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Rostrum. C b e

A Unique Discourse by the Pastor of the "Church of the Divine Fragments."

To the Editor of the Banner of Light :

. The People's Spiritual Meeting, after a long course in 14th street, has removed to Columbia Hall, 378 6th Avenue, near 50th street. The first meetings, afternoon and evening, were held on Sunday, Sept. 11th. This hall is by far the handsomest, and best adapted for music and speaking, of any now occupied by New York Spiritual Societies. It has twelve win-the tentant will be cross, and cannot enjoy life. So we have a duty; we are here for a pur-pose, a grand. a glorious purpose, and that is, to do good. When Jesus came, according to the book, he went about doing good. Whether you to yourself, second to your neighbor. There is and speaking, of any now occupied by New York Spiritual Societies. It has twelve win-the best possible care of yourself in the house course in 14th street, has removed to Columbia dows, parti-colored glass sky-light, abundant | you live in. light and air, ante-rooms, rich carpeting, velvetcovered Lodge platform, organ, etc., all in new and lively old gold and other colors-a beautiful and inviting resting-place for spiritual travelers. Sunday evening the Rev. J. H. Harter, of Auburn, N. Y., well known as the worthy pastor of the "Church of the Divine Fragmente," regaled and instructed the audience with a genial, generous, pungent speech, warming the imagination and hearts of his hearers. The following is part, as taken by J. F. SNIPES.

110 Worth street, New York City.

WHENCE? WHAT? WHITHER?

BY REV. J. H. HARTER.

run better." And I have often thought. that if Christians were anointed with the spirit of .truth, they might run better! Oh! for the anointing and pouring out of the holy spirit of divine truth, that they may be baptized from on high and run better.

divine truth, that they may be baptized from on high, and run better. Whence did you come? The life-principle existed from eternity. It is a large question for a small man like me to try to explain ; but you and I were invited to come into estrb-life, and we accepted the invitation. We were some time on the journey before we got here, and we were kindly and lovingly received. We expect-ed that all the little arrangements would be made for our reception, as they should be. But some are invited into earth-life who are unwel-come when they come. That is wrong. You some are invited into earth-life who are unwel-come when they come. That is wrong. You ahould never invite a guest to your home unless you treat him kindly. When Jesus came into earth-life, according to the account, the angels from heaven announced his birth. Do you re-member what they said? "Fear not, for be-hold, I bring you glad tidings of great joy which shall be unto all people." That is the way you should sing when a new comer comes to earth ; you should welcome the little fellow and say, "I am glad you have come: and you shall stay as long as the Lord permits." We are here, all of us, and we look pleasant

as long as the Lord permits." We are here, all of us, and we look pleasant and good-natured, and I am glad of it. But I do not think I see a single member of my church before me to-night. If you have been divine fragments, you are now all divine helpers. I hope. I see no two just alike; no one of you looks like me, and I presume you are glad of it. I cannot help it. "Know ye not that your body is the temple of God. and the spirit of God dwelleth in you"? Thespirit of God lives in that organic structure, that temple, which God has seen fit to make for you to live in, and you should be careful of it, and bring it in harmony with the laws of health. The longer you keep the house in good condition, the longer will you be cheerful, but if you damage the furniture, the tenant will be cross, and cannot enjoy life.

Another officer, the Vice-President (you are the President) in that organization of yours, is Natural Law. Just as truly as you violate any of Nature's laws, just as surely you will suffer the concernment of yours, do more you must or Nature's laws, just as surely you will suffer the consequences. If you do wrong you must suffer—on earth or in the life beyond. There is no vicarious atonement for Spiritualists or Sci-entists. We had a man in Auburn under sen-tence of death. The ministers prayed with him and got him converted, and said he was a Christian, and pronounced him fit for heaven. I said if he was fit for heaven he was just the man we cought to keep in Auburn and if they I said if he was he for heaven he was just the man we ought to keep in Auburn, and if they could not get along without a hanging. I would offer myself for execution instead to save a Christian. Eleven hours before the time for the hanging there was a stay of proceedings; the result was a charge of manslauchter; he was sentenced for six years in State's prison, served his time, and is alive to-day, and you may thank heaven there is one Christian on the face of the earth through my agency. Then there is in this organization an officer called Faithful Memory Your memory is writing there is in this organization an officer called Faithful Memory. Your memory is writing down all you have done, from your boyhood to the present. If you ever transgress the law of right-doing, memory jots it down; but you can turn over a new leaf, and let memory write better things. General Welfare is the Treas-urer, and Common Sense is the Doorkeeper. Another officer is Deliv Accountability urer, and Common Sense is the Doorkeeper. Another officer is Dally Accountability. Stand before a glass and you will see one of your best friends or your worst enemy; talk to him if he has been cross, speak to him kindly; if he does wrong, try to make him do better. It is a great work to improve ourselves. I am reminded of Soorates, who at one time found a man in the streets of Athens crying. Said he: "Why weepest thou?" The man said, "Because I cannot move the world." "Well," said Socra-tes. "you will do something toward it if you tes, "you will do something toward it if you will get up and move yourself." So I want you will get up and move yourself." So I want you as divine helpers to help yourselves, and help those who are wayward and wicked and weak. Self-Control is also a grand officer in your tem-ple, and Special Detective another, and when you do wrong he will detect you and report you to the Secretary, and the Secretary will write you down; and so you make up your book of life.

"Add to your faith, knowledge." I wanted to get knowledge, and I would seek it where it could be found, and I went to the Spiritualista to find out whether I could get any knowledge of the continuance of life, and blessed be God and the angel world. I found the testimony, absolute and positive to me, that there is no such thing as death, that what we call death is only change, that we can never sever the loved of earth from the loved in spirit-life; and I say, glory to Spiritualism for what it has done, not only for me, but for thousands of others who have sought for light and life and knowledge. Another thing is the Golden Rule. Jesus re-

have sought for light and life and knowledge. Another thing is the Golden Rule.' Jesus re-peated it frequently, although it existed before he was born, and was taught by Confucius. When a teacher writes a splendid hand, he wants the pupil to imitate him; but few of us' can imitate this grand copy. We can talk and wrangle about minor matters, but let us see where we can do the most good in the world. Do unto others as you would have them do unto you. Let us agree, and scatter blessings and

Do unto others as you would have them do unto you. Let us agree, and scatter bleesings and flowers in the pathway of each other as we pass on to the joys of the higher and better life. There is another thing, universal harmony. "Happiness is our being's end and aim," the poet says. Let us then try to be happy and to be charitable. We are all divine helpers, but we have not yet as much charity as we should have for the wayward and sinful. None of us know what the circumstances and influences were that led them astray. Ante-natal influ-ences are great. the influences of childhood are were that led them astray. Ante-natal influ-ences are great, the influences of childhood are great, and I have, therefore, great sympathy for those that err. Let us be charitable, knowing that we have not—in proportion to the measure of the light possessed by each—been much bet-ter than others. Go out into the world and assist in gathering in the fragments. The license to sell intoxicating liquors is granted by prominent men, most of them members of my church, and members of other oburches have licensed my church-members to

members of my church, and members of other churches have licensed my church-members to raise the devil, but I hope they won't do it. I say to other church-members, if you cannot help me to make my members better, I hope you won't make them worse. A terrible thing is this great evil of intemperance. People will open the front door of the house they live in, and pour down rum, gin, brandy and alcohol, and spoil the furniture inside, and damage the house and the entire family. What would you think of a man who would go to a beautiful home, nail his windows down, use an axe on it and set the house on fire? And what think you of a man going down to a saloon and pour-ing liquid fire into himself su

you or a man going down to a saloon and pour-ing liquid fire into himself and the street a friend At one time I had not even ten cents to buy bread, and as I walked down the street a friend said to me, "Come, and let's take something." "All right," said I, "where thall we go?" "Let's go to the Delevan House." We walked in, and said be, "What will you take?" "A loaf of bread," said I; 'you saked me to take something, and bread is something, and I want bread." With surprise he took me to a bakery, bought two large loaves, middlight them, and I took them home, and they lasted several days. Several weeks after I was introduced to a trav-eling man, and in convertation he asked me to "take something," and I asked if he ever heard my bread story. I explained, abd said, as I believed what the Bible says, that "man shall not live by bread alone," I wantod a pound of butter. Then he said, "And my Bible says, if a man asks you to go a mile, go with him two: you shall have two pounds of butter. If any one invites you to take something, take something good; do all you can to get rid of intemperance temperance. Then assist us to get rid of the gallows. I do not believe in judicial mirder. It is murder just as much as any other hurder. Do all you can to give the ballot to women. They are just as much citizens of the United States as men, "the lords of creation." I amashamed of many of the laws on our statute books, but the time here to you here a statute books, but the time to not prove the distant deep sites when you of the laws on our statute books, but the time is not very far distant, dear sisters, when you will have that golden opportunity if you desire it. We will not compel you, but are glad you will be ready and willing. Men are not fully developed yet into perfect manhood. We have a vast work to do; you can find a field for help-ers everywhere, but you need not go far away to meet a good mort on do a mod dead ers everywhere, but you need not go far away to speak a good word or do a good deed. We have come from the Father, we are here for a purpose, but where are we going? You move out of the house you live in, and the re-mains are put in the ground. When Socrates was about to die, Oreto asked him, "Where shall we bury you?"..."Bury me! why, you can't bury Socrates; bury the body where you plasse but you can't eathline." So it is with please, but you can't cathime." So it is with the immortal spirit in that body of yours; it will not go to the grave. It is only the physi-cal, the organic, the onter garment; but all that is grand and beautiful and noble will live on the other side. What we call death is only a birth into a better state. We were born into the world, we live through childhood, then cease to be children; we live through youth; we are born to vigorous manhood and womanhood, then pass into old age, and from old age to the life beyond. Do we retain our con solousness, individuality, personality? Most assuredly, yes. I have not time to discuss this at length, but you know the Agnostic says we are mistaken; that all there is is here. In-telligent, scientific men take that ground; even we are mistaken ; that all there is is here. In-telligent, scientific men take that ground; even that noble-minded man; Robert. G. Ingersoll, has not had evidence encapt to convince him of the great fact, of continued existence. He says: "I do not say there is or is not a life be-yond this, but I don't know." He is an Ag-nostid, and many others would be glad to re-ceive additional testimony of another life; and I know not where they can find it except in Spiritualism. Come with us, and we will do you good. We will give you the living testimo-ny. My father and mother are on the other side, and many times do they leave their sil-very bower, of love and in golden pinions of loving memory pierce is a life of heaven and come to me with message of joy : "Betrue and faithfal yet a little longer, and you will come where we are." I know there is a life beyond this; I have seen these who live there, and have heard them as will be with us when the end of this vigil of ills is won-the night of death is swallowed up in the morning light of victory.

THE GOD-IN-THE-CONSTITUTION SOHDME.

Original Essays.

As we look down the vista of the past and ponder upon the records of the nations dead, we perceive that the history of the world is one long record of revolutions and reforms. Progress is alike the law of nature and of nations, and to-morrow is ever better than to-day. Out of the grave of the buried Past rises the glorious spirit of the living Present; and the gloomy shroud of the grave becomes the shining raiment of an angel.

The present age is notably one of progress and reform, but, like all the epochs past, it has its watchers for the dying and its defenders for the dead. The deathbed of superstition is guarded by zealous hands, lest the breath of Truth quench too quickly the fluttering flame of life. The soldiers of superstition are guarding night and day the crumbling walls of the tottering Church, but nearer and nearer the army of Truth is drawing its encircling lines. Among the most desperate of the defenders of a false theology is an organization calling itself the "National Reform Association." The object of this Association is to introduce into the Constitution of the United States an amendment in favor of the Christian religion and the Jewish God. The promoters of this so-called reform deny strenuously any desire to unite Church and State, the evils of which union are so evident from the history of the nations that have tried that experiment. They know that any such proposition would be met at once by the most determined opposition on the part of every citizen of this glorious country who has any desire for personal freedom and public welfare. Accordingly they conceal the real animus of the movement beneath the cloak of morality, saying that their sole desire is to secure the stability of public morals by constitutional authority.

Paying no particular attention, save bare mention in passing, to the many absurdities embraced in the ultra Orthodox scheme of salvation. I will confine myself to showing some of the consequences of an accession to the claims of the Association named above. First, they would recognize God in the Constitution I. What God? The God of Science? the God of Nature? No ! The God of the ancient Jews, as "revealed" in the Bible: a God of human attributes, and those, too, some of the most degrading ever conceived by any nation upon the face of the earth. Of that Inflnite Being or Power, dear to modern thought, whose presence thrills in the bursting bud and lows in the heanty of the expanded flower

traditions of the Pentateuch will be declared a traitor to the government of the United States I The murderer upon whom the sentence of death has been passed, will go direct from the gallows to glory, ticketed for heaven, and the Constitution of the United States will guarantee his reaching there, according to law; while his viotim, however moral he be, however white his soul, if he believes not in the United States Religion will be remanded by the inexorable hand of Civil as well as Divine law to "one eternity in the Devil's House of Correction."

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The theologian may say that such a picture as this is overdrawn; but while the claims which these fanatics seek to establish in our free country by civil law tempt one to the undue use of sarcasm and ridicule, the position I take is perfectly tenable by all the powers of logic. 1st, If we recognize the Jewish God in the Constitution, we must accept the Bible as an inspired, and therefore infallible book, since it is only from this that the church obtains her conception of God. 2d, If the Bible is the inspired word and law of God, we are morally bound to accept all its teachings, and consent to be governed by its laws. 3d, The teachings of the church are held to be identical with the teachings of the Bible, and in harmony with the entire spirit of that book. Therefore, I say, to accept the church's God is to submit to the church's government. It is very well to talk of religion and State, in distinction from Church and State; but if there be any difference at all, it only proves that the church and religion are two different things-and what theologian will admit that?

I do not believe the thinking people of this country can be hoodwinked by any such method of reasoning as that pursued by these fanatical Reformers." I do not believe the people of this free country are ready to surrender their dearly bought rights into the hands of the church, and trust their freedom of thought and speech to that institution which has, from its very foundation, sought by every savage art to shut out the light of reason from the human mind. If every ory and every groan wrung from the pallid lips of martyrs by the bloody hand of churchal persecution could be united in one chorus to day, such a mighty wall would roll to the dome of heaven as would drown the very music of the spheres. After a long and deadly conflict, the spirit of progress has wrenched from the hand of the church the bloody sword of persecution, and the clank of chains is no longer heard in her damp and gloomy vaults. The pen and the printing-press have triumphed, and the light of science now shines where once brooded the thick darkness of ignorance and superstition. The world is becoming a religious republic, in which every

The violous, intemperate and wicked bolong to my church. We want to get rid of them by making them better. Other ministers usually preach to keep people out of hell; I preach to keep hell out of the people. When we can drive superstition, bigotry and error out of the hu-man soul, there is golden opportunity for heaven and the truth to come in. There is a difference whether the soul is in the fire or fire is in the soul. intemperate and is in the soul.

is in the soul. Coming, and Doing, and Going. We come, we do, we go. Whence did you come? Why did you come? What is your business here? What is your mission in earth-life? Where are you going? What will you then do? Will you he anybody, or nobody? Will you know any-thing, or nothing?. Will you retain your con-solousness, your personality, your individual-ity? If I ask all these questions, I do not sup-pose any two of you would answer them alike, and I do not suppose I can answer them satis-faotorily; I have no such idea, but to get a starting point, like other ministers, I take my text from St. John xvi: 28, with three verses of the jourteenth ohapter, words supposed to have the fourteenth chapter, words supposed to have fallen from the grand and noble reformer, Jesus, sometimes called the Christ. When Jesus was on earth he went about doing good. He said a great many good things, and he repeated many things that had been said before his ad-vent, and these words are said to be his: "If came forth from the Father into this world; and again, I leave this world and go to the Fa-ther; and if I go I will prepare a place for you,

ther; and if i go I will prepare a place for you, and come again, and take you unto myself, that where I am there ye may be also." Now it seems to me that covers the ground much better than I can. It seems to compre-hend all the questions I have asked you, in the beauty and glory and divine excellence of the gospol which burst like the morning light upon our world. A crooked stick will sometimes hit more places than one, and as I scatter my thoughts, the reporter will gather up the frag-ments. God's reporter is always on the spot. Whatever you say, whatever you do, God's re-porter sends it right over to glory, and when you get there you will see what you have done down here; so do as well as you can, and make it read favorably.

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It is my own belief that Jesus was conceived and born as you and I were. He was a man, a grand and glorlous man, and a grand medium —one of the best mediums perhaps the world had ever known, or has known to this time. But the word "Christ." has a different signifi-cance. Many ministers use the world inter-changeably. Jesus was the man. Christ the principle of eternal truth; Christ. was never born; truth was never born; mathematics was never born, the mathematician was; hience there is a difference between them, a difference between the musician ; and music, between ge-ology and the geologis; between Jesus and

book of life. Every human being is writing a book. It is a great thing to be an author; and you are all authors, and your thoughts and acts are the contents of the book. What kind of a book are you going to leave in the great library of the world? One that will benefit those coming after you in the reading? I sometimes think some people never benefit others half as much as the sad story of poor cook-robin, or Old Mother Hubbard. What have you written in the book of life to which your children can point with pleasure when you are gone and asy: "My father wrote that, my mother wrote that"? Make a beginning for a better record to night. Another officer is Intellectual Advancement. Do all you can for your development intellect-Another officer is Intellectual Advancement. Do all you can for your development intellect-ually; cultivate science, art and philosophy. The defect in people of to-day is, they are not educated morally and spiritually at the same time they are intellectually educated. You can tell by the formation and development of the organization what kind of a tenant it has. Keep your house in good order, have the rooms well furnished. Conscientiousness, benevicence, van-eration and spirituality are in the higher part of the house, and the more you live up stairs eration and spirituality are in the higher part of the house, and the more you live up stairs the nearer you live toward heaven. But some people live in the kitchen, away back in the dark, carouaing, doing all kinds of mischlef, with no ambition to come to the light. If you have potatoes in your cellar in the spring, if you open a window they will begin to open their syss and to stretch out their feelers, and you ask: their fingers through the crevices, and you ask:

never born, the mathematidian was; hence there is a difference between them, a difference of the true is a difference between is a difference of one of the mathematidian was; hence there is a difference between is a difference of one of the mathematician in the function of a potato be kissed by the sunlight of the amoliton of a potato bis to be wissed by the sunlight of heaven." Now some people have pot even the is and fel amoliton of a potato bis to be the definition of a potato bis to be wissed by the sunlight of heaven." Now some people have pot even the is wallowed. Up in the amoliton of a potato bis to be the to be this vigil of illo eath is wallowed. Up in "When an individual lack inspiration, power and infidence and truth, he should be anointed. "When even the art the second the second is beautiful place of worship mytow you put of the to be fill," and his liftle boy. Harry is out of or age, said " Pers "When ever there was a dog commotion he was in it, but invariably in the rear; he could not be by up, and Harry felt, dissatistic about the from the tip of his meables." Heary was in the doiled the doil the doil of the the body stow, and a fer was felt in the rear of the beautiful place of worship were doil for the time and his liftle door "When ever there was a dog commotion he was in hit, but invariably in the rear; he could not be be but the tip of his meables." Heary was intered to the the body stow, and no sould were fed on was in the station of all sould "But as Paul is age. The indian population to was in the tip of his meabled." Was in the station of all sould "But as Paul is age. The indian population in the station of all sould "But as Paul is age. The indian population of an association of all sould "But as Paul is age.

THE BED BOOK PRINCIPLE.-Mediumship is the foundation rock of Spiritualism, and every-thing which retards sirves doubt upon, or otherwise injures it is a pipiritual orime of the first magnitude. Medicing are the ministers of our dootrine, the missionaries of our philoso-phy, and at all havards they should be shoredly protected. The Spirit list who, does, not re-gard this, as a paramore, duty is in need of spiritualisation. The rest, Wray.

The Indian population the Cenada reservations

whose mighty influence guides the whirling orbs of space as well as the mote that glistens in the morning sunbeam; whose voice is heard in the song of birds and in the murmur of the running brook: who whispers in the sighing breeze and speaks in the thunder of the summer storm ; who sways the nest upon the bending bough or shakes the very pillars of the earth; whose lightest action is eternal law, and whose will is written in unfading words on every page of Nature's volume, the ancient Jews had no conception.

Science tells us that we can form no concention of that which has never been brought within our experience. When we speculate upon the unknown we merely make use of our present knowledge in new combinations. We place it in the kaleidoscope of imagination. and as we turn it over and over we view the ever-changing patterns with the eye of reason, recording the beautiful and the true and rejecting the inharmonious and the false. The Hebrews formed a God out of the material of their experiences, and they produced as good a one as could be expected. They knew nothing of science. The great realm of nature was all unknown, and they had no idea that a God could have any other employment than conducting their wars and attending to their temporal wants. They thought that the earth was flat and that the sun. moon and stars existed for no other purpose than to light this little orb. Conceiving this world to be the chief body of the universe, they concluded that a God would make it the sole object of his attention: and, believing the Jewish nation to be his chosen people, they could but think themselves the special recipients of his favor and his grace. The world has progressed since the Jewish people made their God, and in the glorious light of the nineteenth century I demand a higher and a nobler conception of the Infinite Law, the Overshadowing Soul, the Omniscient Mind, the Omnipotent Force, than that proposed for our National Constitution by the religious fanatics in the ranks of the "National Reform Association."

But the introduction of the Hebraio Deity in our Constitution is not the worst feature of this proposed reform. Since the Church obtains her conceptions of a God from the pages of the Bible, she is no more than consistent in holding that book to be a worthy foundation for the civil law of our land.

We shall have constitutional provisions, in due time, to enforce the nearly moribund Sabbath laws, and others of like lik; and he who fails under the displeasure of these zealots will draw down upon his offending head not only the mighty wrath of their angry and revengeful God, but the strong arm of the civil magistrate. Do we desire religion protected and its various doctrines enforced by civil law ? Do we want free speech allenced and free thought suppressed in this "Land of the Free, and home of the Brave !!? : When the Christian religion is pro tested by the law of the State, a liberal speech

man may think his own thoughts, and worship God in his own fashion; and bigots of the "National Reform Association" stripe, whether in America or elsewhere, will do well to comprehend the fact. S. L.

"WHAT IS IT TO BE A MAN P" BY EBEN COBB.

A short time since I was present at a funeral service in your goodly city, occasioned by the passing to the higher life of the spirit of a lady widely known as an ardent and active worker in the spiritualistic ranks. In accordance with a wish expressed by the more Orthodox members of the immediate relatives of the deceased, one of Boston's most celebrated liberal divines took a leading part in the services. So far as the reverend gentleman's deliverances were attuned to the strain of consolation and that warm utterance of thought which falls like a healing balm upon the stricken heart, they were beyond criticism, even from the most ultra-liberal point of view. What if they had not been so? had they been chilled with dogmatism and the steely ring of creed, would it be becoming, circumstanced as he was, to arraign him for the expression of any idea that, as a minister of the gospel, he might have felt called upon to utter in the light of his own theological understanding? Not at all; at least I would not be one to do it.

But our clerical friend is not only a theologian; he is one of those advanced thinkers who overleap at times the walls of the theological citadel, and dig for truth wherever it may be found. His utterances must sway many minds, and therefore when he approaches the philosophy of Spiritualism he should be careful that he maintains the character of a true philosopher.

On the occasion under mention, in his closing remarks, he spoke in substance as follows: 'Although I believe in a future life, and it is to me a living certainty, I cannot give you any absolute, positive proof of the fact. I myself have seen nothing to convince me that we can in any way receive direct communication from the land of spirits; and as I consider the operation of nature and the working of the higher laws in this life, I do not see how God can, in the majesty of his design, so order the course of things that we may, while here in this earthlife be able to comprehend the advanced unfoldments of the life beyond. Suppose the boy, looking up into his father's face, should ask of him the question: "What is it to be a man?" How can the father tell him? Language has no power to translate to that boy the thousands of experiences that go to make up that complex entity-a man."

Does the illustration, as a conclusion, suit the premises ?" Let us consider : ""

As soul entities; all human beings upon the earth, from birth to exit, are subject to the influence of an environment twofold in naturethe material and montal. All things and masses which go to make up the objective surroundwill be treason, and an unbeliever in the musty ings, the material; companions in existence, as ຂ

thinking and reasoning beings, the mental. From contact and friction with this dual environment comes all that any soul, upon this planet, can ever know of experience, education, fame, glory, or the thousand and one distinctions that pertain to the individual either for good or for evil. What the nature of the life to come may be I do not care now to discuss; be it what it may, it is unthinkable by the finite mind except as an existence with en vironment. To say it is a state and not a situation means nothing. There is only one position In which a globule of mind (to speak after the manner of science) can be placed so that it may be said to be absolutely in a state and not in a situation. Take that globule, having the potential power of the five (or six) senses latent within it, and expunge every iota of memory, so that there shall be no knowledge of antecedent to link it with the past. Now isolate it in void space, where not one ray of external energy can impinge upon it, and you have mind in an can implage upon it, and you have mind in an absolute state. It may be said that this amounts to annihilation; mind is not mind without thought, and you have so placed your globule that it can have no intellection. What then? Just this: That what is called mind cannot be conceived of out of juxtaposition with oxternal impulsion. Now let an atom of the most sublimated matter that the mind can con-keive of come in contant with the isolated is a state of the Sey-bert Conmission, who had been some five or six bert Conmission, who had been some five or six bert Conmission, who had been some five or six bert Conmission, who had been some five or six bert Conmission, who had been some five or six bert Conmission, who had been some five or six bert Conmission, who had been some five or six bert Conmission, who had been some five or six to report of the Sey-bert Conmission, who had been some five or six to report of the Sey-bert Conmission, who had been some five or six bert Conmission, who had been some five or six bert Conmission, who had been some five or six to report of the Sey-bert Conmission, who had been some five or six how some some some of the best or comes in contact with the isolated be says "can be done by a coalitar prenaraceive of come in contact with the isolated globule, and it has a measure of thought, faint, be says "can be done by a coal-tar prepara-tion which brings out writings which could not be approximately a say the say are say and the say are say are say and the say are say are say and the say are say globule, and it has a measure of thought, faint, it is true, but memory has commenced from contact with matter. Let a mind-force from the earth, or one from the most exalted life-sphere, take our secluded globule in charge for Verify, some men do like to be humburged, sphere, take our secluded globule in charge for education, and it must, in either case, be brought into contact with surroundings, mental as well as non-mental, objective to its interior germ power of conception. To talk of instinct, intuition or spontanelty acting unresultaut of causes exterior to the ego is unmeaning.

1 may be pardoned if I give one example out I may be pardoned if I give one example out of many, where it might seem this reasoning will not hold good: The new-born infant, with no earth-life experience, takes instinctively to its mother's breast for nourishment. But it has had earth-life experience (a most wonderful thing is the human embryonic and fortal state), and the nursing is a pure effect of its materia. and the nursing is a pure effect of its materi-al environment acting upon that mysterious something that we call a human soul. The stomach is not the soul, nor is the tongue; they are as much among the environments of the real individual as the air it breathes and the we sat down to a table and I produced my slates. Understand, this was the first time the Medium Watkins had ever seen these slates. We both took hold of the slates, holding them above the table. Soon I heard the sound of we find the table and I produced my slates. Understand, this was the first time the Medium Watkins had ever seen these slates. We both took hold of the slates, holding them above the table. Soon I heard the sound of real individual as the air it breathes and the clothes it wears

The reader will bear in thought that I am The reader will bear in thought that I am a lounge. With my knife blade I turned back not claiming to tell what mind is, nor what the screws and found these words written: matter is, nor yet the secret of that, as yet, unexplained mystery, "the Law of Heredity"; whatever that law may be it is evident that it has no power to manifest until something extraneous to the entity in question calls it into activity.

Leaving the mooted question of preëxistence out of consideration, take the infant upon its mother's breast as an individual just starting on its career of life-experience. We find from year to year, as it progresses, one fact made plainly manifest: Without any knowledge of the sciences; ignorant of philosophy and metaphysics; not having even heard of the profound and solemn wonders of theology-to it the rose is as fragrant, the bird as enchanting, the meadow as fresh, the forest as grand, ay, and the over-arching sky as soul-inspiring, as to the most enlightened sage. More so, maybe, for it is said that dissection robs a thing of half its loveliness, and the child has not yet learned to

BANNER LIGHT. \mathbf{OF}

Spiritual Phenomena.

(From the Franklin County (Mass.) Reformer.) \$50,000 Reward I

MR. EDITOR-I noticed in your issue of the 2d inst. the following: "The Deerfield sum-mer school will not be held next year." Upon reading the article, I concluded it was because Dr. G. Stanley, Hall, of Johns Hopkins University, in his lecture upon psychic research of thought transference, had dealt such a death blow again to Splritualism, although the re-porter says: "But it is a pity the hall was not crowded, for the Professor swept away many cobwebs that had been spun in the popular mind of Franklin County since the Lake Pleasant gatherings, to say nothing of the larger territory." Now is it not a little curious how many death-

will mention just a few cases that came under my own observation. Although 1 am not a professor in any institution of learning, I do pro-tess to have a modicum of common sense, and as well capable of judging of plain facts as any scientific men who have so strenuously opposed facts that have since been not only established,

writing; when that ceased 1 took the slates and Watking went and threw himself down on

"JOSEPH BEALS, H. H. BEALS, MRS. A. W, SLADE. We are all here."

The names of my father and brother; Mrs. Slade was an acquaintance. Again, the same year Watkins gave a public exhibition of inde-pendent slate-writing, from the speakers' stand pendent slate writing, from the speakers' stand at Lake Pleasant, in the presence of at least five or six thousand people. I was with Wat-kins when the slates were bought at the book-stand. I saw the paper put around them and tied with a string. Watkins did not handle them at all. I took them, and they remained in my possession until the close of the after-noon lecture, when Watkins came upon the platform. A committee of three skentics were platform. A committee of three skeptics were chosen from the audience to come upon the chosen from the audience to come upon the platform and watch the proceedings. I then handed them the slates; they had not been taken out of the paper or handled by any one. The names of these parties were : Eben Ripley, Daniel D. Wiley of the Boston Custom House, and F. L. Sargent. They took the wrapper from the slates and carefully examined them, and publicly declared they were new slates, and there was no writing on them. A small bit of loveliness, and the child has not yet learned to tear these things of beauty asunder. Truly could the little one say, at no advanced age of boyhood, from his own unfolding understand-ing, "God is good." His mind has found ex-pression from intercourse with environment, not through the working of any law of man, but the law of nature. Now he looks up into his father's face, and makes the question: "What is it to be a man?" He scale a committee read the communication to the aution recommition recommined and publicly declared they were new slates, and there was no writing on them. A small bit of slate pencli was dropped on one of the slates, the other put top of it; the committee held on to one end and Watkins the other, sli clasping all the committee, they heard writing between the slates; when it coased the committee took the slates and, upon removing the top one, fourths of the slate. The committee read the communication to the Sudjence, and stated that, although they the audience, and stated that, although they could not understand how it was done, they could not understand how it was done, they could not see how any fraud or trickery could have been practiced in the writing. At my re-quest they signed their names on the other fourth part of the slate. I have those slates in my possession to day. Will the Professor ex-plain where the coal tar came in there? And will the writer of the above mentioned article and the Professor see if they can brush away this "cobweb" that was spun at Lake Pleas-ant? "There are more things in heaven and earth. Horatio, than are dreamt of in your ant? "There are more things in heaven and earth, Horatio. than are dreamt of in your philosophy." And now for that fifty thousand dollars: a very pretty sum, surely, for most people to have. Some years ago, but since the above writings were done, Watkins was in Rochester, N. Y., when Hiram Sibley, Esq., a man of great wealth, but a pronounced materi-alist, was induced to visit him. The result was astonibing, but at the same time he falt quite alist, was induced to visit him. The result was astonishing, but at the same time he felt quite sure the writing was the result of trickery on the part of Watkins. So to be thoroughly sat-isfied on this point he hired Watkins for a month, and had him at his own house, furnish-ed his own slates, and had his own conditions to the given by the second to this given month, and had him at his own house, furnish-ed his own slates, and had his own oonditions in every respect. He had previous to this given his wife fifty thousand dollars to erect and en-dow a beautiful church, and said if he could afford to do that he could afford to pay the same amount for his own religion. He there-fore went before a justice and gave bonds to pay fifty thousand dollars to Watkins, or any one else, if they would show him how this writ-ing between the two slates was done, and teach him how he could do it in the same way it was done through Watkins. This offer still holds good; the bonds have not been withdrawn, but Mr. Sibley still stands ready to pay the fifty thousand dollars for this knowledge. Now as I am sure this amount of money would not come amiss to Professor Hall, I would suggest that he go to Rochester and teach Mr. Hiram Sibhe go to Rochester and teach Mr. Hiram Sibley just how the wonderful trick is done, pocket the snug little fortune and live at his case the

the spirits no doubt discovered their mediumistic gifts and gradually developed them. Without question this is the most practical

way to become unfolded, providing any great amount of benefit to self and the world is to be gained by such gifts. In this wise the spirits sustain them in their work, and they do not need to be stimulated on all occasions from individuals in the material body. If the lady could now drop the use of the planchette and write the messages, with her own hand, it would be far better; doubtiess it will soon develop into that phase.

A near relative of mine wrote out the full name and requested the young man to call upon me, that I might suggest some plan for making their gifts a benefit to humanity. The mem bers of the séance did not know me or the rela-

tive of mine who made the request. The planchette works far stronger in darkness than in a lighted room. A gentleman who was a stranger called last week, and planchette wrote out seven full names of his spirit friends. Another party, an entire stranger, had a se ance, and the name of a spirit was written out that was known, and who had been in spiritlife but a short time, and the communication was characteristic of the individual while in earth-life.

I shall look with great interest on the future development of these individuals and their application of the same. They have received hundreds of names of spirits, and written much from them, but it is on wall-paper, which they preserve. If it could be written by the hand of the medium, the same as by the planchette, it would be far better.

[I am well acquainted with another family having spirit manifestations. The man is a prominent business man, of high integrity of character, but he is not yet ready to report his experiénce.] A. S. HAYWARD, Boston, Sept. 15th, 1887.

Neances with Mrs. Allen.

To the Editor of the Banner of Light:

'I desire a little space in your valuable paper to speak to the public concerning the mediumship of Mrs. W. H. Allen, 263 Washington street, Providence, R. I.

It has been the custom of myself and wife to attend her public seances for full form materialization two or three times each year during the last five years, and in the meantime she has held seances at my house. Never in a single instance has there been anything like a failure, but a constantly increasing power has been manifested from the first.

I am more astonished at every scance when I see the wonderful manifestations of spirit power there exhibited. An attempt to describe what is witnessed would involve too great a task and prove too long an article for publication.

All classes-including professional and business men-visit these seances, and are made wiser and happier thereby. Their spirit friends come to them in the most tangible and convincing manner, and they go away knowing the change called death does not separate them from those they love.

Any intelligent person, not blinded by prejudice, conceit or a lack of spirituality, will readily accept these truths after a short experience. My own spirit-friends, a wife, a son, two daughters, a brother-in-law, a sister, two nieces and many others have successfully manifested to us in full-form materialization; and scores of others I could mention have done the same for their mortal friends in my presence.

Mrs. Allen's mediumship consists in a great variety of phases, and new ones are being added, such as etherealization and independent voices. Her seances are held every Tuesday and Friday evenings. N. W. PEBEY. South Easton, Mass., Sept., 1887.

THE PEOPLE'S DAY.

Banner Correspondence.

New York.

TROY .- Mrs. Martha McGowan writes : " The BAN-NER OF LIGHT is rightly named, coming each week radiant with the light of truth, bringing to each home the good news of great joy which shall be to all people; ere long the blessed promise will be fulfilled, peace on earth and good will to man.; The BANNER is doing much toward bringing about that time, so many long ages prayed and by many lived for. Already the signs of the times indicate its approach, for it must be that we are in the last Saturday afternoon of this sensual, earthly, speculative dispensation, and in the dawn of the heaven and the earth wherein dwelleth righteous ness. Is not this evident from the increasing number of living witnesses whom the world does not know, any more than they knew the Nazarene when he walked the earth, a man of sorrows and acquainted with griefs? Inasmuch as right is stronger than wrong, it must ultimately prevail."

SARATOGA .- Ruffus S. Herrington writes: "From Queen City Park I came with Dr. Still and wife to Saratoga Spa, the 9th. Sunday, the 10th, we all listened to Mrs. Amanda M. Spence, forenoon and evening; the lectures were able and radical. After the even ing lecture Mrs. Still was called upon by the President, Dr. Mills, who, under control, gave fourteen full names and descriptions of spirits-all recognized but one-followed by an improvised poem, holding the audience till about ten P. M., finishing by an ovation of applause for her able and graceful appearance under control.

During the week we met many at a gathering at Bro. Lyman's Home for weary mediums. We met there Mrs. Spence, Mrs. Anderson, Dr. Mills and a houseful of believers and a few unbelievers. Remarks were made by Mr. Lyman, Dr. Mills, Mrs. Anderson, Mrs. Still, Mrs. Spence and others. The evening passed very pleasantly. Sunday, Sept. 18th. Mrs. Spence spoke morning and evening.

From here we go to Ballston, Troy and Albany, and do independent work in each place, until Mrs. Still's arrival home, when she hopes for engagements South and West, and I hope she will receive enough to encourage her to continue her way as far as Nebraska. my home.

CANTON.-J. B. Armstrong sends us a copy of the Plaindealer, published in this place, containing an article giving an interesting account of a five-days' visit to Queen City Park, contributed by him to its columns and suggests that if persons attending the camp meetings would send to the local papers of their home residence, accounts of their experiences, they would in most, if not all cases, be printed, and serve to enlighten their friends and neighbors; being likely to be read because of acquaintance with the writer, and be accepted as truthful statements for the same reason ; in that way much good would result. The suggestion is a good one, and worthy of the consideration and adop tion of all.

New Zealand.

WELLINGTON .-- Chas. S. Thomas writes: "From the latter end of 1882 up till quite recently I was affileted with the severest form of chronic ulceration, and my case was abandoned by the most able allopathic physicians as hopeless. Homeopathy and hydropathy subsequently failed to effect a cure.

Barly in 1884 I met, at a private séance, Mr. Alfred W. Ellis, who clairvoyantly diagnosed my condition with wonderful accuracy, and without the slightest word or thought of mine to aid him, and he afforded me considerable relief.

Subsequently, in a private circle of friends, I was recommended to submit myself to our spirit band's healing treatment for the restoration of my health. Mr. Ellis having long left this city, Mr. Oscar Christian Heiden, presiding in our circle, proved to be the chosen medium of healing power, and the whole circle, most kindly and with the fullest sympathy and earnestness, constantly met, the main purpose of the sitlings being for my healing. I have now to declare that the result of the sittings is my restoration to health and to active business life.

An equally gratifying result is the full development of Mr. Heiden as a healing medium, and he is now frequently called upon to afford relief in similar cases pronounced incurable by the Faculty. The whole phenomena attendant upon my healing would have been an interesting subject of observation and study to a free-minded and impartial investigator of occult science. I now tender my heartfelt thanks to the three medical spirit controls, to the presiding spirit control, Mr. B., and to the following ladies and gentlemen, members of our circle: Mr. and Mrs. Oscar Helden, Mr. and Mrs. Wm. Moore, Miss Duncan, Mrs. Woodman, Mrs. Ahlgren, Mrs. Guise, Captain Moore and Mr. Woodman It is now several months since the above testimony was framed. All trace of my old complaint has entirely left me, and I remain in excellent health."

OCTOBER 1, 1887.

Breaking the Ice. To the Editor of the Banner of Light:

For many years during the early period of our Mod. ern Spiritual communion, it was often my task to break or crack the Orthodox ice in many new places with this new instrument, the incisions of which have made many openings in the sectarian creeds and let in much light where darkness reigned before ; but of late years I have been mostly engaged in lecturing to societies and in places where much has been done and said in

the cause. On returning from our closing Camp-Meeting at Queen City Park, after spending a few days with friends at Keene, N. H., who had returned, some of them with me, I, by previous arrangement with my esteemed friend, Orren Nelson of Hancock, N. H., visited him. He had arranged for me to speak Saturday evening and Sunday afternoon, so as not to disturb the Orthodox and only church in the village, but whose pastor was absent on his necessary vacation and rest from his arduous duties in proving Galvinism true, which seems so unfitted to these enlightened times. There had never been a spiritual lecture de-

livered in the place, and I was sorry the pastor was not there to come and hear me, so he could criticise me in his sermons, for I have long ago learned that our cause is advanced by its opponents in their futile attempts to refute it.

I had good audiences, good attention, and very quiet and orderly meetings, although several young men looked in and left, reporting themselves perfectly disgusted, as our meetings were in the Town Hall, which is under the church. Mrs. Nelson, a lady of about sixty-five years, and many years an invalid, has for some years, been an excellent writing medium, and given many tests of identity of spirit-friends in communications to those who are willing to receive them. but the numbers are few in that strongely prejudiced neighborhood. Among those she read to me, I copied the following from the late pastor of the church there, for many years. This message the friends who knew him well and dare listen to it or read it, admit is so like him as to mark its identity, and I copied it that others may see it in the BANNER, and our friends will

see that they do : "First, I will say a few words to my Ohurch. My dear friends, I have come back to tell you that I am interested in the welfare of my church over which I presided for many years. Whilst I was in my physical form I tried to expound to you what I truly be-lieved to be the sacred word of God. Truly I did in one sense. I preached to you that the righteous would enter the kingdom of heaven, and the wicked should be turned into hell, and all nations that forget God cast into that lake that burneth with fire and brimstone, and never will be quenched. That fire is a representation of the suffering-of the agonies-of the soul that sins willfully against God ; their remorse of conscience for the sins one has committed on earth.

"Oh i I tell you, my dearfriends, you must all examine yourselves and try to keep the beams from your own eyes before you try to see the motes in others' eyes, and if there is one that does not believe just as you do, or has got some new ideas into his or her head, censure them not too hard, but examine first and see if there is anything that would not be acceptable in the sight of God. Now if one of your members believes in spirit-return, cut him not off from your church, for all that worship God and give him the glory are his lambs, whether in the church or out of the church, for all that believe in God and Christ and try to follow the example that Jesus taught, they are his children, and will be his when they enter the spiritiand. Look at the rich man in all of his pomp and glory on earth, and the poor Lazarus, and many other instances I could tell you, but you can all read for yourselves. Now you must all be strictly honest in all your dealings. If you can deceive the world you cannot God. All the wrongs you have committed will come like mountains before you when you stand before a just and holy God. Those outside of the church will say : If that man is so dishonest where is his religion? If you are pure and honest Christians you will try to live it every day. Human nature is so prone to do evil it is a hard cross sometimes to overcome all of the natural heart. There are but few of the old standards of the church remaining that were there when I preached in that sacred desk. The most of them are with me in the spirit-land. Some few whom we judged to be on the wrong path were innocent. We were too hasty in judging; we only saw through a glass darkly then, but when we got on the other side we saw these things just as they were. On earth it is hard to tell what is in a man's heart. He may be honest and just in the sight of God, while those of earth may think him all in the wrong way. So I have come to tell you not to be too hasty in judging. I did not always do right, but I thought I was

He seeks no information regarding moral duties, for his blessed mother taught him "the Golden Rule" almost before he graduated from her knee, and her kind voice has admonished him against wrong doing until even the thought of evil brings a tinge to his pure cheeks.

But what is the father's answer? Different men have different ideas as to what it is to be a man. There are some who, measured by their own self conceit, would out-size the famed Colossus ; brought under the focus of just criticiam the same might dwindle to mere pigmies. At best it may be found, at the final auditwhen one by one earth's denizens stand where the true self will be reflected as in an unerring mirror-that although man collectively is great. individually he is not the stupendous being in creation that self-flattery and posthumous laudation have pictured him.

Let the boy ask his mother what it is to be a man. There may be a shade of sorrow mingle with the loveliness of her face as she thus answors: "It is not growth in stature, nor a knowledge of book lore, nor yet the idle bauble of a transient fame that will make you a true man, my son. Grow you must, and the trials of life will surely come, but at all times remember the lessons I have taught you ; never, oh, never let their influence depart from your heart ; without it you may even degrade the true manliness you now possess." This answer the son can understand as well as the father.

The question is not: "Tell me, God, what it is to be Infinite?" nor, "Tell me, ye advanced spirits, the mysteries of your environments?" but the earnest ory has been in all ages, and is balance of his days! now: "Tell me, ye powers, that I may positively know, if a man die, shall he live again ? That fact proved beyond a doubt, the soul may lie down with perfect trust. Trust in what? In a Nature of Perfect Justice, as well as Love.

Prof. Tyndall says a drop of water is a universe of wonder within itself. Then I may not be deemed extravagant if I say the same regarding my mind globule. Let it be taken across the boundary line of the two worlds when it may, in infancy, youth, or old age, it is all the same, so far as the never-swerving law of continuity is/concerned. The last tendril of experience here will grasp upon the trellis-work of embodiment there, and let the nature of that embodiment or environment be what it may, the memory of this life's experience must be the foundation of the life's to come.

A soul without a past can know no heaven and love is love forever : knowing the heaven, though unfamiliar gleams its sky, and new unfoldment shows itself on every hand, yet can that heaven be told to dear ones left behind ; love's language is the same in every sphere, and love is heaven, and God is love.

Now, should a soft voice be heard whispering to the anxious car of earth from across the prominent in several cases. way : "We live and can return," I see nothing that would be likely to rupture a single molecule in the many's brain, nor put to task a ten- through the planchette. They have not had any outside assistance in their unfoldment; a: eine en en fen in muitonee : a

A New Medium.

JOSEPH BEALS.

To the Editor of the Banner of Light:

I have been informed this week by one of three, who have been sitting in a scance for the past six months, that they have had most wonderful results. The party is composed of a young man and his wife, also a young man, a friend of theirs: they reside about ten miles from Boston. They knew but little of the philosophy of Spiritualism, but obtained a plan chette, and soon it commenced to write in the hands of the lady.

The spirit that purports to control the instrument is a stranger to them, and says she has controlled other mediums. She gives facts and communications from other spirits; and not only writes out the full names of the spirits. but gives information of private and public interest, making use of good language in the messages. The spirits that have put in their appearance are from all portions of the United States, and so far as they have been investigated, have proven correct in particulars. The husband of the lady shows strong healing elements in his make-up, and the effects have been made

Nearly all they know concerning the Spiritual Philosophy they have obtained directly 90.911 dia 🗠

Not with the blare of trumpets, Not with the beat of drums, Not with the glare of banners The day of the people comes.

It comes with the thrilling music Of hearts that throb in tune, To the rhythm of busy purpose, And the voice of a priceless boon.

It comes with a power the grandest The world has ever known, With a might that has vanguished error And conquered many a throne.

It comes for the toiling lowiy, It comes for the healthy throng, Who manfully, bravely battle For the right against the wrong.

Its dawning may be in darkness, But if it be used aright It shall close in a flood of glory And a new awakening light—

A light that justice shall kindle, A glory that right shall shed O'er the well-worn field of battle, Where injustice lies crushed and dead.

Not with the clashing sabre, Not with the cannon's roar, Not with the cannon's roar, Its victory comes to encoble The nation from shore to shore.

Its triumphs are won in silence As solemn as aucht can be; Its weapons are ballots, not bullets, Its armies are brave men free.

Hark I you can hear it coming ! Hark 1 you can near 15 commer 1 Prepare ye all for the fray 1 Stand firm in the ranks of duty And welcome the People's Day. --National Labor Tribune.

The Bible as it is Read.

At a time when Mark Twain's laughable effusions regarding "English as She is Taught" in the schools are attracting so much attention, the subjoined, from the Christian Union, showing an equal failure of Sabbath School pupils to mentally compass the instructions set before them, may also prove of interest:

"The following answers, which are not fictitious, but were actually given at written ex-aminations conducted by the British School Inaunations conducted by the British School In-spectors, of course touch the very extreme of absurdity, and yet I hesitate not to express my belief that, bad spelling aside, they might be paralleled in any large Sunday-School could the scholars be persuaded to be equally frank in displaying their ignorance: "Who was Meas ?"

in displaying their ignorance: "Who was Moses?" "He was an Egyptian. He lived in a hark maed of bulrushes, and he kept a golden carf, and worshipt braizen snakes, and he had nothin but gwahles and manner for forty years. He was kort by the air of his ed while ridin under a bow of a tree, and he was killed by his son Absion as he was hangin from the bow. His end was peace." "What do you know of the patriarch Abra-ham?"

ham?

He was the father of Lot, and had ten wives. "He was the father of LOC, and had ten wives. Wun was called Hismale, and tother Haygur. He kept wun at home, and turned tother into the desert, where she became a pillow of salt in the daytime and a pillow of fire at nite." "Write an account of the Good Samaritan." "A certain man went down from Jeriam to Jeriker, and he feld among thawns, and the thawns sprang up and choked him."

Massachusetts.

BOSTON .- A correspondent writes : "The exercises at Eagle Hall, 616 Washington street, on the afternoon of Sunday, Sept. 17th, were opened by Jacob Edson with a few well-timed remarks, followed by Dr. J. L. Paxson, C. M. A. Twitchell, David Brown, and several others. Spiritdelineations and tests were given through the mediumship of Mrs. M. A. French, of Washington, D. C., Miss Garner, Mrs. Hattie Demond, and David Brown, and psychometric readings by Mrs. Bruce and Dr. Martha Lyon.

In the evening remarks were made by Mr. Thos. Ros. coe, Dr. H. B. Storer, Mrs. M. W. Loslie, and Mr. Fernald; tests and psychometric readings by Dr. E. H. Mathews and Mr. T. Roscoe. A song was improvised and sung by Fred Heath, the blind medium. The interest throughout the day was increased by the Volunteer Quartette Choir."

New Hampshire.

HANCOOK .-- O. A. Whitaker writes: "It is many years since I began to hear of the wonderful things claimed for Spiritualism. I was young then, and the prospective view of this world was about all I was interested in. But now my shadow points eastward, Many of my early friends and relatives have passed away, and to-day I stand like an old tree on the hillside, waiting its turn to fall. Very naturally I have become more thoughtful as I have grown older, and from time to time I have given some attention to the various theological questions."

Our correspondent goes on to say that having disposed of certain dogmas of theology that had been instilled into his mind in youth, he is now looking for evidences of a future life, and as an aid desires the BANNER OF LIGHT sent to him.

Bhode Island.

NEWPORT .- John C. Peckham writes that he re cently attended a meeting in a church in Portsmouth, R. I., where, nearly filty years ago, he was a commu nicant and a welcome speaker, but where, after be coming a Spiritualist, he was not wanted and was not allowed to speak, since he then-to use a New Testa ment expression-belonged to " a sect that was everywhere spoken against." The contrast between the "gospel" he lately heard preached there and that which he has heard and believed in since he " left the flock " was to him very great.

Maine.

COBNIBH .- A correspondent writes that he is much interested in Spiritualism, and that in his belief many thereabout entertain a private conviction that its phenomenal revelations are true : " A good platform speaker and test-medium, such as Miss Hagan, Miss Barnicoat, Dr. Boscoe, or others of that order, would, I think, be well supported here by voluntary contributions."

The same correspondent writes : "Lake Sebago is very desirable location in Western Maine; the lake is about eleven miles long, and is enjoyable for boating and fishing; its pure air and beautiful scenery are also among the attractive characteristics of the spot."

doing God's will, and I was very sorrowful and sad for my errors. Now let every one examine themselves each and every day, to see where they have transgressed against God and before the world. One word more : all try and be united in your minister. If you see failings in him, stop and consider; is he not human like yourselves? Stand by him, be united, stay up his hands, that Israel may prevail. To the society and outside those of you who have bound yourselves to support the gospel, God will reward you for it; you never will be any the poorer for it. If you see any faults or failings in the church-members, live not on their failings. Bet them an example, teach them how to live. God will bless you for it, for God is no respecter of persons. All are his children who live just and holy lives, let their position be what it may, rich or poor.

"Christ came not into the world to call the righteous. but sinners to repentance. Follow the example that Jesus taught, and you will be safe at last. Remember the Sabbath day; meet at some place of worship according to the dictate of your own conscience. If any of you feel it is right to meet and converse about the return of the departed ones, all right, for here I am speaking to you. It is a glorious doctrine to believe. Not many years will pass away before it will be the ruling religion ; when that time comes, the lion and the amb will lie down together, and earth will learn war no more. Then Christ will reign on earth, and in every heart. Oh ! blessed thought ; oh ! happy day. All strive to live right, is the wish of your pastor. One word to the minister, and I close: Dear pastor, you who now preside over this church over which I isbored for many years, I wish you success, and the blessing of God rest upon you. 'Judge no one.' If you see any one in the broad road, try to bring him or her in the right way; speak kindly to them, for a kind word or ook will soften many a hard and stony heart. There is one thing that is hard to conquer, that is the tongue. Many will go to the minister with long stories. You must not side either way, 223

"It is hard telling who your friends are in the physical life, there is so much deception on earth. Be kind and cordial to all. Now if any believe in spiritreturn, cast them not off, but treat them kindly, for here I stand speaking to you now. I have seen both sides. Have a kind word for all, and a kind look or bow of the head, if nothing more. I close by wishing you all the blessings of God. May they rest upon your companion and children."

I thought this too good a sermon to lie in the pile of messages of Bister Nelson, when the church and pastor needed it so much, and knowing it would reach some of them if in the BANNER of LIGHT, I hoped you would find room for it, and I know the spirit will be pleased to have it reach all it can of his old friends and the church which he built up largely, and heid together with a strong will and intellect.

WARREN CHASE. Woroester, Mass., Sept. 20th, 1887.

New Publication.

JOE'S LUCK; or, A Boy's Adventures in Call-fornia. By Horatio Alger, Jr. 12mb, paper, pp. 223. New York; A. L. Burt.

An excellent book for boys, showing that labor and honesty, find their reward. The scenes, which are laid in the early days of the discovery of gold in California, introduce the various characters, good, had and indifferent; that led the way to the present presperity of that State, the contrasts being vividly forthydd and the lessens saught of much valid, fo pages about to enter the battle of life. Every chapter is bright, Constanting and full of incidents

Stat Hile State. OCTOBER 1, 1887.

Written for the Banner of Light. THE ANGEL'S SONG.

BY M. T. SHBLHAMER.

Sometimes I hear a murmur from beyond the mystlo door, A rhythmic, soothing music that thrills me o'er and o'er

As my heart faints into rapture, for I recognize the

Of dear familiar volces-sweet volces I have known. I strain my ears to listen as the sound comes stealing

Now swelling forth in triumph-a holy, matchless song; And I hear the words repeated : "Never more to walk alone,

on,

Safe in our Father's kingdom, knowing as we are known."

The door, on golden binges, forever outward swings, Revealing gleams and glimpses of heaven's imperial things,

And through its crystal portal sometimes doth gently stray

A path of light supernal, that floods my earthly way. Forever and forever Time's seasons come and go,

And Fate's eternal anthems of happiness or woe Fall on the heart of mortals in joy or sobbing pain, Till all the life is centred in that mystic, weird refrain.

But over every trial of Fate's most bitter stings, The song of Life triumphant in "Jubilate" rings. From angel choirs assembled to work in boly ways, And sing their sweetest pæans in God's divinest praise.

Death and its gloom are vanquished, the grave has lost its pall,

For Life Eternal waiteth exultantly for all, And through its doorway golden floats down the wel-

come strain : "Safe in our Father's kingdom, never to die again !"

free Thought.

An Explanation by Dr. Dean Clarke. To the Editor of the Banner of Light: My discussion with Mr. Colville is done, but, ac-

cording to parliamentary rules and the code of gentlemen, explanations are always in order, especially where there is misunderstanding or misrepresentation.

I wish to make the amende honorable to Mr. Colville by admitting that inadvertently I included physiology with "pathology and morbid anatomy," which be says, in the article I was reviewing, "are discon-tenanced by all true spiritual scientists," and I will add parenthetically, a knowledge of which is deemed by all truity scientific physicians even more indispen-sable to the healing art than of the normal functions of the human average

of the human system. In including physiology with the other branches of In including physiology with the other branches of medical science which came under his ban, I had in mind what I heard him say at our oral discussion, and which, as may be seen by the report in the BANNER of June 18th, the reporter gives (correctly, as mear as I remember.) in these words: "*Ho discarded* physiology, and said, 'Away with materialistic anatomy." If, now, Mr. Colville or his inspirers see the necessity of studying anatomy and physiology, I trust that ere long they will also see the propriety of a thorough knowi-edge of all branches of medical science, and will then discountenance the vagarles and absurdities of "Chris-tian Science," which, in the main, they have taught, is I can prove by his writings if I have not done so

as i can prove by his writings if 1 have not done so already. It is due to myself to say that with Mr. Colville or his spirit guides personally I have no quarrel or lil-will. I admire their maryelous powers of speech and their general erudition and good sense, but truth and principles are paramount to personal opinions or the-ories, and no one is so high as to be above crilicism when publicly teaching palpable error. But I have never, I believe, as Mr. Colville says, "gone out of his (my) way to criticise me (him) in pub-llo print." for I deem it my duty as a spiritual teacher, not only to teach the truth of nature as inspirationally given and obtained by careful study and research, but also to expose grave errors that masquerade in the name of "Spiritual Science," misleading the unlearned and unwary.

ers in this State ; although on account of his advanced age, he had for some time been obliged to rest from very active participation, yet he was always ready, with his advice and valuable suggestions, to ald in any spiritualistic work to be done. The dream of his life the past ten years, viz., the State Camp Meeting, did not take form during his entire life. May he now reap the reward of his life-long labors, and inspire from his spirit-home those yet left to carry forward the good

THOS. LEES.

October Magazines.

work he helped to initiate.

THE ATLANTIC MONTHLY .- This number opens with a singular "dual" sketch, entitled "An Unclos-eted Skeleton"; Helen Grey Cone contributes two poems under the general heading of "Two Moods of Failure," the second of which, on the review of the troops on Blackheath, is worthy to have been given forth from the pen of Macaulay or Scott-it is a versincation which any middle-aged reader can readily apply to his own life-battle, and is laden with a moral which is full of cheering consolation ; Oliver Wendell Holmes concludes in fitting fashion "Our Hundred Days in Europe," with an article (No. VIII. of the series,) in which amusement, pathos, and carnest thought are skillfully blended; Susan Fenimore Cooper writes interestingly in "A Second Glance Backward" of the great romancist of the Indians, whose name she bears; Percival Lowell contributes the second paper in "The Soul of the Far East," " language" being the particular theme at this time; "The Second Son" reaches Chap. XXXV., and "Paul Patoff" is contin ued ; the review of Schurz's" Life of Henry Clay " will be attentively read by all lovers of Kentucky's favorite statesman. The present issue also contains articles, poems, reviews, etc., not here specified, and will be found worthy of the proud name which the Atlantio has thus far sustained. Boston : Houghton

Mifflin & Co., publishers. THE MAGAZINE OF ART .-. "The Dreamers" is the subject of an exquisitely fine frontispiece, etched by Champollion from a painting by Albert Moore. The opening letter-press treats of "The Birmingham Corporation Museum and Art Gallery," illustrated with a view of the edifice, the interior of the picture-gallery and industrial hall, and engravings of some of its treasures. Following this is an interesting sketch of Nicolas Poussin, with engravings of three of his paintings. The second paper upon "Art Patrons" takes King Solomon for its subject. Several engravings illustrate the fourth number of the series on "Current Art," one of them, " A Christmas Carol," representing a pack of sporting dogs in winter, who, drawn from their kennel by the singing of a snow-bird, sit in vari-ous positions and with thoughtful expressions of features, gazing intently at the little songster, who, unmindful of the listeners, carols forth his notes to the glad day. Of the remaining contents, "French Furniture in Sixteenth Century," and "Sierra as a Cradle of Art,"are highly entertaining in text and illustra

THE AMERICAN MAGAZINE. - An ascent of the Mexican volcano, Popocatapetl, three thousand feet, higher than any Alpine peak, is described by A. H. Noll, with illustrative engravings. "American Exper-riences in China" is an interesting barrative of the crowded life of Peking and its vicinity. Details of the commencement in 1847, progress and completion of the Washington Monument, are given by Oscar Foote, illustrated with plans and views, a portrait of the philanthropist, W. W. Corcoran, the Vice President of the Association, serving as frontispiece. A romantic story of the Virginia Mountains, "The Twins of Weasel Branch," is contributed by Tobe Hodge. The growing intellectual scope of the young women of America is outlined by Anna B. McMahan, and other timely topics treated upon by various writers. Poems of marked excellence adorn its pages, of which "Mys terious Music of the Gulf Coast." " Doubt." and " Reb el or Loyalist," are worthy of special note. Am. Mag Co., New York.

tions. New York : Cassell & Co.

and obtained by careful study and research, but also to expose grave errors that maquerade in the effect of spiritual Science," misleading the unlearned and unwary.
When I heard in public, and saw in print, that Mr. Colville was teaching." All is mind, there is no matter to "; "false belief is all that causes disorder or pain "; and when I read in his brochures of "instructions to his classes": "Explain everything in mind, icer condescend to the admission that metaphyse. Icai methods pure and simple are not absolutely sufficient to meet every exigency, and vanquish all disconntenances magnetic treatment—the spirit'spirin for its subject "The Low Countries and the Rhine," with twelve illustrations. A capital character sketch in Southern negro dialect is "Ole Mammy Prissy," by Jesse C. Glasier-five illustrations. Two engravity is and when I heard and saw in print that that he discountenances magnetic treatment—the spirit'spirin all cleance," (!) then I feit called upon as a Spiritual Science." (!) then I feit called upon as a Spiritual Science." (!) then search, to repudiate such "Christian Science" absolutely incomends his last book to prove this assertion. Mr. Colville complains that I have "failed to com prehend the position taken" by himself and his instructions to his classes, in which he says at last book to prove this assertion. Well, I confess, that after hearing and reading his lectures and his instructions to his classes, in which he says at last book to prove. The Contury Co., New York.
Well, I confess, that after hearing and reading his lectures and his instructions to his classes, in which he says at last book to prove this assertion. Well, I confess, that after hearing and reading his lectures and his instructions to his classes, in which he says at last book to prove this assertion. Well, I confess, that after hearing and reading his lectures and his instructions to his classes, in which he apprint all sciences with a star hearting and reading his lest book to prove his s

well as spirits will surely appreciate the BANNER OF LIGHT in its heaven born mission to the children of O. PAYSON LONGLEY. earth. Thine for truth,

BANNER OF LIGHT.

Boston, Sept. 20th, 1887. ANDREW EVANS-ALBERT MESSENGER. From information given by the family of ANDREW EVANS, whose communication was published in the BANNEB OF LIGHT of July 2d, I can verify the truth of the statements he therein made.

ALBERT MESSENGER, whose message was given in the BANNER of Bept. 17th. was in this life a Spiritual ist, and passed on in the autumn of 1885, from his residence in this city. His widow, and others, attest to the truth of his message. WILLIAM G. WOOD. Providence, R. I., Sept. 19th, 1887.

AUSTIN RENT.

I find in BANNER OF LIGHT of Sept. 17th a commu nication from AUSTIN KENT, Stockholm, N. Y., given at the Circle through Miss Shelhamer. When I was a child, ton years of age, Mr. Kent was a frequent visit or at my father's house ; he was a crippled invalid, a great sufferer, and a man of advanced ideas. Many of the expressions of thought in the message sound familiar to me. Fraternally yours,

E. S. SPAULDING. 312 Nicollet Avenue, Minneapolis, Minn.

House Cleaning. The best thing ever produced for this and all kindred purposes is JAMES PYLE'S PEARLINE. It enables the housekeeper do the work more satisfactorily in less than half the usual time without the aid of soap, or anything else, and its great value in the Kitchen and Laundry is attracting wide-spread attention. Sold by Grocers everywhere, but beware of vile imitations with names that sound like Pearline.

Passed to Spirit-Life,

From his home in Norwich Town, Conn., Sept. 5th, 1887, Dr. Nicholas B. Hull, aged 67 years.

Dr. Nicholas B. Hull, aged 67 years. For many years he was a clair royant physician of remark-able powers, ever ready to do whatever he could to alleviato suffering without regard to meney or price. For months he cheertuily awaited the sumons to come up higher, and his sick-room truly seemed the abode of angels. By his special request Mrs. Barah A. Byrnes officiated at the fur-meral services, and Miss Kale Taber rendered appropriate musical selections. The services were very impressive. Mrs. Byrnes rendered glawing tributes to the life-work of the man who had left his tenement of clay for the higher solation presented by the Bpiritial Philosophy, when life, not death, appeared in our homes. MIRS, J. A. CHAPMAN. MRS. J. A. CHAPMAN.

From Groton, July 3d, Mr. Henry Warner, aged 45 years, From Groton, July 20, Jr. Henry warner, aged 53 years, He was one of the first members of our Association, and one of the family who pioneered the cause of Spiritualism in Groton and vicinity, where free meetings were beid every Sunday for a number of years. He was called away sud-denly, and we now feel that it is well with him. One sister only of the household band remains. Blay the dear ones cheer her in parting with the bruther with whom she has so long lived, and guide her until she rejoins the loved ones in that happier home of the spirit. MARY L. FRENCH.

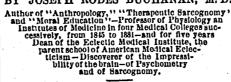
From Holliston, Mass., Sept. 14th, John Farquhar, aged

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

Call for a Convention of Indiana Spiritualists Call for a Convention of Indiana Spiritualists, Pursuant to a general request, it has been arranged that a Convention of biritualists shall be held in Westerfield Hail, Anderson, Ind., Nov. 3d, 4th, 5th and 6th, 1837, to organize a State Association of biritualists. Mr. and Mrs. G. W. Kates have been engaged to locture and give tests, and it ossist in the organization. Other speakers and mediums will be present. A large at-tendance is expected, and a good time assured. Pipecial hotel and railroad takes will be arranged. Address all correspondence to J. W. WESTENFIELD. Anderson, Ind.

The Leavenworth County Spiritual Association Will hold its Semi-Annual Meeting at the residence of 7 O. Deuel, one and a haif mileseast of Fairmount, Oct. 7 Bith, Sth and 10th, 1887. ANGELIA DEUEL, Scoretary. Fairmount, Kan.

MANUAL **PSYCHOMETRY:** THE DAWN OF A NEW CIVILIZATION. BY JOSEPH RODES BUCHANAN, M. D.



Miscellaneous. THE

N. D.C. AXE and TRUE KEY-STONE A FOUR-PAGE WEEKLY JOURNAL, especially do-voted to the Development of Medium-hip, and official organ of The National Developing Circle. Terms of subscription, \$1,60 per annum, which includes a year's certificate of membership in the N. D. C.

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SPHINX.

A NTI-MATERIALINTISCHE MONATSSCHRIFT für die wissenschaftliche Untersuchung der "mys-tischen" und "magischen" Thatsachen, mit Beiträgen Barrett und du Prei, Alf. Russ. Wallace, der Professoren Barrett und duber, Alf. Russ. Wallace, der Professoren Barsett und duber, Schleiden. Bubscription: §1,75 for six months, §3,50 per annum. Biesers. COLLBY & RICH, 9 Bosworth street, Hoston, Mass., will receive subscriptions and forward the auto the publisher.

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THE

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TO THE

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named

8

"MY PETS."

A bouncing giri, healthy and happy, sits among hor An-gola cats and kittens, on the steps of a French cottage, around which grape vines gracefully climb. She fondly embraces one of her poit, and her countenance in sweet elo-quence bespeaks a heart krimful of the dawning of mater-nal love. Painted by L. Perrault. Engraved on steel by J. A. J. Wlicox. Size of sheet, 22x28 inckes.

""AN ARMFUL."

This charming picture represents a little girl in a barn of rustic architecture, where the cool shadows contrast pleasantly with the hot sumbine in the background around the farmhouse and yard. The herole child is trying to carry off more of the old cat's young than she can well manage, while the other kittens frolle in hay and apples at her feet. The mother, in cloquently pleading attitude, is putting in a decided but dignified protest against the ab-duction. It is a very rainhated and piccasing gem of art, finely engraved on steel by F. T. Stuart, from a painting by V. L. Knous, an eminent German artist. Size of sheet, ziz23 inches.

"NEARER, MY GOD, TO THEE."

Painted by Joseph John, and engraved on steel by J. R. Rice. Bise of shoet, 22x23 inches; ongraved surface, 16x21 inches.

"LIFE'S MORNING AND EVENING."

"THE ORPHANS' RESCUE."

Inter in the oute anticled," and discouncedances the transmits the effluvia of the doctor to the body of the patient, and is a physical process, often transmitting disease as well as health"; and in councetion with this read what he said in Facts Magazine, over a year ago, as follows: "As to animal megnetism, we claim that all healing power is spirituat. If magnetism is employed as a therapeutical agent, what is magnetism is only over a symplexical power?" and, further, when I obey his "modest" request and turn to his last book and on page 190 read: "When a humor is thrust back into the body not ministered, would assist in bringing the body not ministered, would assist in bringing the humors to the surface"; after struggling through a maze of what seems to me self-stuilification and contradiction. I am in " confusion confounded " as to Mr. Colville's position 1 I am too obtuse to see through a labyrinth straight. A word more as to the challenge, and I am done. Rarly last spring I met Mr. Colville a discussion with some one (alidding to a debate with Bro. A. A. Wheelook). I should very much like to hold a public discussion with you." I assured him of my willingness, and we mutually agreed to discuss Metaphysics and when we mutually agreed to discuss Metaphysics and Wind-Cure, and in compliance with his request I framed a resolution which we had published in the BANNER. I will swear to this statement. The one who first proposes a debate is generally regarded the challenger.

Obsequies of Dr. A. Underhill.

A brave spiritualistic pioneer passed to spirit-life when Dr. Underhill, of Akron, O., experienced the change called death; In speaking of the event The Akron Beacon of Sept. 12th said:

"The attendance at the funeral of the late Dr. Abel "The attendance at the funeral of the late Dr. Acei Underhill yesterday, at his former residence on North Hill, was one of the largest in this section of the coun-try fer some lime. He was known throughout Ohio as an advanced thinker and a leading Spiritualist. The life of him who had passed into the spirit-world was that of an even and at all times a well tempered man. ... At the date of his death, which resulted from old age, he was nearly eighty-four years. The Doctor was born of Quaker parents in Duchess County, N. Y. When educated as a physician he afterwards removed to Massillon, O.

When educated as a physician Be alterwatus to Massilion, O. In 1865 he became dissatisfied with the school of medicine to which he had given his attention, and in-terested himself in the water cure, schleving some re-markable results. Leaving Madison the Doctor located in Cleveland, and formed the acquaintance of John W. Gray, editor of the *Plain Decuer*, at whose death he removed to this city in 1863.

1

of the *Plain Dealer*, at whose death he removed to this city in 1863. In 1848, satisfied with the results obtained, he be-came a firm believer and ardent advocate of the 'new theory! Bpiritualism, and from that time, 'Under-hill's Grove' became known as a general meeting place; the last public meeting being held in July. In 1868 the doctor wedded in Quaker coremony Miss Electa Banford of Hudson, O.; sanotion to this union of thearts was given by the presence of Gen. Lacins V. Bierce, then a Justice of the Peace. Mrs. Underhill, a son, Clarence, and an adopted daughter, survive him."

The funeral services were conducted by Mrs. F: O. Hyzer of Battimore, now sojourning at Ravenna, Q., the choir commencing by singing "We are going to a land more fair." (The funeral address, from such a distinguished speaker as Mrs. H., claimed the very closest attention of the large andience, and was a beautiful exposition of the Spiritual Philosophy, and marvelous in bloquence: to give a synopsis of which, and not report her words in their entirety, would mar the beauty and be unjust to her control as well as herself.

presence of Spirite Dr. Underhill John W. Gray, and sorvice and its meshinking seat and derotion in Dr. Underhill will be missed from and by the work of the truths of our glorious Spiritual Philoso-Dr. Underhill will be missed from and by the work of the truths of our glorious Spiritual Philoso-Dr. Underhill will be missed from and by the work of the time will come when mortals as aMan Hyzeriat the alose of the exercises told of the

"How the Persians Live" is the subject of an interesting illustrated article by Wolf Von Schlerbrand. Harriet Prescott Spofford contributes a story of Boston, "Uncle Mason's Money," and Wm. Westall "New Light on an Old Mystery." "A French Marriage," "Milon an Old Mystery." lionaires of the Pacific Coast" (portraits), and "Hurricane Island "(illustrated) are among the remaining contents, all of which are excellent. New York : Schlight & Field Co.

THE QUIVER .- A charming illustration of "The Children's Harvest Festival" forms an attractive frontispiece. Pythagoras is the subject of this num-ber of the series of "The Sages of All Ages." G.S. Reancy suggests the advisability of establishing a daily play-hour for children within doors, in order to protect them from the untoward influence of city

streets. New chapters of the two serial stories are given, and a variety of humanitarian topics treated upon. New York : Cassell & Co.

OUB LITTLE ONES .- "What the Old Hen Said," is told in a couple of verses by Geo. Cooper, and the frontispiece represents the hen in the act of saying it. Following, "Benny Blake's Troubles" are related ; a "Farewell to Summer" is given, and a score of pleasing sketches in prose and verse, with bright pictures in profusion, fill the remaining pages. Boston: Russell Pub. Co., 36 Bromfield street.

THE HORTICULTURAL ABT JOURNAL (for September) contains several fine pictures of Fall flowers, and gives much information of a practical nature. Its October issue will contain a full report of the twentyfirst session of the American Pomological Society, held this year in Boston. Stecher Lithograph Company, Rochester, N. Y., publishers.

Verifications of Spirit-Messages. HARBIET MARIA LONGLEY.

In the Message Department of the BANNER OF LIGHT, Sept. 17th, 1887, I am pleased to find a communication from my "spirit-wife," HABRIET MARIA LONGLEY, and although at different times since her transition to spirit-life-more than twelve years ago-I have received messages of cheer and encouragement from her, through the augel-chosen and richly-gifted medium. Miss Shelhamer, at the Banner of Light Circle Room, I cannot delay publicly recognizing this message as entirely truthful.

My judgment may be faulty, but it has for a long time seemed to me that the Message Department of the BANNER, was not fully appreciated by its thousands of readers, or even by the many who, through it. have had undoubted evidence that their spiritfriends actively continue their life-work, and are now anxious that their friends in earth-life should know of the world of light hidden from mortal view by "only a thin yell between."

The fact that our loved ones who have left their mortal forms can voice to us their love and the deep interest they have in our welfare here, has for many years been by me jostally accepted, and to me has proved a blessing priceless beyond compare.

And now, while thankful for every manifestation from the dear ones in the "life beyond," let me say, God bless the dear BANNER OF LIGHT for its Message Department; and, more than all, for its long

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the varies analies of opinion to which correspondences give atterance. May We do not read anonymous letters and communica-tions. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot un-dertake to return or preserve manuscripts that are not uned. When newspapers are forwarded which contain mat-ter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for perusal. Notices of Spiritualist Meedings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

Banner of Fight.

BOSTON, SATURDAY, OCTOBER 1, 1887.

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By Basiness Lotters must be addressed to ISAAC B. RICH, Hanuer of Light Publishing House, Boston, Mass. All other letters and communications must be forwarded to LUTIER (OLBY, Private letters should invariably be marked "Personal" on the envelope.

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

The Interests of Labor and Capital.

The discourse given through the organism of Mrs. Richmond and printed in last week's issue of the BANNER, on the tendency in this country to a rapid subjection to the spirit of monopoly, deserves the most reflective perusal by all readers. Rightly was it said by the controlling intelligences that the fast developing that he must be on the alert if the nation is to problem of our time is that which involves the contralization of power, to overcome which was the ruling thought in the foundation of this government. The framers of our Constitution certainly meant to guarantee to all citizens equal opportunities. The idea was upperstrain the strong, and, as is well stated in the discourse, to prevent centralization by the elevation and cultivation of the individual. But it is not from the development of the individual self that the peril springs; it is rather from the growing tyranny of individualism. It is this tendency which is to be regretted, since it can become as tyrannical as the most rigid caste itself. The culture of the individual is the improvement of the aggregate units of a population.

It is not capital that is oppressive and tyrannical ; it is the selfish and ambitious individual wielding it. The wrong done by capital to labor is done through the agency of unchecked idualism : and it is aggressive just in proportion as it is unchecked; it dominates through the control of a combination, oftener a conspiracy of individuals. The desired limit for the growth of the individual is menaced and invaded by this combination, and the protection of the unit in population is lost. The individual is represented by his industry, by what he actually performs and produces. That of course signifies intelligence. But capital is an Inert and unintelligent mass, and becomes a hindrance rather than a help, when it is employed, not in developing the individual, but in driving him to the wall. When such control of capital becomes selfish, then it is a fee to individual freedom and consequently to individual development and growth; it enslaves all' intelligence but that which resides in selfishness; it smothers aspiration in single cases. setting up in the place of it a cold and barren power in whose rays the better elements of manhood and citizenship refuse to flourish and fructify. The working-man's most serious trouble is from the almost ruthless pressure of capital in selfish and ambitious hands, making it in practice a sort of financial inquisition. It is against this pressure that labor is raising its voice of protest. Capital is aggressive because it is unchecked by just and righteous laws. The real tyranny consists in unrestrained, unspiritual individualism: The competition of production is the right of all alike, and not of the strong few against the weak many. The principle holds as good for political as for productive ends. The centralization of power robs it of its diffusive benefits for the largest number. The comment offered in this remarkable discourse on the too rapid development of our vastly extended country, in consequence of which the lines of civilization have been sent further away from the lines of production. merits much more than ordinary consideration from the fact that it regards the growth of the country from something more than a material plane, and looks to its progress from a higher than a selfish level. It can undoubtedly be shown to be a historical fact with us that we have prospered at a too heavy cost of our real prosperity. We certainly have, and it will have to be so admitted, if, instead of providing all possible protection and encouragement for the individual, we have ambitiously and selfishly fostered a new tyranny called individualism; if we have established in our midst the power of a financial inquisition that tends to force free labor more and more into bondage to itself; that transfers property made by steady industry into stronger hands, by the mysterious processes of taxation, corporate or combined as they may be; that practically prohibits competition by legislating all real competitors out of existence. There is a morality underneath all that they possess no more divine attributes next week. which it is fatal to refuse to recognize and than belong to articles of a moral stamp that obey. The moral code cannot be spurned un- are to be read in the Sunday newspapers. der any circumstances. And it teaches the Aside from the preaching itself, it is all form single lesson that it is accumulated wealth, not | and coremony; capable of being transmuted

den of taxation, especially in a country where the cause of the individual is professedly made uppermost. Tax capital instead of labor, or at all events lighten the load for the latter by laying more of it upon the former. By more than one comprehensive and clear mind is it held that the income tax is the only right one because it is levied on what is already accumulated for use.

The language of the spirits is, that there should be a tax placed on the aggregated power of wealth, but none placed on the hand of toil: then the ability to accumulate and aggregate a large surplus in capital, whether money or easy for a man to become a millionaire. There should be no tax on the land which the farmer cullicates. His home should be exempt from taxation. Homes are the salvation of the country. The man who tolls should be exempt from the tax collector. Then it is advised further that the aggregation of capital beyond a certain limit in any man's hands should be pre-

vented by law, so that it shall not be possible for any combination of individuals to take advantage of the wants of the people or to keep the honest producer from the reward of his labor. The existing troubles are attributable to the thoughtlessness and lack of knowledge on the part of the people. The power of capital should be limited by taxing capital instead possessors, and never to tax labor at all. The last things to tax are the cottage of the poor man and the results of his daily toil. The intelligence of the people should be equal

to the solution of any question in which they are interested. When the people are aroused. there will be a moral force in them to compel an agreement between capital and labor. Let | sions. one man's time count for as much as another's; let labor offset capital : and let the accumulated value be shared. The strike for higher wages is a warning to capital to divide the increased profits with labor, and not to absorb all the increase. Then the laborer will have the same kind of interest in the business that the capitalist has, and this will add value to the investment. This practice is being pursued more and more widely abroad, and must become universal. Humanity is more than dollars. The surest remedy for human selfishness is the elevation of the masses. The object of the law should be the protection of the weak. but not to provide for the idler or the vagabond. The man who has inherited a fortune, but does nothing, fails of his duty in the common elevation of mankind; but if he does something with his wealth that tends to benefit the

poor and to uplift those around him, he is a public benefactor. Of course these things are not to be attained all at once. The laboring man in this country is slowly but surely rising to the consciousness be preserved in its integrity. It belongs to every man's inheritance to vote as his intelligence and conscience dictate. Let no one think anything is to be gained by violence. The thing to do is to convince the monopolist that the interests of the people are his interclass in this country ; we cannot afford to make the bonds so heavy that revolution will necessarily follow. This is the one imminent political question of the hour, and every man's party should be that which represents the interests of humanity, which are always the interests of the people. Capital and labor are indissolubly bound together, and must cooperate only for the elevation of labor. The great interests of humanity require that the undue accumulation of capital shall be checked, and that it

terests of one to encroach upon those of an-

read in the Sunday newspapers; impressive and inclining to profitable reflection, perhaps, but no more so than column after column of the same Sunday publication. It is but a screen of prejudice, the growth of habit and the outcome of tradition, that separates the two forms of Sunday teaching; and if one form carries with it a restfulness and recreation

which the other does not, besides being free from the yoke which pulpit preaching habitually seeks to fit to every one's neok, then that must assuredly be the one which it is most profitable for the people at large to accept and adopt. And they will do it, too, in spite of all property, would become a public benefit. The the ministers threaten; in fact, the more the aim should be to make it difficult rather than latter threaten, the less attention is paid to them and the less influence they wield.

The Great Preliminary!

Alluding to the eagerness with which the provincial English papers ignorantly snap at the Preliminary of the Seybert Commission as a sort of death potion to be administered to all disposed to favor Spiritualism, London Light, in its latest edition, says truly:

"On the other side, the side of knowledge, it is not too much to say that the Seybert Commission's report is unworthy of serious attention, and could be pulverized in detail with the same case as Mr. C. C. Massey has dealt with it in respect to Zöllner."

The same paper, in its leading editorial, reviews the position assumed by the Commisof the land that is occupied and worked by the sion toward phenomena occurring in the presence of Margaret Fox Kane, contrasting it with facts testified to in the early days of Spiritualism, by Geo. Ripley, of the New York Tribune. and more recently by the personal experience of the writer, all of which tends to show the utter superficiality of the Commissioners' proceedings and the impotence of their conclu-

> "The Preliminary Report," remarks this article. "is to the last degree crude and misleading. . Close attention to it establishes in our mind the conviction that it could be torn to shreds if it were at all worth while to do so.'

Truth Always in Motion.

Well says the Christian Examiner regarding the respective attitudes of the old and new schools of "evangelical" thought, that "the new theology cannot pause where it is, nor is it possible to see why it is desirable that it should." And the Christian Register adds: 'Truth is always in motion ; and it is necessary for thought to keep in motion if it is to keep up with it. It has been the mistake of the church to strain after fixed and rigid elements. Theology has been timid and weak-eyed, afraid to expose its sight to the light of to-day. All systems of theology are but attempts to formulate truth. As such, they must be prepared. while holding firmly to all that is true in the revelations of the past. to accept and embody the fresh revelations which are made to the soul of man. We cannot think for a moment that the new theology has attained all the truth there is, but, it is just as true that the old cannot pause where it is. If it does it will certainly go to pieces. Immobility in thought does not mean permanence, but decay." These are timely reflections, as well as sound ones well expressed.

"Died of Professional Courtesy."

"I saw at once," said a physician who had been called in consultation, "that Dr. Pellet's diagnosis tras wrong; but as he was in charge of the case of course it would n't do for me to interfore." "Did the patient die ?" "Oh, yes; died of 'professional courtesy'-a very common and fatal disease."-Harper's Batar.

The above professedly humorous sketch from the Bazar is, we believe, true to life. We are confident that it really diagnoses what is indeed "a very common and fatal disease," and that shall become impossible for the individual in- many good and true men and women and many treasured children have been allowed to of the people to the meaning of their own highother. Unless this whole question receive fair pass from the scenes of earth that harmony in sounding declarations will seem one of the consideration and be rightly adjusted, there is the medical ranks might be preserved! The greatest puzzles of human history. And though the country are anxious to have them exert hardest part of this case-i. e., that death shall come to the patient in order that the doctors shall have no quarrel-is, however, that these same "professionally courteous" medicos have succeeded in many States in this Union (and are trying to do the same thing in others) in securing the passage of statutes forcing the people to employ them, wil ye nil ye, and making a criminal in the eye of the law of any person, however honest and respectable, who shall presume to cure those whom they have "professionally " agreed must die.

"Christianising the Constitution."

MB. EDITOB : Your interesting quotations and remarks under this heading in a recent BAN-NER OF LIGHT are very suggestive of the marked distinction between a Spiritualist (in the philosophical meaning of the term) and a religionist of the popular sort, or between real Spiritualism and the current systems of religion. The partisans and exponents of the latter, as illustrated in many instances, and notably by the quoted utterances of the pastor of Parkstreet Church in Boston, lay great stress upon words, formulas, or the more externals of life. as if these were the all-important things-the sine qua non of existence. They insist that the words "God," "Christ," "Christianity," etc., must be incorporated into the organic basis of our government, else it is a Godless, irreligious, or at least a non-religious and non-Christian institution. Nothing could more clearly show the utterly superficial character of the religious conceptions of this class of our fellow-citizens. Words, names, cant phrases, stand with them in stead of the real things, the inner substance, the eternal verities which should be signified.

The true Spiritualist, on the contrary, looks beyond the words to the things signified-beyond the letter to the spirit-beyond cant phrases and verbal professions to the real meaning, the essential verities which are or should be implied. To the Spiritualist the words "God." "Christ" and "Christianity," if adopted into his working vocabulary (as they may properly be, in their higher significance). are inseparable from and in part synonymous with the principles of justice, humanity and fraternity. "God" is but another name for the Infinite Father-Spirit, one of whose acknowledged attributes is impartial justice. "Christ" is the divine human, or perfected humanity; and "Christianity" at least includes the idea of universal Brotherhood. In so far. then, as the Constitution of the United States recognizes and seeks to promote and establish any of these principles, the Spiritualist sees that, to that extent, it already in essence recognizes God, Christ and Christianity; and there is no need of incorporating the mere words into its preamble.

Now the preamble explicitly declares that the purposes of the instrument are "to form a more perfect union" (not of States, merely, but of "the people"), "establish justice, insure domestic tranquility, ... promote the general welfare and secure the blessings of liberty to ourselves and our posterity." Surely no one can question that "union," "justice," "domestic tranquility " (or peace), " the general welfare," and "the blessings of liberty," are divine, Godlike, Christlike elements, and, so far as they go, synonymous with Christianity in its best sense. In fact, God, in the element of justice, and Christ or Christianity in the potency of union, peace, universal welfare and liberty. are and have been in the Constitution from the start. To have had them there in name would have been of no real advantage.

The great lack has been, and is yet, that these principles or elements have been to only an imperfect degree incorporated into the understandings and hearts of the people. For nearly eighty years after the adoption of this Constitution, the great majority of "the people" strangely did not see that "justice" required the abolition of the most galling system of slavery that the sun ever shone upon-they did not imagine that" the blessings of liberty" were to be secured to "the people" of African as well as of European descent-they were singularly blind to the fact that "a more perfect union," with domestic tranquility and the general welfare, could only be promoted by a just recognition of the equal rights of all, as set forth in the Declaration of Independence. A few years hence and this stupendous blindness an immense forward step has been taken within the past few years in practically incorporating more of justice, liberty and fraternitythat is, more of the true God and Christianity -into the Constitution by amendments abolishing slavery and establishing general manhood suffrage; yet the flagrant injustice still remains (in the hearts and practice of the great majority of "the [male] people," though not in the letter of the Constitution) of denying to one-half of "the people" (and that the better and larger half, if the solecism may be excused)-the female half-any participation in the government by the exercise of suffrage 1 Verily there is great need of a recognition, in the minds and hearts of the people, of even as much of the God of justice and the Christ of fraternity as are to be found in the Constitutioni There is also an undoubted need of a still further evolution of the avowed beneficent purposes named in the preamble of the Constitution-that is, "the promotion of the general welfare," in the directions suggested by the Christian Union, namely, by developing 'the conception of the State as an industrial organization, protecting its individual members from the wrong-doing of others, but recognizing also the brotherhood of humanity and combining its forces in those forms of industry which experience shows it can best perform as a community for itself"; and, more than this, "a still higher conception of the State as a great educative institution, a preparatory school, in which every man has his work to do-not merely to feed and clothe his brother man, but to bless him with a higher education and a nobler life." All this is really and legitimately involved in the avowed purposes of our Constitution as it stands, though doubtless additional "amendments" may be required to practically express these conceptions. But should they ever be realized, can any one deny that a vast amount of the best kind of religion-of "God" and "Christiani ty" in their best significance-will have been incorporated into our government, even though these names should nowhere be mentioned in the Constitution? Only superficial persons will be sticklers about names. Will our ecclesiastical friends work for this real introduction of God and Christ into the national Constitution? We shall see. There is one, and but one, avowed purpose set forth in the preamble to the United States Constitution that is not really religious, or that can be called anti-Christian in any sense. That is found in the words, "provide for the common defense." On this clause rest the War and Navy Departments of our government and all their belongings. That this feature of the Constitution, and all that has been and is being done to carry it out, is contrary to the spirit and teachings of him who said, "Resist not evil, ... love your enemies," etc., needs no argument to show. Whether this part of the Ohristian doctrine, is , practicable and wise, or an reacting the real and an energy of the second second second second second second second second second second

gue. I only wish to ask : Do our ecclesiastical friends, who are so urgent for the recognition of God and Christ and Christianity in the Constitution, object to this "Godless" feature of that instrument? Are they moving to have this glaringly anti-Christian purpose stricken out, and to have the War and Navy Departments abolished ?.. If so, I have not heard of it. If not, what can be said of their consistency or their perspicacity? Yours for the right, A. E. NEWTON. Arlington, Mass.

Testimony from the Times.

A number of accounts of events evidently of a spiritual nature, and going far to substantiate the truths of Modern Spiritualism, though no intimation of the kind is given by the writers, have lately appeared in the Chicago Times, the most notable of which it reprints from a Tennessee paper, the Fayetteville Obeerver. The case, though by no means an isolated one, is described substantially as follows :

About the 1st of February of the current year Miss Della Street of Giles County, Tenn., informed her par-ents that on the 27th of March following, at four o'clock in the afternoon, she would be taken violently ill; that she would grow worse until the following day at nine o'clock P. M., at which time she would die and remain in a state of death for twenty-five minutes, and that during the period of suspended animation she would visit "that house not made with hands, eternal in the heavens." She asked her father not to send for doctors, as human instrumentality could not prevent her journey, and also told him not to be alarmed, declaring with implicit confidence that, at the expiration of twenty-five minutes, her mortal and immortal natures would relinite.

On the arrival of the day on which she announced she would be taken ill she evinced great solicitude. inquiring hourly as to her condition, and continued to admonish her parents not to be alarmed. At four o'clock precisely the young lady was prostrated with sickness and pains. 'Despite her entreatles the father sent for skilled physicians, who vainly administered their most potent remedies, and at nine o'clock on the 28th, the day and hour predicted, they pronounced life extinct. The sickness and death occurred as she had predicted, and in time so did the resuscitation, Remembering the declaration that she would return to life, the father looked at the clock, and lol the pendulum had ceased to vibrate, and the old timeplece that had for years faithfully tolled off the hours had stopped while upon the stroke of nine! When the girl returned to consciousness the clock started of its own accord, finished striking the hour, and has run since without interruption. By reference to the watch of one of the doctors it was found that she had been what as they supposed dead, but which actually was a condition of profound entrancement, twentyfive minutes.

After the return of animation she could not speak, and indicated by signs that writing material was wanted, which was provided, and she wrote an account of her experience, which, says the Observer, "is clothed in the most elegant and chaste language, and describes a country more glorious than any upon which the feet of fancy have over trod, and bears the impress of a superior mind. There are coincidences connected with this case that challenge attention and show there was a power greater than the finite involved."

She says that while in "the home of the blest " she was asked by a woman to write, after returning to earth, to her great-granddaughter, Mrs. Annie B. Shelton of Kinterbish, Sumter County, Ala., and tell her how anxiously her great-granddame awaited her coming. Our informant is not positive as to the correctness of these names, but thinks that of the old lady was Mrs. Annie Belmont, who said she had been lead ninety-five years. By writing to the address the girl gave, it was learned that a woman of that name had died in that place in 1772, and that she had a great-granddaughter resident there.

The statements given above are said to be established by unimpeachable witnesses.

There is an Evangelical Alliance in the United States. Why should there not be a Spiritualist Alliance? The Spiritualists of this country are estimated at figures among the millions, including young and old-many still in the church, and many more outside of the church. We have such an Alliance, with headquarters in the city of New York : but the local managers are not as active as we wish they were. while the great body of Spiritualists all over themselves to increase the membership, and thus in time have branches established all over the country. It is high time this grand movement was put into practical operation, for many cogent reasons, and the BANNER will do all that lies in its power to make it a success. MRS. M. E. WILLIAMS, the well known medium for materialization in New York, has returned to her home after an absence of two months, which, with her daughter, Miss Gertrude, she passed at Bay Side, Long Island, We are pleased to learn that this period of rest has enabled her to regain her health, and that she is again able to enter upon her public work. In obedience to the request of Spirit Holland, (her chief cabinet control.) she will for the future limit her public séauces to two each week, which will be given on Thursday evenings and Saturday afternoons. 13 Hon. Warren Chase has returned from the camp-meetings, and reports to us that he expects to go West in March, to remain a year or more, probably in St. Louis. Our friends in New England should keep him employed during the fall and winter, as he is the oldest and one of the ablest speakers we have in the field, and gives great satisfaction where he speaks, We would also call attention to the books of which he is author, to be found in our lists, and we understand he is preparing another-a history of his forty years on the spiritual rostrum, a period which closed with the present year.

OCTOBER 1, 1887.

danger of another civil conflict.

Preaching against Teaching.

Mr. Evangelist Moody is reported to have said recently, the subject of Sunday newspapers having been brought up, that after a man had once read a Sunday newspaper you could not drive a sermon into his head with a sledgehammer ! Now this certainly indicates two things : that sermons require to be and actually are driven into people, and that the reading of a Sunday newspaper makes the attempt to force them in useless, because it leaves no vacancy of head, heart or conscience to be filled. We must confess our surprise to hear a confession of this sort from so advanced an evan gelist as Mr. Moody. It is quite apparent that he believes in the heroic method of getting orthodox sermons into people; that, whether the listeners are or are not particularly indurated and resistant, there are times when sermons are of no effect, and there are sermons that need violent methods to give them move-

ment and headway. But the admission in favor of the Sunday newspaper seems a greater one than the other. It amounts practically to this, that the Sunday newspaper renders the sermon wholly unnecessary by filling the room which the latter has all along assumed to occupy. This is certainly implied by Mr. Moody's very candid observation, if anything is.

If, then, the Sunday newspaper fills the bill, as the saying is, why be at this expense of rearing costly churches and sustaining high-priced pulpits? Why not do the needed preaching through the press on Sunday altogether? We put the question in all seriousness, what is the use in carrying on this enormously expensive business in churches, including the public remission of their just taxes, when a mere handful of our population, comparatively speaking, frequent them on Sundays, and when it is notorious that the great majority of non-attendants have recourse to the columns of the Sunday newspapers instead? The fact being concoded, as it certainly must be, that vastly more people read the Sunday newspapers than go to church, and that all, or very nearly all of those who do go to church are Sunday newspaper readers also-what is the sense in this continued hammering of the preachers at the Sunday

papers, which command by far the larger audience and influence, and address themselves especially to those whose votes are potent at any time to withdraw the existing exemption from taxation from privileged church property. In our judgment it is high time that these de

nouncers of others who do not do just as they do should come down and take a roost nearer. the ground. Their very confession that their | City on the 15th inst. At the funeral service Sunday sermons do not necessarily go where an address was delivered by Mrs. M. W. Goodthey are sont, is enough to convince any one

A GOOD IDEA.-It is announced in the public prints that a "waterways" convention will be held at Peoria. Ill., on the 14th of October, to urge the construction of a national ship canal between Chicago and the Mississippi, thus connecting the latter with Lake Michigan. In case of trouble with Canada or England this would enable our Government to send vessels through the great lakes, England holding the St. Lawrence, the eastern end of the great chain. It would beside be an immense advantage for the commercial development of the territory west of the Mississippi River.

A private letter from Oleveland informs us that there is a lively interest in all spiritual affairs in that city, even among the most orthodox; "and it seems," adds our correspondent, that the spiritual millennium is nearly at hand, so eager are the denominationalists to learn of the great truths taught and demonstrated by Modern Spiritualism." The writer also has a good word for the BANNER OF LIGHT, and hopes it will increase in circulation all over the world, thus spreading the Gospel of Truth among the hungering millions.

Mrs. Minnie Brown, who has favored the Spiritualist Society of Baltimore, Md., with her services as a medium the past three years, having changed her place of residence to Philadelphia, was, on the eve of her departure, presented with a valuable gift by the Society, as a token of the estimation in which she was held by its members. An appropriate letter accompanied the gift, which we shall print next week.

EF Spiritualists in England have placed before them in the columns of Light the list of Camp-Meetings prepared and published by the BANNER during the season just closed, with comment upon the gatherings as "a very strong feature in American Spiritualism "-brief notices of a few of the leading ones being given.

HT Mrs. Elizabeth Kirk ascended to the higher life from her residence in New York win, a brief abstract of which we shall publish

THE SPIRITUAL FRATERNITY SOCIETY WILL commence public services for the season at the First Spiritual Temple, Newbury and Exeter

"THE TWO WOBLDS" is to be the name of a new paper which it is proposed to publish in Manchester, Eng., a prospectus of which has recently been issued. Its appearance depends upon the securing of a guarantee fund of fifteen hundred pounds. Intimations are given that if the paper appears, Mrs. Emma Hardinge Britten may be its editor.

MBS. E. A. WELLS has returned to New York City from the Western Camp-Meetings and is now holding seances for form-manifestations at 822 6th Avenue, on Tuesday and Friday evenings. A pleasant letter concerning her Western work is received from Prof. J. S. Loveland and will appear next week.

Horatio L. Tryon, 585 De Kalb Avenue, Brooklyn, N. Y., writes us Aug. 29th that he is constrained to acknowledge as correct in details and truly characteristic, the communication from WILLIAM K. LEWIS, printed in the BANNEB Message Department, Aug. 20th.

We shall print next week an article from G. F. Whitney, M. D., of Oleveland, and certain "Notes by Dr. Wells," bearing on the value and diversity of Mr. W. S. Bowley's medium-- Lat a destruction brandwidden ship, etc.

Dr. Henry Rogers and wife, the wonderful mediums for spirit painting, arrived at San Brancisco recently.

ST Attention is called to the announcement struggling industry, that should bear the bur- | into good effects, but not more so than what is | streets, Boston, on Sunday, Oct. 2d, at 2:45 P. M. | otherwise, it is not my present purpose to ar- | made by G. T. Albro, on our seventh page. 3 2 3 4 1 ar wordt es bas miet briefinget un frid al 10 fill.

OCTOBER 1, 1887.

The Harvest Moon Festival

Will be observed at Onset Bay Camp Ground Oct. 1st and 2d.

The speakers for the occasion will be Miss M. T. Shelhamer, Mrs. Ida P. A. Whitlook, Dr. A. H. Richardson and others.

The Ladies' Industrial Union will hold a Fair-speaking also in order-on Saturday. Supper and dance in the evening.

A mediums' meeting will also be held on Saturday.

On Sunday there will be speaking both forenoon and afternoon.

Trains leave Old Colony Railroad depôt, Boston, on Saturday at 9 and 11:40 A. M. and 4:05 P. M. Fares: from Boston and return \$1,50; are all that is required. The BANNER's call Middleboro, 60 cents; Brockton, \$1,00; Fall for aid has been responded to thus far liberally; River, \$1,00; Fairhaven, 70 cents; Taunton, 85 | but we hope to increase the donation fourfold. cents.

This Festival is one of the traditional "red letter days" at Onset, and our readers in available portions of the country will do well to make an effort to be present and witness the unique exercises to which the occasion is dedicated.

Lecture by Mrs. Lillie.

We shall print next week a deeply interesting inspirational address by Mrs. Rose Shepard Lillie, reported specially for our columns, and having for its theme: "THE UNIVERSALITY OF CONSCIOUSNESS."

Miss Elizabeth Stuart Phelps shows an appreciation for the fine instinct of dogs, when she invests them in her new book with the sense which is able to see ex-oarnated spirits. "I don't feel that I am Tim's equal more than half the time," remarks one of the charac-ters. "He has a very superior nature. My wife de-clares that he is a poet, and that when he goes off by himself and gazes into vacancy with that sort of a look, he is composing verses."—Boston Journal.

Humor aside, the power of animals to perceive the presence of spiritual beings has been acknowledged, in some form, from the earliest history of the race; and Spiritualists, of experience, know it to be a fact. Several guite interesting instances of this power on the part of a dog and a horse are recorded in the published biography of our late medium, Mrs. J. H. Conant, of which narrations we shall make future mention.

MRS. CADWELL, we are informed by F. Whittaker of Mt. Vernon, "has so far recovered from her prostration of last spring and summer that she expects to resume séances in New York City in October. Her first seance will be wholly for friends, by invitation, as a trial as to whether her powers are fully restored."

* We have received from Albert Morton of San Francisco-who will accept our thanks for the same-a printed copy of the "Addresses delivered in connection with the opening of the new Unitarian Church at Melbourne, Australia."

We learn by cable that Prof. Huxley has made some extensive investigations into the phenomena of Spiritualism, and has expressed a wish to continue his inquiry.

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

107 The Berry Sisters will hold seances Sunday afternoons, as will be seen by referring to their advertisement on seventh page.

The Mechanics' Fair.

Tuesday afternoon. Sept. 27th, the opening ceremo nies attending the sixteenth triennial exhibition of the Massachusetts Charitable Mechanic Association were held in its grand Exhibition Building on Hunt-ington Avenue, Boston. Gov. Ames presided; addresses were made by leading men; and Mrs. Mary A. Livermore spoke for the Woman's Department, which will be a conspicuous and interesting feature of the

The Fair will be continued for some time to come. and we are glad to note that the management have reduced the admission fee to a popular figure.

To Spiritual Societies.

The Cincinnati Walf Movement Is a worthy one, and should become an established fact. What on earth is more commendable than to rescue from destruction, mentally and morally, the little neglected walfs of a great city? This Mrs. Hattie D. Mackensie, of Cincinnati, is endeavoring to do. Our spirit friends and ourselves endorse this movement of that philanthropic lady. Such an institution is already in successful existence in London, and is well patronized by the liberal-minded in England. Why should not such an institution -or a number of them-be established in this country, as Mrs. Mackenzie is endeavoring to put in practical operation? Sufficient funds Any sum, no matter how small, will be gratefully received.

Observe Well.

Dr. Dumont C. Dake can be consulted at his new and spacious offices, 297 Fifth Avenue, New York City.

85 We learn that through the mediumship of Dr. J. R. Cocke, 603 Tremont street, very valuable assistance was given to an inventor who was present at his Sunday morning circle, Sept. 11th. His control took Mr. Kenney, of Cambridgeport, by the hand and spoke of a machine upon which he had been working the day before and failed at a certain point. In a moment the Doctor said, "Make a cross," indicating where. The gentleman saw at once that it was just what was needed, and has since adopted the suggestion with perfect success. The Doctor not only had no previous knowledge of the machine, but, being deprived of sight, would naturally possess very vague ideas of the intricate working of machinery.

** A Subscriber " inquires..." Can you give me any explanation why the Government of this country, which is not pledged to support any form of religious belief, makes an act a crime on Sunday which is per-fectly admissible on Monday ?"...[No, except it is that the people stand in fear of priests and churches, and concentrative Sunday is a down or personal in the down of the super-land of the supersonal supersonal in the supersonal consequently Sunday is a day of penance instead of recreation.1

The above from the answers to correspondents in the Boston Investigator, for Sept. 21st, shows that its fearless editor, Bro. Horace Seaver, is fully awake as to the true springs of human action in the particular direction noted.

SARATOGA, N. Y .- The Eagle of Sept. 24th has the following concerning a worthy worker in the spiritual vineyard :

"Clars A. Field, who is well known in Saratoga as a popular Spiritualist lecturer, will speak in the Court of Appeals Room Sunday morning and evening. She has returned from her camp-meeting engagements, and expects to pass the winter lecturing throughout the South."

Dr. A. H. Richardson has returned from his ummer vacation, and may be found at his rooms in Waverley House, Charlestown District.

The New Thought, of Des Moines, Ia., says that Maquoketa has a Lyceum in full operation, with good promises of success.

Attention is called to the official notice made by the Vermont State Spiritualist Association on our eighth page.

The Eastern Star, formerly printed at Glenourn, is now brought out at 90 Main street, Bangor, Me,

Hovements of Mediumsand Lecturers.

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

Frank T. Bipley goes to Brooklyn, N. Y., for the month of October, to lecture and give platform tests; the month of December he will be in Pittsburgh, Pa. Can be engaged for November. Address in care of BANNEB OF LIGHT, 9 Bosworth street.

W. J. Colville's address in San Francisco is 111 Mason street, where all communications for him should be addressed. Mrs. F. A. Logan bas just finished a course of five lectures in Bait Lake City to interested audiences, and was to resume her labors in Ogden City, as lecturer and healer, on the 18th of September, at which place she can be addressed until further notice.

Anniversary Fair.

BANNER

To the Editor of the Banner of Light: The Boston Lyceum will hold a Grand Anniversary Fair at Paine Memorial Hall, Dec. 7th, 8th and 9th, under the auspices of Mrs. Folsom-Butler, assisted by friends.

OF

Many of the prominent mediums and lecturers of the country will be present, and the entertainments brought to a close by J. W. Fletcher's illustrated lecture entitled, "Is Spir-Itualism True ?"

Further particulars will be announced soon. All those who are interested in the success of this worthy undertaking are requested to address, MRS. M. F. BUTLER,

Longwood Avenue, Brookline, Mass.; or, J. W. FLETCHER, 6 Beacon street, Boston, Mass.

With its last number the BANNER OF With its last number the BANNER OF LIGHT, of Boston, entered upon its sixty-second volume. During all the long years it has been published its venerable editor, Mr. Luther Colby, has stood at the head of the paper, sup-ported by his faithful business partner, Mr. Issac B. Rich. Through storm and sunshine it has ever upheld the truth, aid no publication on the face of the earth has done so much in spreading abroad the claims of Modern Spirit-ualism as this one. It is a large eight-page sheet, and costs \$3,00 per year.—Deutsche Zei-tung, Charleston, S. C., Sept. 19th.

To Correspondents.

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

C. W. M., MT. MORRIS, N. Y .- We are satisfied that there is a deep significance in many dreams. Under cortain circumstances we believe that the spirit of man can project itself from the body and at the same time come in contact with persons and scenes unknown to him in his by some law of attraction came in contact with the stranger whom he afterward described. What followed in the dream cannot perhaps be so easily explained, but we should judge that the mental action of the visionist's brain might account for the transaction which seemed to occur between he parties who thus mysteriously met. Or it may be that the vision was shown to the dreamer by spirits for purposes of their own.

A "CONSTANT READER," DENVER, COL.-We do no doubt the presence of the spirit child in the spartment at the hour mentioned. The cradle was prohably rocked either by herself or by the power of some attendant snirit who desired to attract the notice of the mortal mother of the little one, and to give to her an ocular demonstration of spiritual power.

Special Notice.

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

HT Back numbers of the BANNEB 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.

ALLEN PUTNAM, Esq., will answer calls to lecture or to attend funerals. Address him No. 670 Tremont street, Boston, Mass.

BC Colby & Rich, the original publishers, have now on sale at the Banner of Light Book-store the fourth edition of "THE SCIENTIFIC BASIS OF SPIRITUALISM," by the late Epes Sar-gent. The number of the edition is in itself

BATES OF ADVERTISING.

LIGHT.

Each line in Agaie type, iwenty cents for the Brst and every incertion on the fifth or eighth page, and fiftern cents for each subsequent in-sertion on the seventh page. Bpecial Notices forty cents per line, Minion, each insertion. Brainees Cards thirty cents per line, Agaie, asch insertion.

each insertion. Neites in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance,

Advertisements to be renewed at continued rates must be left at our office before 18 M. on Ratarday, a week in advance of the date where-on they are to appear.

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

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

The BANNED OF LIGHT cannot well undertake to vouch for the honesty of the many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenver it is made known that dishonest of improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of con-Adence.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed un-til further notice, Glenora, Yates Co., N. Y. Ol 13w*

Dr. Jas. V. Mansfield, at 28 Dartmouth street, Boston, answers sealed letters. Terms \$3, and 10c. postage. 4w* S10

Andrew Jackson Davis, Physician to body and mind, may be consulted by letter or in person at his office, 63 Warren Avenue, Bos-ton, Mass., every Tuesday, Thursday and Satur-day, from 9 to 12 A. M. He desires his patients to seek Health in obedience to the Divine Will, usually called "the laws of Nature." Heavenly old is a Jumpus possible to called miracles in ald is always possible; so-called miracles, im-possible. Consultation, \$2. Every subsequent interview, \$1. Simple medicines, if needed, extra. 01

Dr. R. W. Flint, 133 West 36th street, New York City, answers sealed letters. Terms, \$2,00. 400

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

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

ADVERTISEMENTS.

The Esoteric,

Issued Monthly at \$1,50 Per Year. THE October number is loaded with practical instruc-tions for the attainment of Mental, Psychic and Spir-itual Powers. An Oriental Secret is reduced to an Availa-able Formula. Gives a short and sure method for (Promot-ing Health, Memory and Higher Powers; also Exercises for Developing Will-Power, Psychic Force-and Brain Aura. The number contains more important and useful informa-tion than many dollars' worth of or ordinary health books. Every one should send 30 cents for a three months' trial subscription, Single numbers 15 cents. ESOTEBIC PUBLISHING CO., 478 Nhawmut Avenue, Beston, Mass. 4w 01

MISS JENNIE RHIND,

TYPICAL SEER, wishes to inform her friends and pat-rons that business of an important character calls her away from Massachusetts for a time. Due notice will be given of her movements. At present she may be addressed 815 Franklin street, Philadelphia, Pa. 4w 01

DR. J. C. STREET.

MRS.C.A. BUTTERMAN, 509 EAST 7th Street, South Boston, Magnetic Healor and Duvelwping Medium, holds Circies Thursdays and Bundays at 2:30 F.M.; Tuesday evenings at 7:30. 01



Now on Sale,

5

A Spiritual Legacy for Earth's Children.

This book of many lives is the legacy of spirit Eoná to the wide, wide world.

A book from the land of souls, such as never before published. No book like unto this has ever found its way to carth-land shores, as there has never been a demand for such a publication.

The book has been given by spirit Eoná through the "Sun Angel Order of Light," to her soul-mate Eon, and through him to the world.

It has 650 large-aised pages, is elegantly bound in fine inglish cloth, has beyeled boards and gilt top. That used in recent contract program is represented to the termine of termine of termine of the termine of termine o

Catalogues, giving contents of the Book, mailed free to

Please send your name and address. Address all letters JOHN B. FAYETTE, Dawego, N. Y. Box 1362.

IF A MAN DIE,

Shall He Live Again?

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

This l'amphlet embodies, in clear typography and con-venient form, the first and only discourse delivered in America on the subject of Sriulituaries by this widely-known English Scientist during his recent visit to our

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

Challs of the New Dispensation upon the consideration of the present age. It is just the work to scatter broadcast through the coun-try at this scason, when, the recreations of summer ended, the public mind is renewedly applying itself to labor, thought and reflection. Copies may be had for circulation at the following lo prices:

Pamphlet, 24 pages, price 5 cents. 12 copies for 50 cents.

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"Cast to the Winds."

PARIS, Sept. 25th, 1887.—The Gaulois publishes a report, which, however, it does not credit, to the ef-fect that the remains of Napoleon I. have been stolen from the tomb in Hotel des Invalides and cast to the

This associate press dispatch embodies a story which is probably the outcome of some penny-a-liuer's desperate struggle for news; but, were it true, the winds could not carry the ashes of the great Emperor further than the memory of his bold achievements for human advancement above traditional policy has carried his deathless fame!

Berkeley Hall.

The meetings at this fine location, corner Tremont and Berkeley streets, Boston, will be redpened by the Society presided over by Capt. Richard Holmes next Sunday-Mrs. R. S. Lillie, being the speaker, morning and evening.

EARNEST WORDS is a new monthly magazine of a literary, scientific and reformatory character, having for its motto : " Nothing Needs be Destroyed but "Ignorance." It is edited by Ds. Emmet Densmore and Dr. Helen Densmore, with S. H. Preston as Assoclate Editor. Its purpose is stated to be to build up, diffuse light, teach truth, improve conditions, disseminate knowledge, plow the field of investigation, encourage reform, and advocate the employment of Nature's remedies instead of drugs in the treatment of disease. The work it seeks to accomplish is a vast one, in entering upon which it should receive the encouragement of a large subscription and the good wishes of its patrons. New York's Earnest Words Pub. Co., 1898 Broadway.

THE SPIRITUAL WRBATH .- Selections from this musical work are, we are informed, cheering the hearts of the people in all parts of the land. Congratulatory letters have been received by the author from the Atlantic to the Pacific coast, giving expression to the pleasure derived, by the writers from the contents of this favorite little song-book. For funeral occasions. and Lyceum sessions, it has no superior, and should be found in every family. Price thirty-five cents per copy.

O. E. WATKINS, independent slate-writer; is now in Boston, and can be found at 1498 Washington street. Mr. Watkins has arranged a class for development in independent writing; those wishing to join should apply at once, as his class commences Oct. 1st.

Dr. A. W. S. Bothermel may be addressed for the present at Onset Bay, Mass. He will give a séance in the light for physical manifestations on Sun-

were an and an and a second state of the secon

Mary L. French is lecturing in West Groton; will be there until after Oct. Soth. Would like engage-ments for November and the winter months to lecture or give platform tests.

J. W. Fletcher will open the lectures in Providence, J. W. Fletcher will open the lectures in Providence, R. I., nort Sunday, and will continue speaking through the month of October; he will also speak in Lynn, Dec. 25th; Norwich, Conn., the last two Sundays of January; in Haverhill, Mass., the first two in Februa-ty. For other dates address 6 Beacon street, Boston. Mrs. Amanda M. Cowan is now established in her new location, 219A Tremont street, Boston, and giv-ing general satisfaction by her scances.

Begarves and action action by hor scalates. Begarwest W. Emerson's engagements for October are as follows : Haverbill, Mass., Good Templar's Hall, Dot. 2d ; Lynn, Mass., Oct. 3th and 16th ; Haverbill, Mass., Brittan Hall, Oct. 2d ; Plymouth, N. H., New Bampabire State Convention, Oct. 29th and 30th. Yards W. Jancer and M. States and States and States and States (States Convention).

Louis F. Jones is still at Onset, where he will remain intil Oct. ist. He will fill engagements out of town inring October; will locate in Boston, of which due hotice will be given hereafter.

Dr. H. B. Storer lectures in Manchester, N. H., Sunday, Oct. 2d.

C. E. Watkins can be addressed at 1498 Washington street, Boston, until further notice.

J. Frank Baxter will be in Bridgeport, Ct., through the month of October.

Miss Jennie Bhind can for the present be addressed at 845 Franklin street, Philadelphia, Pa.

Dr. H. F. Merrill has arranged with Dr. O. F. Ware to occupy his residence during his absence in Wash-ington Territory. He is now ready to accept calls as a platform test medium in any part of New England, more especially in the State of Maine. Address him, Bucksport, Me.

Dr. and Mrs. J. W. Still were at last accounts in Saratoga, N. Y.

Dr. W. B. Mills has returned to Saratoga. N. Y. and is giving platform tests of a high order of merit at the Court of Appeals Boom in that place.

Dr. G. W. Fowler of Lynn may be addressed at Bur-lington, Vt., until Oct. 5th; will be in Lynn about the 15th.

Dr. Henry Blade is to be in New York soon.

To the Editor of the Banner of Light:

I wish to inform you and the public that we have the good fortune to have Mrs. Christens B. Bliss for a cititen, she having leased a house No. 70 Hillman street, sen, she having leased a house No. 70 Hillman street, where she will be pleased to meet her friends from all parts of the country. She also informs me that she has made arrangements to be in Boston regularly at stated times for the purpose of holding materializing scances. I have managed her scances here for the past two scasons, and find no deception or fraud of any kind. GRO. Y. NIOKERSON. New Bedford, Mass., Sopt. 12th, 1837.

[On the seventh page will, be found an announce-ment by Mrs. Bliss ; emendations thereof arrived too late to be made in this issue; it should read as follows: Mrs. Christens B. Bliss gives seances on Wednesday evenings at 8 o'clock, Thursday alternoons at 2 o'clock, at 406 Shawmut Avenue, Boston on Sunday and Tuesday evenings at 70 Hillman street, New Bedford, Mass.]

To the Editor of the Banner of Light : I wish, through the columns of your paper, to thank my many friends in Boston for their kindness to me during my late physical prostration. I am now able

to be around again, although, unable to use my arm. After consulting my physician, I find I can commence business this week. I have all hours engaged until Friday, Sept. Soth. Yours for truth,

1498 Washington street. O. E. WATKINS. Boston. W. H. Vosburgh, magnetic physician of Troy, N, Y., will vist Newark, N. J., of Blocker street, October 3d and 4th ; and New York Oir, 57 Bast 70th Street, one week, commenting Oct, 5th to 15th.

White Million is the full of the and they as you can be taken

27 Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the old-time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITOHORAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-Colby & Rich, 9 Bosworth street, Bos-18M ton, have it on sale.

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6

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 "The Hall (which is used only for these abares) will be open at 20 clock, and services commence at 30 clock process of a solute necessity. The public is cordially instituted.

 "De Freens baking questions of practical bearing upon human life in any of its departments of thow, it and labor, which they would then to the BANKEN or future of the by mail, or hand them to the Chain any of the Curre wite Wite Current of the girle wite intelligence, may end them to the Chain any or the Current wite wite wite them to the Chain any scances for consult of the splittes of the Current wite wite wite wite the Thesham of the Current wite them to the current wite for the current wite them to the current wite for the current wite may and them to the Chain any of the Current wite for current wite the formal scances for consult of the splittes.

present turm to the spirite the theory scatter to check the shifts of the spirite carry with them the characteristics of their earth-life to that beyond-whether for good or evil; that they wile pass from the earth-life conditions. We ask the reader to receive he doctrine put forth by spirits in state, eventually progress to higher conditions. We ask the reader to receive he doctrine put forth by spirits in these columns that does not rougher with his or her teason. All express as much of truth as they perceive-no more.

and express as much of truth as they preterior is more.
 T it is our earnest desire that those who may recognize the messages of their split-friends will verify them by informing us of the fact for publication.
 Satural low or supenous Circle-Room tableare grate-fully appreciated by our angel visitants, therefore we solicit domains of such from the friends in earth-life who may feel that it is a preasure to place upon the alter of splittuality their floral inferings.
 By Letters of inquiry in regard to this Department of the RANNER must not be addressed to the mediums in any case, but to

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMBHIP OF

Miss M. T. Shelhamer.

Beport of Public Scance held June 28th, 1887-Continued from last issue.

Lotein, the Indian Maiden, For spirits unable to speak for themselves. Thomas Roaf.

Now here's a spirit that wants to reach his friends at Newburyport. Mass. He says some of them have wondered how he is getting along in the other life. Some people thought he was a little strange in his ideas, but he held on to a little strange in his ideas, but he need to be the them because they seemed to be the most natu-ral to him. He says that his thoughts of the other life have been realized in a certain way, but many things were different. He is satisfied with it, and would like to have all his friends onlog just such a comfortable home as he has found in the spirit-world. He gives the name

Allie Hoyt.

of Thomas Roaf.

Here's another spirit, and Lotela has seen him before. He comes from the same place, Newburyport. He wants to send his love to his foks, and tell them he is trying to help them out in their plans all he can. They have moved a little slow, but he thinks they will work out just about as they desire after a little while. just about as they desire after a little while. It looks to this spirit as if this summer cer-tain changes will be made that will be pleas-ant all around, and give his mother more rest and strength than she has had for a long time. He sends his love, and wishes them all to feel that he is around them, trying to help them in every way possible, at the same time bring them influences from the spirit-world. He calls himself Allie Hoyt. His father is William P. Hoyt.

Lizzie Blake.

Here's a spirit who says she lived in Cam-bridge, Mass. She gives the name of Lizzle Blake. She brings two white roses in her hand, Blake. She brings two white roses in her hand, and says they were put between her fingers after the breath left the body. She brings them back as a tribute of love and remem-brance to her people. She wants them to know she has a pleasant home in the spirit-world, and do a't have to go through those conditions she had here; she do a't want to speak more of them; her people will know how they tired her out and wore on her. She says: "I have thought, in this season of roses, when it is al-most the anniversary of my departure from the most the anniversary of my departure from the body, that if I could come back and send only just one word of love to those I have known and who care for me, it would be the greatest happiness I could find. I thank you all for giv-ing me this opportunity."

Rebecca Marston.

Here's a spirit, a lady about forty-nine or ives t

lost, and so they don't get any word from him and it makes her feel bad all the time. This little one sends love to her auntle, and thanks her for all the care she gave her when she was her or all the care she gave her when she was her or all the care she gave her when she was her or all the care she gave her when she was her or all the care she gave her when she was her or all the care she gave her when she was her or all the care she gave her when she was her or all the care she gave her when she was her of all the care she gave her when she was her of all the care she gave her when she was her of all the care she gave her when she was her of all the care she gave her when she was her of all the care she gave her when she was her of all the care she gave her when she was her of all the care she gave her when she was which was expected; so in employing the pow-which was expected; so in employing the pow-which was easy and bright." She follows up the uncle captain (that's what she calls him) and she sees when he's all right; then she comes back to the auntie and puts pleasant thoughts in her mind, and sometimes takes away the says that lately she has it been able to do that, because the anxiety has grown more strong than the spirit inlicence. This spirit worther all the maxiety has grown more strong than the spirit inlicence. This spirit worther and the the new of the days. The spirit inlicence is at least fairly of penetration, which will enable him to exert strong than the spirit inlicence. This spirit in her mind, and sometimes takes away the worriment and makes her feel restful; but she says that lately she has n't been able to do that, because the anxiety has grown more strong than the spirit influence. This spirit gives the name of Lydia Hall.

To Carrie II.

Now I want to tell you that sister Emma is here, and sends her love to you, and to the children, and to the medy, and thanks you for remembering her birthday with these beau-tiful flowers. She wants you to give her love to all her friends and to her brothers, and say that she is happy in the bright spirit-world. Her mother joins her in much love and greet-ing. This is from my medy's spirit-sister, be-cause it is her bithday, and some of these

the big spirits are coming. Lotela cometo-day to say good-moon to the pale faces; want to thank 'om for all the beautiful flowers they because the kind words brought this season, and for the kind words and pleasant smiles. Lotela never make a speech; do n't know how.

Joseph Strong.

Here comes a spirit, and he says: "I am thankful for this invitation which has just been extended to me. I have stood here on many different occasions, wistfully watching the pro-gress of those spirits who could make them-selves known, but always deterred from ap-proaching myself lest I should interfere with the workings of the time and place; nevertheless I have felt a strong desire animating my spirit to send, if possible, one word of rememspirit to send, if possible, one word of remem-brance and of greeting to the friends I have left on the earthly side. They do not know I can return and manifest; they have no thought of my presence with them; they are wrapped up in theological ideas—what they fondly be-lieve are religious principles. I have no com-plaint to make of their course, so far as it is consistent with their ideas of right and duty, but sometimes it scene to me as though they but sometimes it seems to me as though they pay more strict attention to ceremonious ob-servances or ritualistic ideas than they do to the spirit—to that finer, diviner religion which the gentle Nazarone himself taught and preach-

the gentle Nazarene himself taught and preach-ed. I do not wish my friends to think I come in the spirit of criticism, for it is not so, I only come in love to try and lead them to a higher conception of truth, of eternal wisdom, than they can possibly gain from revelations, dogmas, church or creeds. I was myself a believer in ecclesiasticism; i bound myself to the oreeds of my church, and perhaps lived more closely by the letter than to the spirit, and so I had many dark-ome ways to free myself from after I passed from the body. I would spare my friends the experiences which I found on the earth-side. I would bring to them knowledge and truth from the world beyond, if possible, but I do not know as they will accept my words, coming, as they do, from such a source as this: however, I feel it my duty to speak, and I do so asking those whom I have known and whom I still love to open the way for such friends of theirs as have passed onward to reach them from another world. from another world.

When one on earth goes to another country, when one on earth goes to another country, enters upon new experiences and into strange places, the friends he has left behind are pleased to hear from him, to receive descriptions of his surroundings and of his new life. I come to my friends in that same manner, bringing what I can concerning the life beyond, and asking that they provide me with facilities which will assist me to transmit to them such descriptions and disca of my life and autroundings as will

assist me to transmit to them such descriptions and ideas of my life and surroundings as will be of use to them in their own progress." This spirit would like to talk a heap long while, but he can't; he says if the friends will give him a chance he will return to them, and give all that he possibly can, both of his life here, and that which is past. He was a busi-uess man, and influential in his career; that is what the guides say to Lotela. He feels that, as he exerted a power and influence upon those around him on earth, he ought to try and exeras the exerted a power and inducence upon those around him on earth, he ought to try and exer-cise the same now, leading their thoughts up to higher things, and to the life that is before them. The brave's name is Joseph Strong. He says he belonged right in this city. He has been gone a good while. Changes have come to the brave bid formed a pince have to the to the lives of his friends since he went out of the body, changes in the business with which he was identified; he has seen the young peo-ple striking out into new lines, and it has interested him, though he has felt that, like him self as he was, they have been giving too much attention to material things, and not suffi-ciently reaching out toward the higher things. Lotela hopes you 'll all have a pleasant vacation.

of penetration, which will enable him to exert upon his instrument clairvoyant powers. Not that it would be necessary for his medium to understand the language of Greek or Latin, but that those organs of which we speak be brought into operation under wise and genial power. If this be the case, probably the spirit, or others, would not have any difficulty in reading from a note upon the table any ques-tion or statement offered to him in the guise of one of those languages and of translating it to the questioner's satisfaction. We have a deli-cate matter to deal with when we come to the discussion of mediumship and its phases. A medium may be employed for the interpreta-tion or translation of languages which be him-self is totally unfamiliar with if he be brought under the direct control of a band of spirits who desire to utilize his powers for that work who desire to utilize his powers for that work alone—and such manifestations have been giv-en from time to time, until the public has stood in wonderment and questioned; "Whence comes this power? is it from an invisible world or some occult force of which we know nothing?

Q.-[By "Inquirer."] Does a prematurely born infant pass to the spirit-world and there develop, or is it subjected to better conditions, and subsequently, so to speak, reborn and de-

and subsequently, so to speak, reborn and de-veloped here? A.-That question touches upon a subject which, at the present time, is very feebly un-derstood in mortal life. We are glad that the spirit of inquiry is abroad concerning it, and yet we know that our statements will be ques-tioned and criticised by those who do not be-lieve in the theory of reëmbodiment. To our understanding, a spirit desirous of animating a mortal form, one who has come under the law of generation and who is consequently impelled within the carth's atmosphere to such an extent as to come into physical life, physiimperied within the carth shifts an extend so such an extent as to come into physical life, physi-cal environments, will, in time, attach itself magnetically to a prospective mother and form a connection—which can be expressed best by using the term magnetio—with the foctus. When this attachment takes place, the spirit, innocent and ignorant as it may be of mortal life and its conditions remains constantly withlife and its conditions, remains constantly within the sphere and environment of the mother, and if conditions are so favorable as to allow the natural growth in the foctus until it ar-rives at maturity and is impelled into mortal life, the spirit takes full possession of the infantile form and begins its experience in this world. But if there comes a condition which necessi-tates a premature birth, then the spirit is de-tached from the focus and is for a time, and to protect around the spirit is dean extent, expelled from contact with mortal life, or these physical environments. For a time it may remain in the atmosphere of the spirit world, unable to gain any hold on physi-cal life, and it is possible for that unformed nacal life, and it is possible for that unformed na-ture to gather certain elements of experience and information from such spirits as have gained a higher discipline, and who surround it, or perhaps from the spirits of mortals who sometimes pass out from the earth's atmo-sphere during moments of slumber. But so far as we know anything of this law, those spirits who have never experienced a mortal bith, yet who exist in the great spiritual at-mosphere surrounding this planet, and there-fore belong to the planetary life of this body, eventually are again drawn into contact with mortal life and its conditions, and are provided with the experience of growth and developwith the experience of growth and develop-ment. It may be that many long years elapse between its first attempt to reach mortal life and the successful one which impels it into the external atmosphere. However this may be the experience is sure to come, because it is the heritage and right of the spirit; it belongs to him, it is necessary to the individualization of his nature and character, and must, in ac-cordance with law, become a part of his discipline aud destiny.

John Roach.

I have been invited, Mr. Chairman, to enter the precincts of this room and employ mortal speech for the expression of my thought. I approach this child as I would an instrument har or ganism responding to my thought, as the sim-ple machine that now is called a "type writer" responds to the thought and manipulations of its operator. You have not yet perfected that asystem of rapid writing by machinery which delivers to you the correct expression of your inmost thought in every detail and particular, but the instrument, such as it is, is of great ser-vice to the brain and hand of man; and so the instrumentalities which we of the spirit world find in mediumship prove of great benefit to our thoughts and our individuality. Sir, I come to you as a novice. I stand aghast in contemplation of the great spiritual world and its forces, for it brings before me many strange and wonderful experiences I dreamed not of when on the earth. My mind, or my brain, as materialists would affirm, became strongly exercised in connection with this material life, and its workings brought me in con-tact with many minds. During the period of my business career, my thoughts and energy came forth more widely and successfully than I had an idea of before it was undertaken.

attention to his words that i might do with my present knowledge, but they recurred to me with great force in after days. If my friend should learn of my return in this humble way, he may know that I appreciate now all the force of his nature and all the magnitude of his benevolence when he desired to put me on guard. I thank him, and will repay, if possi-ble, by some service which I trust will be of ad-his spiritual vantage to his life.

that was brought to bear against me by those who only sought to criticise and judge for the purpose of detracting the attention of my friends and directing it more forcibly to those who sought my position. I beg pardon if I have said anything that should not be uttered. From the spirit-world I desire to express thanks and most sincere and express thanks and most sincere and different at different set.

a desire to express thanks and most since to and earnest gratitude to the various friends at dif-ferent places who so kindly gave me their sym-pathy and their friendly words of oheer. It seems a double duty for me to do this now that I am a spirit dispossessed of the mortal body. I am John Roach, of Chester, Pa.

Mabel Bancroft.

I am John Roach, of Chester, Pa. **Mabel Bancroft.** I have only a few words to say, Mr. Chair-man, and I am permitted to say them to-day, as it is your closing meeting. I have always felt a welcome at this place, always a sort of influ-ence of invitation which is very beautiful to me, and which I accept with thanks. I wish to tell my friend-he whom I have tried to assist in spiritual and material ways-that we, his print-band, are helping him still further in the fulfillment of those plans and desires which he has had in mind for many months. I would say to him : You do not at present see the end, but by the time these words are printed you will begin to gather up the losse ends, and be able to twine them into a strong oord, one that will guide you to the starting-place of your future work. This may seem a little obscure to the general mind; it will not be so. I think, to the one to whom I direct it. I wish to say to him : You have long been passing through a preparatory work; it may not seem as important to you as it does to us, but all the time the lines have been converding, and it is now near when they will unite. You have sent your influence forth, and it has been used for good; you have spoken the word of truth, it has been received and pondered over; you will yet be called upon to do more, to make greater sacrifices, to step more boldly forth; and we ask you to be true to your promise of the pat-that given when sickness was in your household-to show to your spiritual guides your power of endurance, your spirit of fidelity. The test will not be brought to you in public ways, perhaps it will come home when least expected, and we shall look to you in fally but also for the unfoldment of greater physical atrength, which will sustain your in later years. I wish also to say to my friend : I can now bring you the assurance that those predictions made through yourself and by your assistance concerning the usefulness of the work of cer-tain mediumistic persons, is abo

Nancy Lougee. I am not so old and feeble and dazed as I was. I feel strong and happy now. I am active in the good life which I have before me, and I cannot help but speak of it when I come in this way. So many long years pressed upon me here that they stole away the beauty and

Mother, too, is strong and happy; she has no desire to take up the past; she understands it now as she never did before, and is contented to wait until time shall reveal all that was per-plexing to the minds of those who still do not

man. Friends, in closing this Circle-Room for the summer season, we will express a few words in behalf of the spiritual bands who have this place under surveillance. We are indeed drawn into closer sympathy with earth's people than ever before, for we feel the magnetic forces arising from the human heart, the impulses budding forth toward a higher and diviner life, and know that the spirit of man is reaching out for aid and instruction—for schools of learning beyond this plane of mortal existence—there-fore we come to you with a feeling of tender regard, desirous to bless and inspire you as best we can through such instrumentalities as have been provided for our use. Yet we are happy in the thought that those instruments are in-deed being used for the work of enlightening humanity upon broad and significant ques-tions pertaining to the eternal life of man, and also to those vital issues connected with the daily life of humanity. As we perceive a broad-or sense of justice flowing from mind to mind, and realize that human beings are beginning to closely discuss these very subjects which be-long to human weal, we are pleased with the to closely discuss these very subjects which be-long to human weal, we are pleased with the thought that Spiritualism is hastening on the day when man shall dwell in unity with his brother man, and all desire to come under the

brother man, and all desire to come under the reign of justice and perfect equality. Friends, we bespeak your continued assist-ance, sympathy and affection. Very much de-pends upon it in the intercourse between the two worlds. For what the sumshine and the atmosphere are to the unfolding flower, such is the spiritual interest and sympathy of mortals to the returning entric who seeks an avenue of to the returning spirit who seeks an avenue of communication with this world. We desire to thank all friends who have ex-

tended their sympathy, their kindly thought and word, to us and our work, during the past season

We desire to earnestly thank all friends who have provided the table with flowers; these floral offerings have been acceptable, and have voiced to returning spirits the sentiments of good will and welcome. So, friends, for all that you have extended, receive our thanks and blessing.

We shall oren these meetings again in the Fall, with, we trust, renewed strength and courage, at which time we hope to present such truths from the spiritual world as may be ac-

Coeptable. We will do what we can in supplying such spiritual food as we feel is needed by the great

mass of mankind. We will not pass over the records of the past year, or review the results of our labor, but let them go forth to the world. If mistakes or failures have been made, let them rest, for we Tailures have been made, let them rest, for we shall profit by all mistakes and grow stronger, and seek to perfect our system of communica-tion. We ask the assistance and sympathy of all friends in our work, and shall extend to them our influence and good will. Now we draw our circles to a close for the season, and ask the benediction of heaven to rest upon all.

SPIBIT MESSAGES

TO BE PUBLISHED NEXT WEEK, Sept. 15.-Fidelity; Henry M. Austin; Samuel Balley; Mrs, Mary V. Davis; William E. Clapp; Jennie Stanley; John Dyer; Clinton McCormick; Curtis Allen; Lottie Bel-den; Warsaw.

THE MESSAGES GIVEN (THROUGH J. W. FLETCHER)

THE MESSAGES GIVEN (THIOUGH J. W. FLETCHER) As per dates toill appear in due course. Sept. 22.-S. B. Brittan: Abner Foster: James Stacey; Caivin Hall; H. B. Parsons; Fidelity; Belle Ransom; Dr. Hoate: Henry Ward Beecher; Freddle Thompson; Aunt Mary Stearns; Jasper T. Wallace; Marguerite Safford.

[From The Sickle, Washington, D. C.]

A LOAD BURGE **OCTOBER 1, 1887.**

Marston, and says she comes from Philadelphia. She has a daughter there—Ella. She brings her love to her child, and wishes her to realize that mother can come close to her in hours of trial and pain. The daughter is sickly; she has a good many sleepless nights and bad times anyhow, and she, the spirit-mother, tries to watch over and help her to bear them with patience and fortitude. The spirit says that many times she has watched for an opening through which she could make herself known to her child, believing that it was the best strength she could bring; but this has been denied her,

ahe could bring; but this has been denied her, yet she has not left her post, and by-and-bye she believes the opportunity for which she seeks will be given her. ' There is a man in Philadelphia that is a me-dium, a young man, and this girl, Ella, has heard of him, but she is afraid of spirits, and she do n't want to know anything about medi-tion of the anglitmenther says if her daughter The spirit-mother says if her daughter ums. will try to get into communication with her through that young man, she feels she can bring her a message which will ease her doubts and give her semething pleasant to think of during the days that are so painful to her.

Henry Nterling.

Here comes a spirit, a tail and big looking man, and he has something strange that he holds up in his hand; it is white and shining like eliver, and looks like a crown. He brings it as an emblem to two friends. This spirit says that sometime before he died he promised his friends that if it was possible for the dead to return he would come to them and show them this symbol. They have talked it over and watched for his coming, thinking that if and watched for his coming, thinking that if he came at all be must come to them alone. He says he finds they have not got the power necessary for him to show himself or make any movement, so he comes here; believing they will hear of his coming, and wishing them to know he has not forgotten his promise. He says the dead do return at times; they have life concelences life, consciousness, memory, and all things which go to make up an active existence. So far as he can be keeps his promise, and he wants his friends to seek out some medium where he can come and have a private conversation with them. His name is Henry Sterling. The peo-ple he talks about live in Buffalo, N. Y.

Charles Atkinson.

A spirit comes up here who says his name is Charles Atkinson; his home was in Boston, and he has relatives here. There's one by the name of William he would like to call on to come and talk with him. He is not very old; don't look to have been more than thirty-five that here he want out of the hear. years when he went out of the body. He has been gone a few years, and has grown more and gained more since he went out than he ever could before. There is some trouble connected with the business belonging to the brave nected with the business belonging to the brave he wants to talk to, that reaches him in the spirit-world. He says: "I would like to come and try to set things right, so far as I am con-cerned with them, if the way is only open for me. These complications should not be talked over before the world: they concern private interests alone; but if those on earth are as anxious to hear from me as I am to get to them, I am sure some way will be found by which our desires will be accompliabed." which our desires will be accomplished.'

Lydia Hall.

Here's a little girl that do n't look more than ten summers old, and she wants to get to her people, who live in East Boston. She says she's got an Aunt Janle over there, and she is troubled about her hunband; he's out on the big water, and she has it heard from him for a long time. This little one comes to say that this uncle, the captain, is all right, but some of his mails (scratches, you know,) have been

Report of Public Séance held July 1st, 1887. Spirit Invocation.

We render up to thee, our Father God, thanks for this beautiful day. We behold thy smile of tender love in the gleam of golden sunshine; we feel a breath from thy dvine selfbood in the balmy breezes that play around our brow. Thou Friend of all humanity. play around our brow. Thou Friend of all humanity, may we seek thy lessons in every manifestation of thy law, and in every object that surrounds us in this lower existence. We offer to thee praises for those bounties that have been bestowed upon us with lavish hand, hot only through the manifestations of nature and nature's works, but through the bounties and gifts of spiritual wealth which may descend upon every heart that becomes receptive to that blessing. We bless thee that the gates of immortal life are open, and that thy translated ones can return and comfort mourning hearts on earth with messages of

comfort mourning hearts on earth with mossages of joy. We praise these that thou hast permitted this grand spiritual truth to spread broadcast over the land, and that it reaches hearts that are ready for its reception. We trust that this truth will go grandly on, bearing in its train such tiluminations of light and ou, cearing in its train such lliuminations of light and knowledge as will bless the needy ones of earth. Oh i may all present, spirits and mortals, receive more light, more understanding, and be drawn into closer harmony and nearer communion with thee and the angel world. Amen.

Questions and Answers.

Questions and Answers. CONTROLLING SPIRIT.-We will now consid-er your questions, Mr. Chairman. Ques.-[By S. Wood.] I asked once if John Pierpont could or would answer a question in Latin or Greek. He replied that it would be difficult, as the Chairman might have some difficulty in reading the foreign languages. I wish to ask if he-the spirit addressed-could not read and answer the question without a vocal reading? or if poorly interpreted could he not understand it as we would when hear-ing and understanding a child who had not far sdyanced in art? advanced in art?

AMS.—If the spirit mentioned could come into close sympathy, or en rapport, with the mind of the questioner, there would be, per-haps, no difficulty in his understanding what haps, he dimension in his understanding what were the intentions of that mind in seeking to express his question in Greek or Latin. But if the question was incorrectly rendered, and the spirit did not come into close sympathy or mag-netic association with the mind of the ques-tioner, then he would undoubtedly be unable to minutely understand the drift or import of the unable, or communication addreared to bin tioner, then he would undoubtedly be unable to minutely understand the drift or import of the question, or communication, addressed to him in the guise of one of the dead languages. It de-pends very much upon the mediumistlo quality of the instrument employed as to the success to or utility of any experiment made upon it by attendant spirits; that is, if one medium is used or utility of any experiment made upon it by attendant spirits; that is, if one medium is used spirits, or giving inspirational discourses, other mediums may be used for the purpose of dis-pensing medical assistance, or for the produc-tion of mechanical writing, and the spirits in attendance must of necessful, and it will be sure to prove instructive. But if a medium is develop-tor by a band of spires for anoly or the purpose of dis-pensing medical assistance, or for the produc-seem to centre upon that period of time en-each one to be successful, and it will be sure to prove instructive. But if a medium is develop-tor guides of such a medium would hesitate long before undertaking it. A medium must have the brain-power developed in. conformance twith those powers sought to be exercised by the spirit in attendance thus, in evoking center brain sports in conformance that in tones from a musical instrument, the skill-

But men criticised me; and although I passed through a life of success, and had enjoyed the emoluments of personal influence, and had seen men bow down with respect for my words and judgment, yet a time came when I fell the injury of the criticism so keenly that it seemed as though my spirit would shrink from within my mortal frame! I did not express my opinion on that subject so fully as to be understood by the people, but my nearest and dearest friends understood my grievance and how heavily the blow fell upon me.

blow fell upon me. I do not come here, sir, to condemn or com-plain. I faced the past, and now I understand much that was perplexing to me two years ago, when there came forth a power from a prominent place that seemed to surge over and around me with overwhelming force. I believe that when a period of time has passed, we shall all exercise broader charity and wiser judgment than we can during a heated conflict that stirs up personal feelings, and when each man is bound to his party, and to his creed, and resolves to defend them at all cost. Perhaps you will wonder why I came here. It is really to send out, if possible, a wave of spiritual influence to the friends who are dear to me—I do not mean through the words I now

to me-I do not mean through the words I now express-but through the spiritual power I try to bring them, as one conserves his forces and energies and sends them forth through the power of a battery that will make them felt and understood; so I send my influence from your office to-day, freighted with love and good cheer.

I am comparatively satisfied with what I behold around me in the spirit-world. It is in-deed almost overwhelming when I consider its magnitude, and I feel like a pigmy beside some

Bway freshness of life, and it was only when I gazed upon the lovely flowers or upon the little chil-dren that I could find really enjoyment and get away from the cares of the physical. The shadows have gone, and the sunlight is with me

day after day. I come here to send a word of remembrance and love to my daughter's husband. I want Andrew to feel that I take a warm interest in his life. I watch over him and try to help him, because I can get close to his heart. He was good to me, and I know the bright flowers that he brought me were given with a full heart and a willing spirit. He knew I loved the flowers, and so he wanted them to make me happy, and

and so he wanted them to make me happy, and they did. Now 1 come to bring him the spiritual blos-soms from on high; perhaps he cannot see them, but they are bright and glowing and filled with fragrance, so they will make his heart peace-ful, his days quiet, and his nights full of re-pose. I want to say that when he comes over the river I will be ready to help him across, to give him what light I can, and to show him the beauties of the angel-world. I am not alone; many friends send love and greeting, and all are happy together. I want also to give one more word of love

and all are happy together. I want also to give one more word of love to my children and my children's children. I want my own children to feel that moth-er is strong and well and happy; that she has no care now for the past; she has given up her old ideas of the future life and ac-cepted the new ones that come with such truth, but does not want to return here, and all does not want to return here. except to see those who are dear to her, and I come with the dear ones from the other side, who take delight in watching over their lives here on earth.

I want to tell George that Sarah is strong now and well-so much better than she was for years. She knows he is lonely, but it will only years. She knows he is lonely, but it will only be a little while before he will come and join her in the higher life, so he must feel that all is for the best, and that there is a great, wide country filled with pleasant homes and happy people, where all those who mourn their lost ones will be united with them by and bye. I am helped to speak here, sir, by the friends present, and it gives me much pleasure. I would like you to send my little greeting to Andrew Bebee of Ludlow, Mass. I am Nancy Lougee.

Katie A. Kinsey.

Hatie A. Hinsey. I come with a joyful spirit, Mr. Ohairman, to waft affectionate remembrances and filial duty to my dear father. I would also send greeting and words of regard to all dear relatives and friends who care to receive a word from the spirit-world. I am happy with my work and with my duty. I feel rejoiced at this time to come back, bearing my record of the past, knowing that it has been closely written, and though it may be marred by blighted attempts and by record of failure, yet, taking it all to-gether, I cannot but feel satisfied with the ex-periences and events of the last ten years.

George's

EVIDENCE PRESENTED AT ALEXANDRIA, VA CONNECTING THE "FATHER OF HIS COUNTRY" WITH RELIGIOUS

OBSERVANCES.

The orly thing about Alexandria, Va., that actually grows is grass. In every other respect this ante-bellum locality preserves its pristine appearance and poverty. But the grass grows everywhere, and all the time. It grows in the streets, on the roofs, and along the wharves. It has grown up and choked the wheels of busi-pars so that a percential vardure linears in the

It has grown up and choked the wheels of busi-ness, so that a perennial verdure lingers in the lap of spring, and twines itself about the heels of the following winter. Alexandria has a goodly number of burials, but very little illness. Deaths are not particu-larly common. The popular method of transi-tion is to get grass-bound after dark, and be accidentally discovered by the coroner as soon as the weather will permit him to go ont.

accidentally discovered by the coroner as soon as the weather will permit him to go out. Sunday is visiting day in Alexandria, and there are two points of special interest to visitors—one is the church George Washington attended, and the other is the best and speedi-est mode of leaving the place. I gave attention to the latter immediately upon landing, and, finding that the next boat did not leave for an hour. I proceeded to systematically demon-strate how much prevarication there was about this Washington church business. I found the edifice occupying the corner of a neat and mod-est graveyard. My impression of the exterior was that it would make a good bonfire. I hunt-ed up the sexton. He was evidently hard up. est graveyard. My impression of the exterior was that it would make a good bonfire. I hunt-ed up the sexton. He was evidently hard up, and certainly hard of hearing. After a few patriotic ejaculations howled in his ear he con-sented to show me where the immortal George had a napping corner in the ballowed structure. I found him a triffe hazy about George, and as unconcerned about the ultimate destiny of his own soul as any time-puckered old snoozer I ever kept step with. I loaned him a chew of fine-cut, and listened with patience to his blas-phemous dehunciation of emanopation. When we got into the church he led me down the left-hand aisle, and pointing to a box-stall on the port side informed me that the Father of his Country took his theological rations in that identical pew. On the gate was a cheap glass doorplate with the word "Washington." I opened the gate, walked in and took a seat. Through the win-dow across the street I beheld a canine of Excide artical per stations of a stateful

the word "Washington." I opened the gate, walked in and took a seat. Through the win-dow across the street I beheld a canine of Soctoh extraction making havos in a tasteful flower plot, while at my feet a spider and a cockroach, were engaged in a collar-and-elbow tusale, for material supremacy. Very ragged cushions covered the wooden seats. The sex-ton stood out at the door trying to spit over a three-cornered tombstone. I took my jack-knife, raised the cushion, and sliced off enough of the seat to put a handle into any hatchet George ever saw. Then I. walked out to the ploked a handful of young sod from the toe of his boot, borrowed another chew of tobacco, stated that, ocal and clothes cost money, and looked the door. I gave him fifty cents. He pocketed it with the remark that he guessed Washington would n't know that pew now-a-days. It had been rebuilt seven times, and about everybody who came to look at it stole all the way from a sliver to a wagon stake. The glass plate was once the property of a free migger named Washington. He said George Washington was never in the church, because if the on years sign the control was regime-house. By this time another sod had resched and by record of rainurs, yet, taking it all to-periences and events of the last ten years. This, Mr. Uhairman, is a significant time to me, bringing as it does the aniversary of my spiritual awakening. I was young. I did not understand life very thoroughly when'I passed from the body. Death came to me suddenly, and yet when I realize all that it meant, all that was opened before me by that transition. I can only sing a song of perfect gladness and praise because of the life which is mine. I bring my father anniversary greetings, with my love. I wish him to see and realize that the members of his family who' passed to the higher life are united in the strongest affection and the deepest sympathy; all the diliditien are bound together by a common, interset in he anity, and by tender ties of love; they all have their special work, and yet when the other, and seek to as-sist whenever possible.

OCTOBER 1, 1887.

cosely dealt with in the above sketch, and found things pretty much as the Sickle's correspondent desoribes.-Ed. B of L.]

SPIRITUALIST LECTURERS.

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entropedeer, dr. K.

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Banner of Fight.

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BOSTON, SATURDAY, OCTOBER 1, 1887.

ALL SORTS OF PARAGRAPHS.

THE CENTENNIAL. THE CENTENNIAL. Look our ransomed shores around. Peace and safety we have found i Welcome, friends, who once were foes, Welcome, friends, who once were foes, To all the conquering years have gained— A nation's right, a race unchained i Children of the day new born. Mindful of its glorious morn, Let the pledge our fathers signed Weset to heart forware bind i Heart to heart forever blud ! While the stars of heaven shall burn, While the occan tides return, Ever may the circling sun Find the many still are One! -[O. W. Holmes.

Dr. Milton J. Roberts of New York is the inventor of a saw operated by electricity for surgical opera

tions, by means of which a mau's leg can be amputat ed in five seconds.

The melograph has been invented, by which a per son can improvise on a piano and have the music re corded.

Sir Thomas More wrote in his journal : " I make i my business to wish as little as I can, except that were wiser and better."

THEY COPY OUR FAULTS. - Lady Visitor - And this is your little doily. What a sweet little baby it is! Little Mabei (trying to make Doily sit up straight) -Yes, it's an awiul sweet child. ---Sit up there, you little wretch, of 1'll shake the lite out of you. - Pitts: burgh Dispatch.

The house in Springfield in which Mr. Lincoln lived when elected President has been conveyed to the State of lilinois, and a valuable collection of memorials of the martyr President will be preserved there perpetu ally. The trustees appointed to take charge of the matter have entered upon their duties. It is emimently fitting that the Lincolu homestead should be come public property. It is a shrine to which every lover of liberty will be glad to make a pilgrimage.

How WATER QUENCIES FIRE.—In the very large amount of heat which water can take up, and the fact that ordinary inflammables must be raised to a high temperature in order to burn, we have the cause of water putting out a fire. Put a burning match into a very small drop of water and it is extinguished be-cause of the very large amount of heat taken from the match in reducing the water to steam, which reduces the temperature of the match to far below two hun-chert on the farters or at least that far if there ared and twelve degrees, or at least that far, if there is water enough, and so the carbon and its compounds forming the wood will no longer units with the oxygen of the air.--Ex.

The Randolph (Wis.) Radical records the estimate that "the recent cow-boy raid on Colorow, the Ute chief, will cost Colorado \$200,000."

A DAKOTA HOTEL CARD. Cady House, Mayville, Dak. Accommodations for 730 guests (during the year two at a time). Three Elevators (can be seen from the front door). Hot and Cold Water (cold water for guesis-proprietors always in hot water). Bells Throughout the House (they were threw out last year). Music at all Meals. (Chiu Music). -(The Dakota Bell.

A descendant of Ham says : " All men are made of clay, and like meerschaum pipes are more valuable when highly colored."

"WHERE AM 1?"-The caustic " Bill Nye" in the course of a recent imaginary interview in the New York World, held by himself with one of Gotham's money kings, describes in semi-humorous vein & state of mind in which many rich men have found themselves after the decease of the body ; and thousands in coming time, wedded to material gain alone, will lift up in spirit-life the same mouthful cry, " Where am I " provoking an answer equally unsatisfactory to themselves :

to themselves: "The man who never mixes up with the common people unless he is summoned to explain something and shake the moths out of his memory, will some day, when the grass grows green over his grave, find himself confronted by the same kind of a memory on the part of mankind. He is a man who will some day sit out on the corner of a new-laid planet with bis littl-pink railroad maps on his knee, and ask. Where am 12° and the exhees from avery must corner of miss-

give you a chance to say something. But you don't seem to have the nerve." It was the last walk she ever took with him.-Hartford Times. ADVICE FOR FARMERS .- A good preventive of hog

معموم والمتحديث والمترجع والمراجع والمعادية والمعاركة والمعادية

chotera is said to be as follows : For a herd of twenty five head give, twice a week, of bran about one peck ; salt, oue quart ; wood ashes, one peck ; soda, quarter of a pound, and about one tablespoonful of carbolic acid ; all mixed well.

METHUBELAH NOWHERE..." Who was the meekest person that ever lived, Tommy," asked the teacher. "Moses." "Correct, Tommy, and Wille Wafiles may tell us who the oldest person was?" "She," promptly replied Willie...New York Sun.

A new locomotive, built for one of the New York

roads, is so long that none of the turn-tables can turn it, and the monster machine, therefore, cannot be used. It was intended for an express train.

Batter to stem with heart and hand The roaring tide of life, than lie Urmindful on its flowery strand Of God's occasions drifting by. --Whittier.

A congress of German women is soon to be held at Augsburg to discuss the extension of avenues of employment for females, their higher education, civil equality with mon. etc.

AN AUTUMNAL WARNING .- Again is upon us the AN AUTUMNAL WARNING.-Again is upon us the season for the shooting of bear, deer and men. The men for the Pacific coast will average about three a week during the hunting season. Those who shoot them will find out after they have brought them down -when they rush up knife in hand to cut their throats -that the game fired at was a man, not a deer, bear or a woodchuck. This will make them feel very sorry. It invariably does. It is an old asying that " a fool and his money are soon parted," but you can never separate a fool from his gun.--Virginia, (Nev.) Terri-torial Enterprise. torial Enterprise.

President Cleveland holds the highest and proudest position attainable by any man. He is President of a nation of sixty million free people, and as President is invested by law with great power to be exercised for the benefit of the people.

"What's all this racket?" asked a traveling man,

"And they are just getting on to it! Well. If that aint Philadelphia all over."-Washington Critic.

The majority of germ diseases are of vegetable orlgin, and all infectious and contagious malarial epidemics arise from vegetable germs; certainly the great majority of them.

On Wednesday night, Sept. 21st, a terrific cyclone swept down the Rio Grande: over one million dollars' worth of property in growing crops, etc., was destroyed in Texas and Mexico; hundreds of houses were de molished; many persons injured, but none killed.

A farmer once called his cow Zephyr, She seemed such an amiable hephyr; When the farmer drew near She kicked off his ear, And now the old farmer's much dephyr.

THE CHOLERA is still on the increase in Italy-

Messina, Catania and Palermo being specially affilicted. -The ship Alesia now lies (Sept. 27th) at the lower quarantine, New York harbor, with the cholera on board-the most of her passengers being on Hoffman island. A number died on the passage, several have succumbed since her arrival, and twenty-three are

now sick with the dreadful disease. Editor O'Brien was found guilty at Mitchelistown, ireland, as also was Mr. Mandeville. They were sen-

tenced to three and two months' imprisonment, respectively; both have appealed to a higher tribunal.

One of the contemporary poets asks: "Where are the bright kirls of the past?" Our own observation is that some of them are administering cautious doses of paregoric to the bright girls of the future.-Phila-delphia Press. The moral people of the city, says the Manchester

(N. H.) Union, have never attempted to combat the social evil-some of the worst places being owned by church members, who cannot be ignorant of the purnose to which they are out : and we doubt, adds the editor, "if there is a clergyman in Manchester who dares rise in his pulpit and handle the question now agitating the community in a bold and unsparing manner.".

Three children of the family of P. Godbout were recently killed by the explosion of a shell at Isle d'Or. leans, Can. The shell failed to explode at the Do-

Banner of Light Oirele-Boom, No. 9 Boaworth street.-Séances are beld every Tuesday and Thursday at iornoon at 30'clock promptly. Admission free. For fur-ther particulars, see notice on sixth page. L. B. Wilson, Chairman.

Chairman. Boston Mpiriumal Temple, Berkeley Hall.-Lec-tures by able speakers Sundays at 104 A.M. and 74 P.M., from Oct. 21 to May 20th. Richard Holmes, President: 0. F. Rockwood, Secretary, Mrs. Mary F. Lovering, Cor. Sec.; W. A. Bunktee, Treasurer.

Children's Progressive Lycenum No. 1.--Sessions Children's Progressive Lycenum No. 1.--Sessions every Sunday at 11 A. M. In (iarge) Paino Memorial Hali, Appleton street, near Tremont. All seats free. Every one nwitted. Beij. P. Weaver, Conductor; Francis B. Wood-bury, Corresponding Secretary, 45 Indiana Piace, Boston. First Apiritual Temple. corner Newbury and Excter Streets. Bpiritual Fraternity Society will hold public service Sundays at 2% P.M. Beats free.

public service Sundays at 2% P.M. Beats free. Oellege Hall, 34 Zasex Mircet.-Bundays, at 10% A. M., 2% Sund 7% F. M. Elsen Cobb, Conductor. Eagle Hall, 616 Waahington Mircet, corner of Saccx.-Sundays, at 2% and 7% F.M.; also Thursdays at 1 F.M. Able speakers and test mediums. Ersecti Robinson, Chairman. 1031 Waahington finance.

rescott Koulnson, Chairman. 1031 Waahington Sireet.-The First Spiritualist Ladies' Ald Society meets every Friday. Mrs. H. O. Tor-

rey, Secretary,

Obelses.-The Ladles' Social Aid Society meets in Mrs. Buffum's parlors, 196 Chestnut street, every Friday after-noon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A: Dodge, Socretary.

Paine Memorial Hall. - Beston Children's Progressive Lycoum. - More than one hundred gathered in our Lyceum groups at the last sessions;

rathered in our Lyceum groups at the last sessions; the seats reserved for guests were filled to overflow-ing. The usual exercises, under the direction of Con-ductor Weaver, were well conducted. Mrs. Susie W. Fletcher delivered the address and conducted the Lesson of the day. She said she be-lieved that when addresses were delivered in the Ly-ceum they should be to the children. This is the children's hour. This Lyceum may become the cen-tre of a great spiritual work; nothing can prevent such a result if harmony shall prevail. She urged, that, as there are no perfect ones, we should all en-deavor to become better ourselves, and then we would not have time to look after the faults of others. One that, as there are no perfect ones, we should all en-deavor to become better ourselves, and then we would not have time to look after the faults of others. One of the questions asked by the lady, "What do you come to the Lycecum for?" elicited a variety of an-awers, the discussion of which was both profitable and, interesting. A fine programme of readings and recitations was given by Alloe Souther, Ad. le Hasel-tine, Josie Bmith, Lekoy Thorpe, Harry Abrams, Miss Hattle Dodge and Grace Scales: Vocal selec-tions, each meriting words of praise for excellence, by Edith Jewett, Alice Cummings, Annie Barbier, Lillie and Bertha Ingersoll: Plano solo by Master Bertle Newton. Mrs. W. S. Butler gave the notice of the Lyceum. Ladles who desire to cobperate with her in this labor of love were invited to meet at 1031 Wash-ington street Wednesday afternoons, to manufacture articles for this Fair. Mirs. B. made as stirring an ap-peal as usual for all to raily round the flag of truth and speed the cause of education and reform on its progressive way. LYCEUM NOTES. Mrs. Bacon of Washington, D. C., was among our curvet a the State Mark Mark Mark Mark Mark

LYCEUM NOTES. Mrs. Bacon of Washington, D. C., was among our guests, also Prof. Marsh, Mr. Ed. Heath of Charles-town, and Miss Webster of Lawrence. Mr. Richard Laundry was warmly greeted by bis friends, and con-gratulated that the injuries received recently by acci-dent were not more serious. Miss Amy Peters, with renewed health, has resumed her duites as librarian. Mrs. W. S. Buller came through from New York on the night train in order to be present at the Lyceum. Brockton, Mass. Lyceum has forwarded an invita-tion to Boston Lyceum to visit them Saturday, Oct. 16th. It is runored that the Boffin's Bower, formerly occupied by Miss Jennie Collins, may be leased by the Lyceum Association for week-evening meetings, sewing-circles, etc. Lecturers are earnestly request-ed not to forget the Lyceum; come when at liberty, and in brief speches interest and at the same time educate our young people. - FRANCIB B. WOODBURY, Cor. See'y. 45 Indiana Place.

College Hall, 84 Kerex Street .- Last Sunday fore-

noon tests and readings were given by Mrs. Jennie K. D. Conant, Frank T. Ripley, Mrs. Wetherbee and

K. D. Conant, Frank T. Ripley, Mrs. Wetherbee and Mrs. S. E. Cullen. Mr. Ben Cobb opened the afternoon meeting with an earnest speech upon "Bpiritualism as a Force in Nature," followed by Jacob Edson upon "The Em-barrassing Position to which Spiritualism has Driven the Church." Mrs. A. E. King spoke eloquently upon the new glad tidlings as being brought to the denizens of earth in a similar way to the glad tidings of the olden time. Miss A. Peabody gave tests at the elese which wre marrelous.

which were marvelous. At the evening session the hall was crowded. Mrs. At the evening session the hall was crowded. Mrs. Budora Case sang by request "Cast Thy Bread Upon the Waters." Mr. Cobb remarked in opening that the spirits were to him as real as his friends in earth-life, and he was brought more in contact with denizens of the spirit-land in his work than with those of earth, which fact was brought to his mind by the spirit of his late brother Sylvanus taking control of a medium present and giving a test which could not be dis-proved. Mrs. J. D. Bruce and "Winona" gave tests, the latter the names or Mary Williams and George Goodwin, who were drowned, failing from a vessel in the Atlantic; recognized by a lady in the audience. Frank T. Ripley being about to leave the city to fill his engagements in Everett Hall, Brookiyn, his control gave tiansks for the harmonious conditions which had followed him during his stay in Boston, and the kind-ness shown him, assuring all present that we shall surely meet in the beautiful land beyond. made the

Spiritualistic Meetings in Boston. | Spiritualist Meetings in New York. Adelphi Hall, corner of 524 Street and 7th Avenue.-Services every Sunday at 11 A.M. and 7% P.X. Uonference every Sunday at 2% P.M. Admision free to each meeting.

meeting. Columbia Hall, 878 6th Avenue, between 49th and 30th Mireeta. The People's Spiritual Meeting (removed from Spacer Hall). Services every Sunday at 24 and 71 F. M. Meilians and speakers always present. Frank W. Jones, Conductor.

The People's Meeting. To the Editor of the Banner of Light :

Last Sunday at Columbia Hall, 878 Sixth Avenue, Mr. Williams, of Waterbury, Conn., gave a short ad dress as an opening exercise in the alternoon. Mrs. dress as an opening exercise in the alternoon. Mrs. A. L. Pennell followed with remarks and descriptions of spirits, localities, conditions, etc., which were re-markably accurate and gave satisfaction to the audi-ence. A short conference ensued, participated in by Horace M. Richards, T. O. Ostrander, Mr. Bowen, of Chicago, Mrs. Morrell, Mrs. George and Mr. Ellsworth. The evening session was replete with instruction and interest. Mr. Cyrus O. Poole made an opening ad-dress upon "The Shakers; Their Spiritualism, Re-ligion, etc.," instructive and gratifying. "Rosa," one of the coutrols of Mrs. Pennell, interested the audi-ence nearly an hour with her quaint sayings and mes-sages.

Conce nearly an nour with new shall have our Spiritual sages. Next Sunday, Oct. 2d, we shall have our Spiritual Love-feast, the distinctive feature being the partak-ing of Mother Nature's bounties in the form of fruit. Mrs. Penneil will officiate as platform test medium and occupy the platform in the symplex. F. W. JONES.

230 West 36th street, New York, Sept. 26th

Spiritualist Meetings in Brooklyn.

Conservatory Hall, Bedford Avenue, corner Fulton Street.-Services every Sunday at 11 A.M. and 75 r.M. Mirs. A. M. Glading will occupy the rostrum un-til Nov. 1st.

Ill Nov. 1st. Fraternity Booms, corner Bedford Avenue and Houth Second Street.-Services very Sunday at 7% P.M. Children's Lycoum at 3 P.M. The Spiritual Lit-erary Union meets the first and third Saturday of ach month at 8 P.M.

Avon Hall, Bedford Avenue and Halsey Street. --Mr John Slater holds meetings on Sundays at 3 P. M. and 8 P. M. sharp.

Everets Hall, 395 Fulton Avenue.-Brooklyn Pro-gressive Spiritual Conference every Saturday evening, at a o'clock.

Progressive Conference.

To the Editor of the Banner of Light: At the Brooklyn Progressive Conference, Saturday evening, 24th inst., Mrs. E. C. Hall read an original poem at the commencement, followed by Mrs. A. L. poem at the commencement, tohowed by Mrs. A. D. Pennell with remarks, and by "Prairie Flower," the control, who greatly pleased her listeners with the clear and positive proofs she gave of the presence of spirit/riends. Appropriate remarks from John Blater filled out the allotted time with satisfaction to all. Mr. Cyrus A. Poole of New York is expected to ad-dress the conference Saturday evening, Oct. 1st. F. W. JONES.

Perine Mountain Home, near Summit, N. J.

The services at this place on Sunday alternoon, the 18th inst., were exceedingly interesting and instructive. Mrs. M. E. Wallace, an inspirational medium from New York, gave an interesting lecture, followed by Mrs. Martin, of Newark, a trance medium of rare power; both were listened to with much interest. Mrs. Hill, of New York, and Mrs. Martin, gave many tests; hearly all recognized. The meeting on Sunday, the 24th inst., at the Home, was not without profit and intellectual pleasure to all whowere present.

was not winnout pront and intellectual pleasure to all who were present. After the usual singing an invoca-tion was offered by Mrs. Hill, when Charles Dawbarn, of New York, was introduced. His subject (consid-ered as by request) was "Splits and Mortals"; and his address was listened to throughout with marked attention.

Many and satisfactory tests were given by Mrs. Wells and Mrs. Hill, of New York; all of them recog-nized. It was announced that the Rev. Dr. E. B. Fairchild

It was anounced that the Rev. Dr. E. B. Fairchild is expected to lecture on Sunday next, and that test mediums will be present. Mrs. E. A. Wells's wonderful materializing medium-ship was again exhibited at the Perine Mountain Home on Saturday and Sunday evenings, Sept. 23d and 24th, to two large circles of atters, with the most gratifying and elevating results. All present were highly delighted, and fully endorse Mrs. Wells as a genuine and honest medium. ALEXIS.

genuine and honest medium. ALEXIS. Portland, Ms.- The Portland Spiritual Temple Bo-olety have engaged Mr. F. H. Roscoe of Providence. R. I., for Sunday, Oct. 2d, making five Sundays in all this season. On Bunday, Sept. 25th, he gave us two interesting lectures. His alternoon subject was "Home and its influence upon Earth"; that of the evening, "Is Spiritualism True?" Our hall was lit-erally orowded, and when the lecture was concluded there was a very hearty and spontaneous applause. The question, "Is Spiritualism True?" could not have been answered in a more covincing manner than it was by his guides. His tests were very re-markable; he is without doubt one of the best test-mediums before the public. On Wednesday evening, Sept. 21st, the Bociety was entertained with dramatic readings by Mr. Roscoe, which were listened to with marked attention. At the close of the readings the gave tests. Mrs. Brown, one of the oldest lecturers of Vermont, was present and participated in the exercises. It was pronounced by all a most enjoyable occasion. Wednesday even-ing, Sept. 28th, Mr. and Mrs. Roscoe, assisted by many of our society, gave a tableau, musical and lit-erary entertainment. 16 Myrtie street.



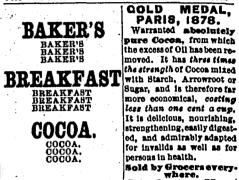
OCTOBER 1, 1887.

TORTUBING, DISFIGURING, ITCHING, SCALY and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, are cured by Outr-cura REMITERES.

OUTICURA RESOLVENT, the New Blood Purifier, cleanses the blood and perspiration of disease-sustaining elements, and thus removes the cause. and thus romoves incourse. OUTIOUNA, the great Skin Cure, instantly allays itching and inflammation. clears the skin and scalp of crusts, scales

and inflammation, clears the skin and scalp of crusts, scales and sores, and rostores the hair. CUTICUBA SOAP, an exquisite Skin Beautifier, is indis-ponsable in treating skin diseases, baby humors, skin blem-lates, chapped and oly skin. CUTICUBA REMEDIES are the great skin beautifiers.

TINTED with the lovellest delicacy is the skin bathed skin bathed Ja22



W. BAKER & CO., Dorchester, Mass.

THE \mathbf{E} leusinian AND

Bacchic Mysteries.

A Dissertation, by THOMAS TAYLOR, Translator of "Plato," "Plotinus," "Porphyry." "Iambli-

chus," "Proclus," "Aristotle," etc. Third edition. Edited, with Introduction, Notes, Emendations, and Glossary, by

ALEXANDER WILDER, M. D.

ALEXANDER WILDER, M. D. In the Mysteries, the dramas acted at Eleusis and other sacred places, were embodied the deeper thoughts and re-ligious sentiment of the archaic world. The men and wo-men initiated into them were believed to be thenceforth un-der special care of God, for this life and the future. So holy and interior were the dectrines considered which had been learned in the Sanctuary from the two tables of stone, that it was not iawful to utter them to another. What was seen and learned elsewhere might be admirable; but the exer-cises of Eleusis and Olympia had in them were '' the children of God, '' and imaging him in wisdom, intuitive discernment, and love.

God, " and imaging nim in wiscom, measure and love. The reader desirous of getting the kernel of the doctrines of Plato, Orpheus, Eumologa, and their fellow-laborer, as well as of the Alexandrian Eclectics, will obtain invaluable ald from this treatise. Oloth, 8vo. Price 83,00. For sale by COLBY & RIOH.

Parker Memorial Hall Lectures

On Salvation, Prayer, The Methods of Spirit Influences, and The Nature of Death: BY J. M. PEEBLES, M. D.

LECTURE I. - The Spread of Spiritualism - and why? Its Present Tendency. What has it done for us? What is Bai-vation? Are Spiritualists saved? Can we save ourselves? In what way is Christ our Savier? Nature of the Christ-Spirit.

In what way is Cirits our Bavior? Nature of the Ohrist-Burit. LECTUBE II.—The Notion of Prayer, To whom should we pray? Does Prayer change God or his laws? How Prayers are answered. Should we pray to Angels and Spirits? Shall we pray for the dead? Prayer at Spiritual Séances. LECTURE III.—A Taik withan English Materialist. Proofs of Spirit Intervention. Methods of Spiritual Influences ob-sessing Spirits. How to deal with them. Spirits leaving their bodies and traveling in the Spirit-World. How Presi-tient Lincoln became a Spiritualist—and why he issued the Emancipation Proclamation. LECTURE IV.—The Nature of Death. What shall be done with our dead bodies? The three methods of dying. How long unconscious in the spirits employed, &c., &c., These four lectures in one pamphiet, paper, price 25 cents. For sale by COLBY & RICH, Publishers.

ED. S. WHEELER IN SPIRIT-LIFE.

19' and the echoes from every musty corner of mias-matic oblivion will take up the question and refer it to the Judiciary Committee; but it will curl up and die like the minority report against a big railroad land grant."

When a young man detects the first evidence of hair on his upper lip, he feels elevated, when in reality it is a sort of coming down,

The world may owe every man a living, but, like bringing to time a bad debtor : it requires considerable husting on a man's part to collect the bill.-Boston Budget

In a London cemetery an epitaph has just been put up which equals in pith and exactitude anything of the olden time. Over the grave of a dentist there run the lines :

"View this gravestone with all gravity, J--- is filling his last cavity,"

1

Mrs. Dr. Ellis, an American lady, is physician to the Queen of Corea. She has apartments in the royal palace at Seoul, and receives an annual salary of ten thousand dollars.

DEMAND AND BUPPLY.-Why does a young man wear a single-barrel, centre fire eyeglass, my son? Well, because that kind of a young man never under-stands more than hall be sees, and by shutting of ouestands more than half de sees, and by aduiting of one-balf the spectacie he manages to keep about half way up with the show. Does thee savey? Well, keep on a saveyin, and if you must wear a minocle, keep both eyes wide open and wear your minocle over your mouth, and you'll know more and look prettier.-Brooklyn Eagle.

"What makes that dog hang around the house so, I wonder?" inquired Mrs. Smith. "Guess it's because he's a tarryer," was her son's reply, as he shot out of the door, closely pursued by a broom.

DID N'T WORK.--Mamma-What are you doing, Ned? Ned-You told me that when I felt angry with you I must count ten. Mamma-Weil? Ned-I've counted seven hundred and thirty-seves, and I'm just as mad as I was before.

Another of the distinguished Federal commanders in the late civil war-Gen, J. B. Bleketts-has passed to spirit life. His funeral occurred from his late residence in Washington, D. C., Sept. 23d, the pall-bearers being Gen. Augur, Gen. Benet, Gen. Graham, Gen. Wright, Admiral Almy, and Burg.-Gen. Gunnett. The body bearers were old soldiers who served with Gen. Ricketts during the war.

What the Waterbury watch people want to do is to invent a wire attachment running from a boy's vest pocket down to his feet, so that the act of walking will wind up his watch for him.-Semerstile Journal.

Two years ago the Egyptian obeliak in Central Park, New York, was given a coating of parafine in order to check the rapid decay which had set in. An examination made a few days ago revealed the gratifying fact that the process of disintegration has been completely stopped. It is believed that many years will elapse before another coating will be needed.

When you sneeze, it will be well to know what you are doing. According to the latest scientific author-ity, a sneeze is but "an affection of the respiratory perrous centre, the affectent impulse of which is con-veyed by the trigeminal nerve fibres."-New York Commercial.

An exchange publishes "The Bong of the Gas Man." Of course it is sung to long meter.

Do not give a boy a kitten for a playmate; give him a puppy. Boy and kitten will grow up into a molly coddle and a cat. Boy and puppy will grow up into a young man and a dog.-Forest and Stream.

"Is n't it dreadful," asked Miss Lliyhud, "to run over a man?"..." Yos, indeed, mum." replied the stoker of the express, "It joits the engine up wussnor 11.10

"Den's you think," she isked softly, " that the sea is by or I " Yes, I think it is sort of lovely, but not as isvery " --bes what makes you ask ?" " Just to

minton Artillery Association Tournament ; and, being left behind, the children experimented with it, with the above shocking result.

"TRUSTS" TO KEEP UP PRICES.—A" sait trust" is the latest addition to the list of monopolies. It is to be composed of sity-three companies, and its arowed object is "mutual protection and to keep up prices." And so the folds of the monopolistic ana-condas tighten about the people. The production and the price of the meat upon the poor man's table, of the coal with which it is cooked and the sait with which it is seasoned, of the oil that supplies him with light by night and the glass that admits the supshine by day, and of many other necessities, are now fixed by day, and of many other necessities, are now fixed by a "pool" or a "trust."-New York World.

THE MASSACHUSETTS TITLE INSURANCE COM-PANY, 23 Milk street, Boston, has our thanks for a neat card with tables showing the rate of taxation in various cities and towns in this State.

The recent report of a terrible Indian uprising (?) in Arizona turns out to be mainly another hoax. When will our Eastern news-venders learn wisdom in this direction?

International Medical Congress. to the Editor of the Banner of Light:

Thomas F. Bayard, Secretary of State, made som sensible remarks at the opening services of the International Medical Congress, recently convened at Washington. D. C., which it would be well for the medical fraternity to beed and act upon. He said on that on Caslon:

"The closer relations of mankind which modern in-

"The closer relations of mankind which modern in-vention bas induced have been necessarily accompa-nied by an increased dissemination of discase; and the need is obvious of frequent international confer-ences, that in the grand sweep of scientific observa-tion new discoveries in the healing art may be prompi-ly tested and applied in counteraction." "Forgive me it, as one of the great army of patients, I humbly petition the profession that in your delibera-tions, Nature may be allowed a hearing when reme-dies are proposed, that her via-madicatriz may not be omitted in computing the forces of cure, and that sci-ence may be restricted as often as possible to sound the alarm for Nature to hasten, as she surely will if permitted, to the defense of the point assailed." The above quotation from his address, together with The above quotation from his address, together with what was quoted therefrom and printed in the BAN-NEB for Sept. 17th, should be circulated broadcast over this boasted "Free America" for the public ANTI MONOPOLIST. rood.

Boston, Sept. 23d, 1887.

J. Frank Baxter in Lynn, Mass. To the Editor of the Banner of Light

Large audiences convened again Sunday, Sept. 25th, in Cadet Hall, Lynn, and a grand one in the evening. Mr. J. Frank Baxter Interestingly continued his work

Mr. J. Frank Bazter interestingly continued his work began so auspiciously the sunday previous. The lecture of the afternoon was upon "Bpirituality and Morality," preceded by a reading of Miss Doten's poem, "Fraiernity." In the evening, at 7 o'clock, Mr. Baxter gave a ster-ling lecture on "The Constructiveness and Destroo-tiveness of Spiritualism," in which he answered mapy charges thoughtleesly made against Spiritualism, and stated what Spiritualism has to offer in place of that it would destroy. It was powerfully argumentary ated what Boirituanism has to one in parts of any would destroy. It was powerfully argumentative, ad bard, if not impossible, to controvert. Conditions favored a remarkable stance at the close

Conditions favored a remarkable scance at the close of the evening lecture, Spirit after spirit was an-nounced or described, and delineations of character given. Mr. Baxter can feel assured of a hearty welcome

and good support when he shall again favor Lynn with a visit, which will be the last two Bundays of Beptem-ber, 1838, for which his services are secured. Next Hunday, Oct. 2d, MIR. Cella Nickerson is an-nounced to speak. BAGAMORE,

Britidance, E. T... The Providence Spiritualist Association will open the lecture season, Bunday, Oct. 5d, with J. William Fischer, as speaker, Mr. 7. will Benoe, Mr. A. E. Tiadale, J. Clegg Wright, Charles Dawbark, J. Frank Baxter and others are expected to occupy the platform during the meanod: MART E. A. WHITTHET, Sor'y.

ness shown him, as uring all present that we shall surely meet in the beautiful land beyond, made the more beautiful by an carnest and honest life here; he also gave some very remarkable tests to strangers. Mrs. C. W. Odiorne followed with tests, giving the names of Susie Fisher and Mabel Wentworth, two children who desired to prove to their parents, who were present, that spirit return is true. Mrs. Maggie F. Builer spoke in her usual interesting manner, and more particularly to the scores of skeptics whom he saw in the audience. Mrs. Forester spoke feelingly in regard to the manner in which spirits return to earth, coming as they do to make people better : she also gave tests. "Big Thunder" gave the closing tests and benediction.

Eagle Hall, 616 Washington Street .-- Sunday last this place was again crowded with thoughtful and intelligent audiences.

and intelligent andiences. The afternoon exercises were opened with a short inspirational address by Dr. J. L. Paxson, which was highly appreciated. Excellent remarks were also made by Mrs. M. A. Chandler, Mrs. Hatch, Dr. M. V. Thomas, David Brown and Dr. Rothermel of New York. A large number of tests were given by David Brown, Mrs. Chandler, Mrs. Thomas and Dr. M. V. Thomas, nearly all of which were recognized and pro-nounced clear and correct by those to whom they were given.

given. In the evening Col. B. C. Balley opened the exercises In the evening Col. E. C. Balley opened the exercises with a few remarks, followed by Mr. Tom Roscoe, Dr. M. V. Thomas, Mr. Fernaid and Mrs. M. W. Leslie. Tests and spirit delibeations were given through the organisms of Mrs. Leslie and Dr. Thomas, which were recognized by the parties to whom they were given. A few clear psychometric readings were given by Mr. Roscoe.

The Spiritualistic Phenomena Association will

hold meetings for the season at the Ladies' Aid Parlors, 1031 Washington street, Sundays at 2:30 and 7:30 P. M. - first meeting next Sunday; and also one week evening. The Society was never more alive, and its members believe they are entering on a most prosper-ous season's work. All persons desiring engagements, and all who will volunteer their services for the good of the cause, please address Spiritualistic Phenomena Association, 1031 Washington street, Boston.

The First Spiritualists' Ladies' Aid Society will hold the first meeting of the season Friday, Oct. 7th, at 1031 Washington street. Business meeting at ALICE P. TOBBEY, Sec'y. 4 P. M.

Haverhill and Bradford.-The meetings of the Brittan Hall Spiritzalists, last Sunday, preliminary to the opening of the autumn and whiter course, Oc. 3d, by Mr. John Slater, of Brooklyn, N. Y., were held for the 'purpose of gathering the Spiritualiats after the long waation, and notifying them, personally, of the arrangements made for the opening by a platform test medium of most wonderful descriptive gifts. The meetings proved to be un-spectedly large and were full of interest. Dr. Harding was well conditioned for the exercise of his gifts, of reading psychometrically and giving descriptions, allording great satisfaction to the audience. Many articles were read, but the most remarkable instance was thereading of a strange appearing article, composed of livory and alloyed metal, which purzied everybody but the presensor of it to imagine its use. It was described by Dr. Harding as carrying many magnetisms; as indicating strange as-sociations, and among them scenes of war' and vio-lence, together with other descriptions of kindred import. It was in the on the descriptions of the strange of his violent desce and stated that the article was part of a handle to the door of "Jim Fisk" pirvate of risding as a test of the accuracy of this kind of description, and axis in use in war time and at the time of his violent desch. He as all the article was part of a handle to the door of "Jim Fisk" pirvate of predding, as compared with the past history of the article. Following Mr. Slater will be Mr. Emerson. Mrs. Kimball and Mrs. Yeaw. Dr. F. H. Boecce, of Providence, R. L., will speak here Dec. 4th and Bihl Howerkill, Mass., Sept. 20th, 1837. E. F. H. Brittan Hall Spiritualists, last Sunday, preliminary to

Bochester, N. Z. The Association of Obristian Bpritualists meets every Sunday at 8 and 7130 P. M., at 16 rooms in Odd Fellows Buildings, corner North Ulinton and Division streets. Bpeaker, engaged for October, Dr. F. O. Batthews, who will conduct the services and give parsonal tests and spiritual commu-heations from the rotirum. Seats free-all are vel-come.

15 Murtle street.

Philadelphia, Pa .- R. A. Thompson-the residue of whose letter we shall print next week-writes us under date of Sept. 26th:

"Interest in Splittualism in this city is increasing. The First Association has commenced Sunday lec-tures in its hall. The Lyccum commences next Sun-day. Mrs. Lake has been speaking during September. Mrs. C. Fannie Allyn lectures during October. Bey-eral other societies are working for the cause, holding services and scances."

Annual Convention in Vermont

Annual Convention in Vermont. The Vermont State Spiritualist Association will hold its Tweniteth Annual Convention in "Union Church," Roz-bury, Vt., October 14th, 15th and 16th, 1887, commencing at 10:30 A. Friday. For Speakers we expect: Mrs. Abble W. Crossett, of Waterbury: Hon. A. E. Stanley, of Leicester: Mrs. Fan-nie Davis Smith, of Brandon; Mrs. Lizzie S. Manchester, of West Randolph; Mrs. Sarah A. Wiley, of Leiceking; ham; Mrs. Emma L. Faul, of Morrisville; A. F. Hub-bard, E80., of Tyson, and Mrs. A. P. Brown, of St. Johns-bury.

bard, E8q., of Tyson, and Mrs. A. F. Drown, or Det Cound-bury. Test Mediums: Mrs. G. B. Howard, of East Walling-ford; Mrs. Hannah Turner and Mrs. Eunice K. Morgan, of Woodstock; and others are expected. Good music will be furnished for the occasion. Roxbury is near the center of the State, on the Central Vermont Hairoad, and as this is the annual convention, in which officers of the Association are to be elected will be present. Evorybody invited te come and bring their friends. Good board at the Summit House \$1,00 per day. Horse-keeping 75 cents ber day.

Good board at the Summit House \$1,00 per day. Horse-keeping 75 cents per day. No free returns checks will be given by the managers of the Central Vermont Baliroad Company, but it is expected they will authorize their agoust to sell half fare tokets. Other roads may grant free return checks; we will get them if possible. Those having quarterly dues are respectfully requested to and the arms

them if possible. Those having quarterly dues are respectfully requested to send the same to Janus Crossett, Waterbury, Vt., if not present at the Convention. Per order Board of Managers. Proctorsville, Vt., Sept. 28th, 1887.

AMERICAN SPIRITUALIST ALLIANCE

MEETS AT 52 WEST 15TH STREET, NEW YORK CITY, ON THE SECOND AND FOURTH WEDNES-

DAYS OF EACH MONTH AT P.M. 43 All Spiritualists are condially invited to become con-nected with THE ALLIANCE-either as resident or non-resident members-and to take an active part in its work. THE ALLIANCE coince a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members. NELSON CROSS, President.

J. F. JEANEBET, Secretary, atden Lane, New York.

CLEVELAND. O.-The Children's Frogressive Ly-ceum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 10% A. M. E. W. Gay-

ST. LOUIS, MO.—The First Association of Spiritual-ista meeta as 13/ P. M. every Sunday in Brandt's Hall, south-west corner of Franklin Avonue and Ninith Street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W. Fay, Freeddent, No. 620 Bouth Broadway, Isaao S. Leo, Oor. Sec., No. 142 North 13th street, St. Louis, Mo.

CHICAGO, H.L. .- Avenue Hall, 150 22d street. Chil-dron's Lycoum, Bunday, at 114 F.M. Spiritualists and Modiums' Meeting. 5 F.M. Mediums' Receptions, first and third, Tuesday vernings. Society Sociables, second and fourth Tuesday in each month.

CHITCAGO, TLL, --Mrs. Oors.L. V. Bichmord dis-courses before the First Booley of Spiritoniles in Sarrina's (Ada street) Hall every Sunday morning and evening. Ada street) Hall every Sunday morning and evening. The Adams of the Sarrina and Sarrina and Sarrina and the bolds mostings every Sanday results as Ta resource at Liberal Laste Hall, To it History street. Math 8. Down, President.

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THE WAR OF THE DOUTOHS ON THE THE WAR OF THE DOUTOHS ON THE TEIGHTS OF THE PEOPLE. Argument Lu Ad-dreeses in remonstrance thereof, delivered before the schusetts Legislative Committee on Public Health at the State House, Boston, February, 1850, by Alfred E. Glies, Alex Putcami, Edward Hamilton, Bichard Hoimes, Loring Moody, A. S. Hayward, Joshua Nye, and Prof. Oharles Wesley Emersion.

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iord, Conductor. Bunday Remains Spiritual Services. - The New Oc-lumbia Theatre, Ecold Avenue, commencing Uct. 16th with Rev. Samuei Watson of Memphis, Tenn., 1% o'clock. Thomas Lees, Chairman.

CHECAGO, BLL. - The Young People's Progressive Bo-clety meets in Avenue Hall, Wabash Avenue and Ed street, on Sunday evenings, at 7:45 o'clock.