but they will be kindly entertained, and meet their expenses, beside réceiving something in compensation for services rendered. Buch of the workers as J. Frank Baxter, Edgar. W. Emerson, and Miss M. T. Sheihamer—the latter of whom lectured at the Cove to an attentive audience Sanday evening, Dec. 4th, on "What is Spiritualism, and What is it to be a Spiritualist"—have been well received at this place, and their utterances listened to with interest and respect. Bpiritualism is comparatively unknown in Pigeon Cove, and but for the indomitable efforts of Mrs. Henry Story, and the assistance of her friend, Miss Lurvey, in securing the occasional visit of a medium or speaker, it might never present its truths in this little sea-coast town.

Great credit is due these ladies for their efforts in a Great credit is due these ladies for their efforts in a good cause; also much effect belongs to Mrs. Story for opening her parlors each Sunday to the children and friends who gather to participate in the interesting Lyceum exercises, over which that lady presides. Platform speakers will do well to remember Pigeon Cove, for if each will, but devote one Sunday of a season's work to the cause there, a great amount of good will be accomplished.

Seattle, W. Z .- The Birst Spiritualist Society of Scattle was organized on the evening of Nov. 7th-the Scattle was organized on the evening of Nov. 7th—the following officers being elected: President, Dr. Fred. O. Houbert; Vice President, William Henry Gifford; Trustees. George Spray. B. R. Bogardus, William Henry Gifford; Secretary. Mrs. Eliza Boray; Tressurer, Mrs. H. P. Smith. The Spiritualists of this place and vicinity have held public lectures and circles for the last four months, with Dr. Fred. O. Honbert as speaker. A great deal of interest is manifested; and we hope for couldness progress and success.

L. L. GIFFORD.

Secretary writes (M.C. N. J. Willis of Cambridge lectured for our control with the control

A New England Festival in Chicago.

Under the auspices of the First Society of Spiritualists, Chicago, III., the Band of Harmony gave a New England Costume Party and Supper in Martine's Hall on the evening of Nov. 15th.

The occasion gave much satisfaction to all inattendance, and the interblendings of social friendships it brought about will not soon fade from the memories of those whose good fortune it was to be present.

Officers of the First Society: Dr. Lewis Bushnell, President; Mrs. W. Chandler, Vice President; E. F. Slocum, Secretary; A. J. Hoffman, Treasurer. Trustess: Dr. Lewis Bushnell, Mrs. '.w. Chandler, C. H. Ho, rine, A. J. Hoffman, Geo. U. Mrs. Cora L. V. Richmond, regular speaker; Band c. Harmony (Auxiliary): Mrs. B. S. Sherman, President: Mrs. A. D. Gay. Vice President: Mrs. George Orvis, Secretary; Mrs. Lewis Bushnell, Treasurer; Floor Committee: Deacon Eldridge, Elder Le Seuer. Reception Committee: Mr. Byron Van Dyke, Mrs. Geo. Orvis, Mrs. S. B. Sherman.

Rockland, Me .- We are glad to announce that a genuine revival in spiritual matters has taken place in this city. The intensely interesting meetings held here by Dr. H. P. Fairfield and Dr. H. F. Merrill have aroused our people as never before. Hundreds turn out to see and hear who never before attended similar meetings; and many of them delighted and instructed by the lectures and tests given. Dr. Fairfield, under the influence of Mr. Judd, makes a profound impression upon his audiences; and at our meeting on Sunday, Dec. 5th, Armory Hall was filled to overflowing. Dr. Merrill gave the names of sevent-veight persons only, Dec. Str., Armory hall was fined to overnowing. Dr. Merrill gave the names of seventy-eight persons who had passed over the silvery stream, in many cases adding incidents of their lives, personal characteristics, etc., which made it very interesting. Nearly all of these parties were recognized by persons in the audience. Dr. M. will remain in this vicinity a week or two.

F. W. SMITH.

Haverhill , Mass .- Good Templars' Hall .- The First Spiritualist Society opened its course of meetings for the season of 1887 and 1888 last October: since ings for the season of 1887 and 1888 last October; since the commencement of this season's meetings there has been an increasing interest and attendance. Among the list of speakers and mediums who have occupied the platform to good acceptance are Edgar W. Emerson, H. P. Fairfield, Mrs. R. S. Lillie, C. Fannie Allyn and Miss M. T. Shelhamer. The Ladies' Aid Society is at work, doing nobly, both by precept and example, lending strength and financial aid to the society and encouragement to the cause.

Dsc. 3d, 1887.

Waterbury, Conn .- For the past month we have had the privilege of listening to parlor lectures by J. P. Thorndyke, of Manchester, N. H., who though young in the field is a wide-awake, logical and interesting speaker. He manifests not only enthusiasm for the cause, but sympathy and appreciation for other

mediums.

Although we have no hall and no public meetings here, the interest among the few is undiminished; and liberal thought and free discussion on spiritual topics, as well as practical demonstration of the phenomena, are not allowed to die out.

R. R. Callender.

Worcester, Mass .- Dec. 4th Edgar W. Emerson the young test medium of Manchester, N. H., gave two short discourses before our Association of Spirittwo short discourses before our Association of Spirit-ualists, at 2:30 and 7 P. M. His fame attracted a very large audience—standing room only being obtainable in the evening. Some twenty-six names in the after-neon and twenty-five in the evening were given, and with one or two exceptions were recognized. Friends being present from Clinton and adjoining towns, quite a number of spirit intelligences took advantage of this fact to greet their loved ones.

FRED. L. HILDRETH.

Lawrence, Mass .- The first meeting of the season was conducted at Pythian Hall, Nov. 27th, by Mrs. R. C. Kimball, who gave an interesting lecture both afternoon and evening, closing with many convincing tests. Dec. 4th Mrs. B. F. Smith occupied the platform, giving short addresses and over one hundred tests. Next Sunday Thos. Perrin, of Bradford, Eng., will occupy the platform.

F. S. KASTMAN.

Providence, R. I.—We held a Conference and Mediums' Meeting Dec. 4th, which was quite well at. tended, and passed off very pleasantly. In the evening Rev. R. A. Hinckley delivered a very able discourse upon "Labor" to a large and appreciative audience.—Next Sunday, and the following Sundays of December, we are to be addressed by A. H. Colby-Luther.

MARY E. A. WHITNEY, Sec y.

Haverhill and Bradford .- Dr. F. H. Roscoe, of Providence, R. I., spoke in Brittan Hall last Sunday pefore good audiences. His afternoon subject was: "Man, Be Thy Own True Self"; in the evening it was: "The Earthly Home and Ita Associations."
Next Sunday the platform will be occupied by Mrs. B. Clarke Kimball, of Lawrence.

E. P. H.

Newburyport, Mass .- Mrs. Hattle C. Mason, of Boston, spoke and gave tests on Sunday. It was her first appearance since her long illness.--Mrs. C. A. Nickerson, of Orleans, comes next Bunday.

HALL'S JOURNAL OF HEALTH .- The first words of the December number are given under the title, "Last referring to the thirty-fourth volume, January commencing a new one with the most encouraging prospects; the liberal, progressive spirit that has characterized it the past year being pledged to attend it dur-ing that which is to come. The leading articles this month are, "Concerning the Food We Bat," by Dumont C. Dake, M. D., "Microbes that Endanger Health," by T. P. B., and "Stand Up for the New and the True," by E. D. Babbitt, M. D. In the "Household" department is given a seasonable treatise upon window gardening. New York: 206 Broadway.

AMERICAN SPIRITUALIST ALLIANCE MEETS AT 219 WEST 420 STREET, NEW YORK CITY,

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DATS OF EACH MONTH AT F.M.

AS All Spiritualists are condially invited to become connected with The Alliance—either as resident or non-resident members—and to take an active part in its work.

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

J. F. Jeaneret, Secretary, attack. New York.

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

CLEVELAND, O.—The Children's Progressive Ly-eum No. 1 meets regularly every Sunday in G. A. R. Hall, 70 Superier street, commencing at 10% A. M. E. W. Gay-ord, Conductor. ord, Conductor, Surfaced Services,—The New Co-Bunday Beening Spiritual Services,—The New Co-lumbia Theatre, Euclid Avenue, at 7% o'clock, Thoma Lees, Chairman.

BT LOUIS, MO.—The First Association of Spiritual-ists meets at 2½ F. M. every Sunday in Brandt's Hall, south-west corner of Franklin Avenne and Ninth street. Friends of the came invited to attend, and correspondence solicited from America and Europe. H. W. Fay, President, Mo. 511 Market street; Milton Lyle, Cor. Sec., 2006 Olive street.

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

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

CHICAGO, REL.—The Young People's Progressive Bo-niety of Chicago hold services bunday morning and even-ing in their hall. Wabash Avenue and 22d street, at 10% and 7%.—The best speakers and mediums are always engaged.

CHICAGO, H.L. Avenue Hall, 159 22d street. Chil-iren's Lyceum, Bunday, at 15, P. M. Spiritualists and Mediums Meeting, Sr.M. Sociables every Tuesday.

CHRICAGO, ILL. Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualism in Martine's (Ada street) Hall every Sunday merning and evening."

CINCENNATI, 6.—The First New Spiritual Church of Cincinnati, Ohio, meets every Sunday at 10% A.K. at Murch's Hall, No. 73 West 6th Street, 11. James A. Bilas, Pastor, The public are cordially invited. Seats free, Bun-day School meets at 13 o'clock noon every Sunday. Spiris-ualists, come, and bring your children with you.

MEWARE, N. J. Moetings will be held every Sunday evening at No. 135 Congress street, commanding at 7 b'clock, Mrs. Jennie A. Smith, Secretary,

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