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## The Voice of the Alliance.

A REVIEW OF THE REPORT OF THE SEYBERT COMMISSION:

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188UED BY THE AMERICAN SPIRITUALIST ALLIANÇE.

EXTRACT FROM THE MINUTES: At a regular meeting of the American Spiritualist Alliance, held on the evening of September 28th, 1887,

Professor Henry Kiddle presented the report of the Committee appointed to examine the "Preliminary Report of the Seybert Commission," and prepare a review of the same.

On motion, it was unanimously resolved that the Review as submitted be adopted by the Alliance, and that it be forwarded to the BANNER OF LIGHT for publication, and be also printed in pamphlet form, for general distribution. NELSON CROSS, President. J. F. Jeanebet, Secretary.

REVIEW

The "Preliminary Report" of the Seybert Commission, recently published, has attracted ually or in conjunction with a commission of the Unit general attention, and has received quite cosecular and religious, not only throughout this philosophy which assume to represent the truth, and country, but also in Great Britain and other countries; and in nearly all these notices, the work of the Commission has been held up as a fair, thorough, and especially acute and able examination of the claims of Modern Spiritualism, by ten distinguished and learned men, the result being the almost utter annihilation Provost of the University. Shortly after my arrival of those claims, and a demonstration that all professional, or public, mediums—if not private also-are only tricksters and impostors, and that there are, in reality, no phenomena presented through them that can properly be called spiritual, the whole investigation being merely a "simple question of legerdemain."

Remembering that Modern Spiritualism has been before the world for nearly forty years, has extended into every civilized country of both hemispheres, in most of which it has now its journalistic exponents and organs, has made millions of converts, among them distinguished representatives of every learned profession, and of every branch of science and literature. that its phenomens, physical and mental, have been subjected to repeated investigations by some of the best scientific experts in the world. resulting uniformly in the endorsement of the reality of these phenomena, and usually in the complete conversion of the investigator, however hostile previously, to a belief in the claims of Spiritualism-bearing these facts in mind, the American Spiritualist Alliance could not but feel very great surprise at the published account of this late inquiry, ostensibly by the ten distinguished gentlemen who append their names to this report.

The Alliance has, therefore, through a committee of its appointment, caused a careful examination of this report to be made, to discover the novel facts which it has disclosed, at this late day, in regard to this interesting subject, differing so widely from those attested by so many other explorers; and, as its members are ous to my leaving the city, early last May [1884]. anxious only for the truth, to ascertain whether it may not be necessary for the Alliance, after this revelation, to disband, its deluded members acknowledging their errors, and retiring from the whole movement, with which many have been connected for over a generation, wiser if not better and happier men and women. After, however, a careful analysis of this report," the result of which we here submit to all our fair-minded fellow-citizens, and to all unprejudiced friends of truth and justice everywhere, we have concluded not to suspend the work of the Alliance, because we have been more thoroughly convinced than ever by the James W. White, Dr. Calvin B. Knerr, and Dr. contents of this volume, called the report of a fair and thorough investigation of Spiritualism, that this organization was never more needed than now for the vindication and diffusion of SPIRITUAL TRUTH.

First, we will call attention to the

ORIGIN OF THE SEYBERT-COMMISSION. The Seybert Commission was appointed in 1883, on the receipt by the Trustees of the University of Pennsylvania, of an offer by Henry Seybert, a wealthy gentleman of Philadelphia, to donate by bequest to that institution, the sum of \$60,000, in order to found a chair of philosophy, to be named, in honor of Mr. Seybert's | sired to be made by the learned representatives father, the "Adams Seybert Chair." Coupled of the University, not by this, that, or the other with this offer was the condition, "that the incumbert of the chair should, either individually son, who might be called in to satisfy the noor in conjunction with a commission of the Uni-

and philosophy, which assume to represent the truth, and particularly Modern Spiritualism." In accepting this offer, the Board of Trustees, July 3d, 1883, appointed a commission to carry out the wishes of the donor, consisting of the following named persons: Dr. William Pepper, Provost of the University, and, ex-officio, chairman; Rev. George S. Fullerton, Professor of Moral and Intellectual Philosophy; Joseph Leidy, M. D., Professor of Anatomy; Robert E. Thompson, Professor of History and English Literature; and George A. Koenig, Ph. D., Professor of Chemistry. All these were, as will be seen, members of the Faculty, as the terms of Mr. Seybert's offer required. The ten signers of the report are these five members of the Faculty, and five other persons not belonging to the Faculty. These are all facts which the report omits to mention.

The Trustees, in accepting the "gift" of Mr. Seybert, requested the Provost to return thanks to the donor, and to state that they accepted "liberal gift" subject to the conditions mentioned in his letter (as above stated).

The decease of Mr. Seybert occurred a short time afterward, and his will was found to confirm the gift by bequest.

T. R. HAZARD AND THE COMMISSION. The relation of Mr. Thos. R. Hazard to the Commission may best be explained here; and it is necessary to do so, as he is the only friend to Spiritualism whose testimony we are able to invoke in regard to any of the circumstances of the investigation. Fortunately, we have Mr. Hazard's own exact statement of the facts that occurred previous to his being obliged to leave for the Pacific coast, early in May, 1884. This statement is found in his well-known Protest (dated Santa Barbara, Cal., May 5th, 1885), printed in the North American, of Philadelphia, under date of May 18th, 1885. Mr. Hazard gives the following explanation of his connection with the matter:

" For some weeks previous to his decease, Mr. Seybert was in the practice of consulting me in matters germane to his establishment of the 'Adams Seybert Chair,' both before and after the arrangements were completed; and the \$60,000 was, or is, to be paid over to the trustees of the University only upon the condition that 'the incumbent of said chair, either individinvestigation of all systems of morals, religion, and particularly of Modern Spiritualism.' Mr. Seybert had repeatedly solicited me to become his representative and assist in the proposed investigation, which request I always declined for reasons given, until a few days before his decease, when I was called upon at his honse. Mr. Seybert earnestly renewed his re quest, which I finally consented to comply with, with the full, distinct understanding that I should be permitted to prescribe the methods to be pursued in the investigation, designate the mediums to be consulted, and reject the attendance of any person or persons whose presence I deemed might conflict with the harmony and good order of the spirit circles."

This proposition was agreed to, Mr. Hazard alleges, and he cites the following letter from the Provost in confirmation thereof:

"NEWPORT, R. I. July 27th, 1883. My Dear Sir: I have yours of the 27th. The Commission has had no meeting, and of course no plan has been adopted for proceeding in the investigation. As you are aware. I have already informed you that I shall expect your advice in reference to the subject and in accordance with our conversation at Mr. Seybert's. I shall be pleased to receive any assistance in the work of the Commission that you may be able to WILLIAM PEPPER. Yours truly. To Thomas R. Hazard, Esq."

Mr. Hazard also says, in this paper, after enumerating the above-mentioned five Com missioners:

"To these have since been added the present chair man [called in the Report the "Acting Chairman"]. Horace Howard Furness [one of the trustees of the University]; and, according to the statement made in the North American of the 14th inst. [May, 1885] Mr. Coleman Sellers, whom I have never had the pleasure of meeting or seeing to my knowledge. The first meet ing of the Commission that I attended was at Dr. William Penner's house, on the 8th of February, 1884, on which occasion all the original members were present. Since then at all the official meetings with mediums that I have attended, or am aware of being held previ-Messrs. Koenig, Fullerton, Leidy, and Furness were alone present."

THE REPORT MISLEADING. In the Report, these facts are not mentioned, indeed they seem to be carefully suppressed. It says, after merely mentioning the gift of Mr. Seybert and the condition annexed to it (in part only), "a Commission was accordingly appointed, composed as follows: Dr. Wm. Pepper, Dr. Joseph Leidy, Dr. Geo. A. Koenig, Prof. R. E. Thompson, Prof. Geo. S. Fullerton, and Dr. Horace Howard Furness; to whom were afterward added Mr. Coleman Sellers, Dr. S. Weir Mitchell."

CONDITIONS OF THE BEQUEST VIOLATED. Now the fact is, that the Commission originally appointed in 1888, as Mr. Seybert was duly notified, consisted of only the Provost and the four professors first mentioned in the above list, and could not properly have contained the other five, as they were not members of the Faculty, the lauguage of Mr. Seybert's expressed condition being that "the incumbent of said chair, either individually or in conjunction with a commission of the Faculty," should make the investigation, which he evidently detions or schemes of particular individuals. Mr. versity Fuculty; make a thorough and imperited. Beybert was a man of education and culture,

investigation of all systems of morals, religion, | and as the Report says, "an anthusiastic believer in Modern Spiritualism"; and he evidently was convinced that a thorough and fair examination of its claims by members of the Faculty, whom he thought he knew to be honorable and enlightened men, chuld not but reresulted; and thus the truth would receive the endorsement of one of the great American universities. Indeed, if this investigation had reached the result anticipated with testator, his design would nevertheless have been frus-trated; for the very first point made against it by the opponents of Spiritualism would have been that the investigation was not made, according to the condition of the gift, by a committee of the Faculty.

Moreover, the "incumbent of the Adams Seybert Chair," either himself or with the assistance of such a committee, was to make the required investigation-a fact which has been sedulously kept out of the Report; neither is there the slightest allusion to any such incumbent, or to the appointment of any, or the establishment of any chair such he the bequest and its conditions call for. This it was that constituted the chief point of Mr. Hazard's protest in the North American, which we here cite in proof:

" I hereby most emphatically object and protest, in the name of justice and my deceated friend, Henry Seybert, against his money or bonds being retained by the Trustees of the Pennsylvadia University, or paid over and delivered to the Board by the executors of Mr. Seybert's will until after the aforementioned sum of \$60,000 has been fairly earned by said Trustees, through a full and faithful performance of all the regulations and conditions specified in the contract legally entered into by my deceased friend Henry Soybert, on the one part, and the Board of Trustees of the University of Pennsylvania on the other part; the terms of which contract clearly limity that the aforesaid Board of Trustees are strictly bound by the terms of the gift to see that the occupant of the Adams Seybert Chair is, in every respect, Including the allowance of a sufficiency of time, to perfitt a thorough and impartial investigation of the phenomena and philosophy of Modern Spiritualism, and that said occupant of the Chair shall make the problem of the singly or in conjunction with a conjunction of the University Faculty, whose qualifications in all re-

spects are as fitting for the purpose and the contrary. other persons not members of the Reculty were added to the Commission. This being the case, it would clearly appear that the whole investigation, with the so called report, is, legally, a nullity, as the condition of the bequest has been grossly violated. A DELUSIVE REPRESENTATION.

In the Report, the names of the ten persons

who signed it are mentioned as if they had all the beginning, which as has been shown is not the case. Mr. Hazard says a meeting was held on February 8th, 1884; but Mr. Fullerton's priety, to say the least, Secretary Fullerton minutes, as printed in the Appendix to the Report, mention no meeting earlier than March 18th, 1884, at which he says the "Commission" were present, clearly implying that the whole ten signers were present, while, in fact, only five were present, including Mr. Forness, who was not a member of the original commission, and, as it would appear, had no legal right to serve at all. How, when, or why Messrs. Sellers, White, Knerr, and Mitchell were added to the Commission does not appear anywhere in the Report. The minutes, however, show that Mr. Sellers did not attend any meeting previous to Nov. 5th, 1884; and Messrs. White, Knerr and Mitchell attended no meeting till Feb. 19th, 1885, nearly a year after the commencement of the investigation. Nevertheless, these four persons append their signatures to the Report as if they had participated in the whole inquiry; while in the Report which they signed we find the statement, "We decided that, as we shall be held responsible for our conclusions, we must form those conclusions solely on our own observations." [Italics ours.] In the Report, Mrs. Patterson, Mr. Briggs, Mrs. Kane, and Dr. Slade are all condemned, and placed before the public as mere tricksters and vulgar charlatans and cheats; and these four honorable gentlemen sign it without having attended a single meeting of the Commission when those mediums were examined. Comment is unneceseaty.

REV. MR. FULLERTON'S MINUTES. By a simple analysis of the reverend secretary's record of the proceedings, it is designed to correct the misleading representations of the Report, by means of which the public have been made to believe that there were ten investigators; while, in fact, there were less than half of that number. It is quite fortunate that we possess these minutes of the proceedings in order to correct the general statements of the

Report proper. THE WORK OF THE COMMISSIONERS. These minutes show that whatever work was done was, in the main, performed by only three of the Commissioners—Mesers. Fullerton, Furness, and Sellers (the latter after the first six meetings); the others having attended but a small number of the eighteen meetings, or sit-

tings, at which the mediums were examined. In this regard the facts are as follows: Dr. Pepper attended eix of the eighteen meetings; Dr. Leidy, ten; Prof. Koeing, nine; Mr. Fullerton, twelve; Prof. Thompson, eight; Mr. Furness, sixteen; Mr. Sellers, eleven; Dr. White, five; Dr. Knerr, four; Dr. Mitchell, three.

Mr. Furness was the only one that attended all the six sittings with Slade; Messrs. Pepper, Leidy and Fullerton attended one each; Keenig, White, Knerr, and Mitchell, not a single one. This will serve to show to what extent they "He says, in his letter in the Appendix, "a dozen"; but the migutes show only ten at which mediums were present.

"formed their conclusions solely on their own | Col. Kase's house, in Philadelphia, with Mrs. observations." "We distinctly saw" the processes adopted by the medium (Slade), is the count of which, he exclaims "Quelle beliec!" statement of the Report, leaving the reader to believe that there were ten pair of sharp eyes fixed upon him, while the Appendix shows sult in showing the truth of Spiritualism, as there was only one pair that could see all he every other such examination mad previously did, and fourthat saw nothing; while the Comthere was only one pair that could see all he missioner who could see all that was visible was too deaf to hear what was audible. Yet this Commission has been lauded to the skies for its superlative competency for the task which it assumed.

THE VERDICT OF THE COMMISSION.

There are, however, other circumstances that invalidate its claims to consideration as based on the number, standing, and accomplishments of its members. All that they, as a Commission, claim to have done is to have held eighteen sittings with seven mediums, extending over more than two years—from March 13th, 1884, to March 30th, 1886. This constitutes the whole boasted investigation, by means of which, the secular and religious newspapers have told their readers, all the claims of Modern Spiritualism, accepted during the last forty years by some of the most acute and accomplished minds in the world, have been totally and definitively disproved, and all mediumship has been demonstrated to be nothing but delusion or trickery. The reviewer of The New York Tribune, apparently not having noticed these facts, remarks:

"The Report is of such a character that it would appear bardly worth while to carry the investigation any further. The conclusions reached almost involve the judgment that Modern Spiritualism, in so far as it rests upon what are called 'physical manifestations,' is a gross delusion, fostered by the most palpable, coarse, clumsy, and impudent fraud that was ever sys tematically practiced."

This indeed is the impression given by the Report to those who cursorily examine it, and readers in general do no more. The reviewers of the Press seem not to have looked beyond the few pages that constitute what is printed as the Report.

The Commissioners, it is true, have been careful not to assert positively and directly as much as this (though they permit their reverend secretary to assert it); but, in guarded and qualified language, they say that as far as they have gone, this is the result. "We have not," says the Report, "been cheered by the discovery of a single novel fact." Not even, we may ask, by the fact, as alleged, that spirit mediums are only tricksters? If not, they must have had the conviction before they commenced the inquiry, and they were, therefore, unfit, by previous bias of mind, from serving on the Commission. This, it is quite evident, was

Outside of the Report, and going beyond his coadjutors, which was certainly a gross improtakes occasion to interject into the preamble personal verification, all the statements of the to his printed minutes of the proceedings, the two or three commissioners who were present opinion that "Spiritualism presents [to him] at the sittings, and to brand the medium as an the melancholy spectacle of gross fraud, per- impostor. From what is here adduced it will petrated upon an uncritical portion of the public." That is to say, Hare, Crookes, Wallace, Varley, De Morgan, Gregory, Robertson, Mapes, Edmonds, Brittan, Sargent, Trollope, Whately, Elliotson, Thackeray, Lord Lyndhurst, Prof. Challis, Aksakoff, Wagner, Butlerof, Zoellner and his associates, Du Prel, and Hellenbach, with Houdin, Jacobs, Bellachini, Hermann, and Kellar-the great masters of prestidigitation-all these, including some of the brightest lights in science, medicine, law, literature, theology, and prestidigitative art, are pronounced "uncritical" by the Rev. Geo. 8. Fullerton, Professor of Intellectual and Moral Philosophy in the University of Pennsyl-

Certainly it would be of very little importance that any one of these eminent persons had been attending a few seances with mediums, and had arrived at the opinion that the phenomena called spiritual had no real existence, being wholly resolvable into "legerdemain," as this report states, because vastly more thorough examinations, by entirely competent experts, and under incomparably superior conditions, have invariably resulted in showing the contrary. This Report, however, though in the main a mere statement of individual opinions, based on individual examinations, is issued under the fallacious appearance that it represents the united researches and consentaneous convictions arising therefrom of ten persons, while the fact, as we have partly shown, is far otherwise. A statement of the WORK OF EACH COMMISSIONER

will clearly demonstrate this. It appears from the Record that Dr. Pepper attended six scattered meetings—two in 1884, and four in 1885. That was the whole of his investigation. Dr. Leidy attended ten of the meetings, and individually three promisouous séances with public mediums. It is a curious fact that Dr. L. should speak of attending with his fellow commissioners scances with four materializing mediums, when the minutes show that the Commission did not examine into materialization at all. He also speaks of attending with the Commission "two seances with as many rapping mediums," while Mrs. Kane was the only medium at both seances. This serves to show with what indistinctness some of the signers of this Report remembered the incidents of the so-called examinations that occurred between March, 1884, and March, 1886, when they, in May, 1887 (more than a year after the last sitting), solemnly appended their signatures to

That was the whole of his investigation.

Rev. Geo. S. Fullerton attended thirteen out of the eighteen sittings, and individually one scance with Mrs. Wells, one with Mrs. Beste, and one with Mrs. Thayer. Besides this, he undertook a mission to Germany in order, as it seems, to prove that Prof. Zoellner was not in a sane condition of mind when he conducted the investigation with Slado described in "Transcondental Physics." To this reference will be made further on.

Mr. Furness attended sixteen out of the Commission's eighteen séances, being absent from one of Mrs. Patterson's sittings and one of Mr. Briggs's. Besides this, in a jocose and bantering spirit, he experimented individually with Dr. Mansfield and three other mediums for answering "sealed letters"; and, in the same temper of mind, attended some promiscnous materializing séances. Under the instruction of the medium Caffray, he tried, he says, to become a medium himself for independent writing, using magnetized paper supplied by Caffray to facilitate the process. As a part of the report of the Commission, with a singular want of logic and propriety, he publishes three articles giving an amusing burlesque of the subject rather than a serious account of his experi-

Dr. Knerr attended only four of the investigating scances, but individually had a private sitting with Mrs. Patterson. Mr. Sellers, Dr. White, and Dr. Mitchell made no individual examinations. Nothing was done by the Commission in its collective capacity between March 30th, 1886, and May, 1887, the date of the Report. It does not appear that the articles giving an account of these individual experiences were at all of the nature of reports to the Commission, or that the latter formally authorized them, or adopted them as a part of its proceedings; and therefore the publication of them as in part the basis of the Report was wholly irregular, illogical, and improper, and betrays a spirit of antagonism to the cause under investigation, and a determination to crush it, if possible, at all hazards.

The above summary of the work performed by the several members of this much-lauded Commission shows how futile and inadequate its so-called investigation has been, as compared with that of other scientific explorers. whose work they choose to ignore. For example, Prof. Zoellner had at least twenty-five carefully arranged sittings with Dr. Slade, employing a great variety of ingenious scientific devices to test the reality of the phenomena presented, and to exclude all possibility of delusion on his own part as well as deception on the part of the medium; while the Rev. George S. Fullerton, Dr. Pepper, and Dr. Leidy after a single sitting, are ready to accept, without any be quite obvious that the honorable Commissioners did not make the investigation which they allege in the Report that they made; and that this much vaunted document, signed by these ten distinguished gentlemen, is, therefore, a misrepresentation.

In the next place, it will be obvious to every careful and dispassionate reader that the

REPORT IS NOT SUSTAINED BY THE MINUTES, in the sweeping verdict of condemnation which it pronounces upon the mediums examined. and in fact upon all mediumship. There were, as the minutes show, manifestations at the sittings which could not be fairly attributed to fraud or legerdemain. It is obvious that, in spite of all their protestations to the contrary. these commissioners were determined to ignore, or explain away, by any construction however forced and irrational, every phenomenon that seemed to antagonize the preconceptions of their prejudiced minds. A fair and critical analysis of their own minutes, fortunately appended to the Report, shows that their published conclusion is grossly unjust to the mediums whom they consulted, and whom they now hold up to undeserved reprobation as cunning and conscienceless tricksters. We wish to say here that it is not our design at this time to defend these mediums, except as far as this Review may indirectly do so. We express no opinion as to their character or claims, as this is not the place for such expression.

In this analysis, we will begin with Mrs. Patterson, the first medium examined, with whom there were four sittings: the first of which was attended by four members of the Commission. Mesers. Leidy, Koenig, Fullerton, and Furness: the second, by the same; the third, by Leidy and Furness; and the fourth, by Koenig and Fullerton; so that Pepper, Thompson, Sellers, White, Knerr, and Mitchell had no knowledge at all of what occurred at these sittings, except from information. In regard to these occurrences, however, we fortunately have the additional testimony of Mr. Hazard.

The minutes of the first meeting say there were "no results," and Mr. Hazard states that they "sat two hours without getting a scratch on the slates." The same was the case at the second sitting; t but at the third there was a manifestation, which the commissioners en-

"The minutes say: "On Thursday, March 13th, 1884, the Commission met at 5088, 16th attreet, for the examination of Ars. 8. E. Patterson," and thus imply that the ten signers were prewnt. Incidentally Mr. Furness, Dr. Leidy, and Mr. Hazard are referred to; but the latter, in his published statement says: "An four of the acting members [Leidy, Koonig, Fullerton, and Furness) were present; the regard to this sitting Mr. Hazard says: "As the the document, and thus attested their personal knowledge of its truthfulness and acouracy.

To. Koenig attended seven seances with other
Commissioners, and individually one seance, at

deavor to explain away, by insinuating, not alleging, trickery. The minutes state:

"The slates used belonged to the medium, and were, as she told them, in daily, almost hourly use. The frame of one of them was far from sound, and the hole | side of the table. which admitted the screw (the slates were fastened together by a screw] was more than well worn. Within these states, after being held for a long while by both hands of the medium under the table, two or three barely legible words appeared. The screw was by no means as tight after the writing as before. This fact, together with the prolonged concealment, rendered is impossible to attach any real importance to the attempt to write, as far as could be made out, the name of Henry Seybert. Under the same conditions our colleague, Mr. Bellers, produced writing for us very satisfactorily."

That is, Mr. Sellers, who had attended none of these sittings, was able to produce a counterfeit of what he had not seen, which, of course, gave great satisfaction to the two commissioners who had attended the sitting, and who were in that remarkable manner fully convinced that, while the medium was holding the slates with both hands under the table, she took out the screw, separated the slates, wrote upon one of them, put them together again accurately, and inserting the screw fastened them together, leaving only the screw a little loose in the well-worn" hole; and yet none of this, or any indication of it, was seen by these alert examiners, and they could only infer it from the fact (if it was a fact) that the screw was a little loose. Obviously, there was a "screw loose" somewhere, especially as we notice that the published minutes of this important sitting are | Commission for investigating the reality of insigned by "Geo. S. Fullerton, Secretary," although Mr. Fullerton was not present. Who informed him of the proceedings is not stated; but it seems to us quite a "novel fact" that the minutes of so important a meeting should have been prepared by an absentee on information from an unknown source. Who is responsible for the statement that the screw was loose, or that there were any grounds for the suspicion entertained, which alone militated against the absolute fact that the name "Henry Sevbert" was written between the slates by some superhuman power and intelligence?

Fortunately, we have the published testimony as to what occurred of one who was present. and whom we may accept as at least a veraclous reporter. Mr. Hazard says:

"The Commission [i. c., Messrs. Leidy and Furness] brought two new slates, bung on hinges, within which a small piece of slate pencil was-placed, when the Commission fastened the slates so tightly togethpass between the frames. In a very short time the pencil appeared on the outside of the upper slate, when the Commission removed the screw, and on opening the states a plainly written sentence was on one of the slates, thus giving a fair test in slate writing, and proving at the same time the power spirits possess to pass solid matter through solid matter."

Now between this statement and that of the unknown informant of Secretary Fullerton there is a wide and serious discrepancy, involving, indeed, a question of veracity. Mr. Hazard was too earnest an observer to make so great a mistake, and most certainly was an honest and truthful man. Did the Rev. Mr. Fullerton make a mistake in drawing up the minutes of a meeting which he did not attend; and if so, why did not Dr. Leidy or Mr. Furness correct him? The record is, however, seriously impeached; but even as it stands, it shows that there was a manifestation, which only a forced and unfair construction of the facts, based on mere suspicion or inference, could invalidate; and on this suspicion they positively, in the report proper, brand this woman as an impostor. They dare to say:

"There is really no step in the bare process of producing this writing, as we have observed it, which might not be accomplished by trickery or by legerde-

This sentence, as will be seen, is craftily constructed so as to give the impression that it Dositively states a fact of only expresses a mere opinion or suspicious in

What, we ask, if Mr. Sellers could subsequently show his genius for, or accomplishment in, trickery, or in imitating what he never saw, does that, according to the logic of these learned Commissioners, prove Mrs. Patterson a trickster? Do they know that this woman was as expert in sleight-of-hand as the accomplished civil engineer? We have no proof that the conditions were the same in both cases as stated; for the assertion is made by a man who was not present.

At the fourth sitting, attended by Messrs. Koenig and Fullerton, the minutes prepared by the latter say: "The medium declared herself unwell. No results were obtained."

Mr. Hazard says: "The next day Mrs. Patterson extended through me

an invitation to Messrs. Fullerton and Koenig to come to her rooms and accept a séance gratis. This invitation the Commission declined to accept."

This meeting, of April 17th, was the last at which there was any friend of Spiritualism present. There is, however, in the minutes of the subsequent meetings considerable material to support the proposition that heads this section-material which a fair construction of the facts indubitably affords.

We will refer to the case of Mr. Fred. Briggs, to whose "examination" two sittings were given—the first on the 26th of March, 1884, and the second on the 30th of March, 1886-two years apart. At the former sitting, three of the Commissioners were present-Mesars. Leidy, Furness, and Fullerton, together with Mr. Hazard, and, a part of the time, Dr. Koenig. There was an attempt to obtain slate-writing.

The minutes state: "Mr. Furness now put his hand under the table on the hand of the medium, which was pressing the double slate up against the table. Mr. Furness declared that he heard a certain buzzing poise. The slate being taken out, there was found written on the inside of the under state: 'I will help you all. R. Dale Owen, and something that looked like 'Henry Furness is here.' The slate on the floor being examined, there was found on the outside (it was a screw siate), 'I am here with you. I will help you. R. Dale Owen.' Some other [sic] illegible marks were found on the state. Nothing was obtained on the inside of either screw-slate. The handwriting on the two slates

purporting to be from R. Dale Owen was much alike." In this case neither the Commission nor the Secretary makes any attempt to impugn the genuineness of this manifestation; nor does the account which is given of it afford any basis for the imputation of trickery. The direct writing on the slate held jointly by the medium and Mr. Furness, and simultaneous with it that on the slate lying on the floor, constitute a fait accompil, which obviously could not have been

"Mr. Harard, as already stated, had been obliged, on account of his health, to seek a more gental climate. At the commencement of this investigation he was in his eighty dight by ear. His decease toek place in March, 1908. It is such to be regretted that he did not survive the publication of the Report, to reply to the statements of the Commencement in which he is so disparagingly referred to. We seek assured that the pentiamen who becomes to the Commence at the time of his commencement with it did not, in the commencement of the commencement of the statement who had commenced to the commencement of the statement who had commenced to the commencement of the statement who had commenced to the statement of the st

done by the medium under the circumstances. Let us examine it analytically:

1. The medium and Mr. Furness were holding the folding-slate, pressing it against the under | foot. There is not a particle of motion in your

2. Mr. Furness heard a buzzing sound; but as he is deaf, it might have been the sound of the writing.

3. The writing appeared on the inside of the under slate—not a mere mark, but eight legible | Fullerton, "commissioned Mr. Furness to lay words, and four others somewhat illegible. 4. During the same time, a slate lying under

the table was inscribed with twelve words and some "illegible marks." 5. These inscriptions were estensibly from

and the handwriting in each was "much alike." And yet this Commission-not only the four present but with them the six who were not present-allege in the Report that nothing was exhibited in the sittings which was not explicable by the suspicion of trickery. Mr.

Briggs is included in the general statement: "All that we [the whole ten] are sure of is that the writing down of these communications, be their substance what it may, is performed in a manner so closely resembling fraud as to be indistinguishable from it."

We cannot refrain from remarking that, in view of their own repord, that positive statement so closely resembles a positive untruth as to be "indistinguishable from it." Besides let it be kept in mind that of the ten persons who signed that statement there were four who did not attend a single sitting held by the dependent writing; for the second sitting with Mr. Briggs was a "dark scance" for physical manifestations, though there were occurrences of independent writing in the course of it.

Secretary Fullerton's minutes of the second meeting contain the following statements:

"The medium asked Dr. Leidy to put his hand also upon a slate which the medium was holding under the table. Attention was then called to the scratching sound, which might have been writing. The slate was taken out by Dr. Leidy and the light turned up. The following was written upon it: 'John Smith is with you like a young son. John Lydy.'" The minutes add: It was of course possible that the writing was done before Dr. Leidy put his hand on it, as the slate was not then examined."

What foolery was this on the part of the sagacious commissioners! Why, we may ask, was not the slate examined, so that such an objection could not have been made? Was it in order to afford them this loop-hole to creep er by means of a screw that nothing whatever could out of? But certainly, they have no right to assume fraud, in the positive words of the Report, when, through their own negligence, they possess no certain knowledge of the actual result of the experiment.

Again, in regard to the same séance, we have the following minute:

"The light was then turned low. A slate was held under the table by the medium. He breathed hard, and made no little noise for some time. [What if he did?] Then Dr. Koenig was asked to put his hand on the slate. A scratching was heard. When the light was turned up, the slate contained the message; I will help you all. Dr. Benj. Rush.'

Here again was a fait accompli entirely ignored by the Commission a year later when they made and signed the Report. The Rev. Fullerton disregarding it wholly, wrote in the Appendix that "Spiritualism presents nothing but gross fraud," which his own minutes show to be false-to be, indeed, a libel on the cause which he was under a solemn obligation to investigate impartially. The minutes ("copied from notes taken during the séance," says the the Reverend Secretary) afford no indication that the manifestation was regarded as fraudulent at the time of the sitting. How, indeed,. could it have been when the slate was held by Dr. Koenig? It is thus obvious that the comspite of evidence.

MRS. MARGARET FOX KANE, A medium that during nearly forty years has undergone innumerable tests all showing indisputably the genuiveness of the phenomena presented through her organism. No hostile report can now effect these thoroughly established facts. The minutes show that, at the two sittings with this medium (Nov. 5th and 6th, 1884) the rappings were copious; and it is obvious that they were audible, because the commissioners questioned, by the alphabet and otherwise, the spirits that purported to be present. The objection they make is that the raps were always near the medium. The min-

utes say : "Raps were produced as members of the Committee stood with the medium around the desk in the library, and close to a bookcase. Raps were produced, acnording to the medium, on the glass door of a bookcase, upon which Mr. Sellers placed his hand. Mr. Bellers felt no vibration on the glass, but raps were heard somewhere in the vicinity."

At the second sitting, of which we have a 'stenographic report," the minutes say:

"The 'spirit rappings' varied materially in quality and character, being at times faintly, and at other times distinctly audible."

Mr. Sellers, who seemed to be extremely skeptical and captious, and constantly manifested a sneering, bantering spirit, at last remarked to his colleagues:

"It has been very clearly shown to-night that certain sounds, of greater or less volume, have been produced. We have heard the sounds. We are conscious that they are raps. It is exceedingly important, in deference to the medium herself, that we should prove that she has nothing to do with the production of the sounds other than in a spiritualistic capacity. I would like to ask her if there is any test that she herself can propose which would be capable of satisfying us that she does not produce the sounds." The medium replied:

"I could name a great many tests, but they might not be satisfactory to you; for instance, the one of standing on glass tumblers, where the raps are produced on the floor."

This glass-tumbler test was accepted; and while preparations were making for it, Mr. Sellers remarked to the medium:

"Will you repeat the experiment of last night, that of standing near the table and not touching it, to see if the same character of sounds then produced can be again heard? Last evening we had a very satisfactory exhibition of that."

Thus it is admitted that the raps were produced under that condition, and that the manifestation was satisfactory-hence, obviously,

In the first and second experiment with the glass tumblers, there was no success, but in the third there was, rapping being heard several times. At one time Mr. Bellers said he thought the rapping came from the wall behind the medium; and asked, "Will the spirit rap again?" When the medium invoked Mr. Seybert to rap, the minutes say, "Three raps were distinctly but faintly heard"; and Mr. Sellers remarked, "I heard them. They sounded somewhat like the others." When the raps were repeated, Mr. Furness "placed his hand" to not doubt that the little girl is in her cradic, not to say short skirts, who will get up in the twentieth century, touch one button and turn on the electric light of a winter morning, touch another and turn on the gas in furnace and cook-stove, and when the house has been warmed and the breakfast cooked without dust, smoke or ashes, touch a third button and start the sewing-machine motor, set the wringer for all that has to be carried up or down stairs. She will go down town in an electric car, and every street in the city will all be better lighted than Ohestaut street is at its best.—Philadel-ware repeated, Mr. Furness "placed his hand" not fraudulent or seeming such.

upon one of Mrs. Kane's feet," and then exclaimed: "This is the most wonderful thing of all, Mrs. Kane! I distinctly feel them in your foot, but there is an unusual pulsation."

This closed the investigation as far as Mrs. Kane was concerned, or as far as it had any reference to the rapping phase of manifests. tion.... "The Commission," it is stated by Mr. before Mrs. Kane the question of continuing or closing the investigation, so far as she was concerned." Mr. Furness reported to Mr. Fuller ton that he told the medium that the Commission had come to the conclusion that "the sothe spirit of R. Dale Owen, being so signed: | called raps are confined wholly to her person whether produced by her voluntarily or involuntarily, they had not attempted to decide." They held themselves "ready to meet her again" but, Mr. Furness says, "I felt it my duty to add that in that case the examination would necessarily be of the most searching character." [Italics in all cases ours.] No wonder that the lady declined to put herself again into the hands

of these "searching" commissioners. The minutes, however, show that, in spite of | bright lights were in the room during the physithe repressive psychological conditions of these two sittings, more or less distinct and audible rappings were heard by the commissioners present, and sometimes in answer to their questions, though the replies were of no great importance. (This point is not here considered.) These sounds seemed to proceed from a locality not far from the medium, but at one time somewhere in the vicinity of the bookcase near which the medium was standing ": at another time, as the medium was standing on glass tumblers. In the latter case, the medium being personally examined by Mr. Furness, it was ascertained, he alleged, that, while the raps were produced, though her foot was motionless, he felt in it an "unusual pulsation"of what kind, we may ask—arterial, muscular, nervous, or what? Is the Shakspearean scholar an anatomist or a physician? Is he competent to examine, physiologically or anatomically, a lady's foot? Perhaps he might be asthetically. In spite of this curious discoverythe "most wonderful thing of all," exclaims Mr. Furness-namely, an unusual pulsation in a motionless foot—the whole Commission regretfully report that they "have not been cheered in their investigations by the discovery of a single novel fact"—wonderful, extremely wonderful, and unusual, but not novel !

Here, according to the signatures, we have on this remarkable Commission, a professor of anatomy, a distinguished physician and neurologist, and a medical specialist; and yet no one, but the Shakspearean critic, examined into this physiological, if not pneumatological, mystery, so as to explain it. It is true that the physician (Dr. Knerr) and the medical specialist (Dr. Mitchell) had not up to November, 1884, and for four or five months afterward, attended any meeting of the Commission, probably had not been appointed; but they sign the Report, which says of these two examinations of the famous rapping-medium:

"To the subject of 'spirit-rappings' we have devoted some time and attention, but our investigations have not been sufficiently extensive to warrant us at present in offering any positive conclusions. The difficulty attending the investigation of this mode of spiritualis tic manifestation is increased by the fact, familiar to physiologists, that sounds of varying intensity may be produced in almost any portion of the human body by voluntary muscular action. To determine the exact location of this muscular activity is at all times a matter of delicacy."

That the "fact" referred to here is "familiar to physiologists," or that it is a fact at all, is indeed quite a "novel fact," though the Commission may not be "cheered" by its discovery. It is, indeed, but an attempt to revive the toemissioners were predetermined to condemn in | joint or knee-joint theory, slightly modified, which was exploded many years ago. Such a four posts one and one-fourth inches square This spirit is very manifest in the sittings statement is but a confession of ignorance, and and six feet long, to which black muslin was a proof that the persons selected for this Commission were, and still are, totally incompetent to discharge the duty assigned them—as much so, indeed, as would be a commission of persons entirely ignorant of modern astronomy, appointed to investigate the truths of that science. Of course, if, like these ten savants, they ignored all the work and all the discoveries of others, they would necessarily report the exploded doctrines of the Ptolemaio System. these being more in consonance with the ordinary observations of uninformed persons-of unenlightened common sense, which the Greek philosopher taught is "but little better than no sense at all."

But these commissioners, though they say, in the paragraph quoted, that they are not "warranted in offering any positive conclusions," yet are bold enough to speak of the matter as follows:

"What we can say, thus far, with assurance is that, in the cases which have come under our observation the theory of the purely physiological origin of the sounds has been sustained by the fact that the mediams were invariably and confessedly cognizant of the rappings whenever they occurred, and could at once detect any spurious rappings, however exact and indistinguishable to all other cars might be the imitation."

It requires a very nice discrimination to discern the difference between this "assurance" which these gentlemen thus avow and the positive conclusion" which they disclaim. Their theory of the origin of the sounds, in the "muscular activity" of some portion of the medium's body (which in the case under examination delicacy prevented them from prying into), is, in the last degree, absurd; and furthermore the physiological origin of the 'raps" has been positively disproved by an amount of recorded experience that cannot be gainsaid. The English paper Light, edited by two men of high culture and long experience in mediumistic investigation, in regard to this absurd dictum of the Report, says:

"It is an indication of the perfect ignorance with which the gentlemen forming that Commission ap proached their investigation that they should have thought it wise to say anything so simple."

[Concluded in our next.]

How it will be Thirteen Years Hence As Sir William Slemens said in a recent address, men will some day look on our use of coal and gas in a home with the same amazement as we at a tallow dip and a fire built in the middle of a hut with a hole in the roof. We do not doubt that the little girl is in her cra-

# Spiritual Phenomena.

Under the above heading the BANKER OF LIGHT publishes from time to time communications contributed by reliable people describing the spirit-form manifestations that have witnessed; but we desire it to be clearly understood that we cannot be held responsible for any accounts of such manifestations appearing in our columns, except those we have witnessed and personally endorsed: Writers in describing the phenomena they have seen, must alone bear the responsibility of their statements,—Publishers B. of L.

#### Phenomena at Mrs. Amy Post's. Rochester, N. Y.

To the Editor of the Banner of Light:

Several interesting seances have of late been held at the residence of that veteran Spiritualist, Mrs. Amy Post, 56 Sophia street, Rochester, N. Y., at one of which, that of Sept. 11th, 1887, Mrs. E. J. Ulrich and daughter from Port Ontario, Mr. John Gifford and wife, Watertown, E. F. Lacy, Scottsville, Mrs. S. P. Smith, Rochester, N. Y., and R. H. Walker, Cleveland, O., were the strangers present. Messrs. Walker and Gifford were appointed a committee of examination. At 8 P. M. Harry G. Van Auken took his seat in the cabinet, and was soon controlled. Two cal manifestations. The ropes were put in the cabinet and singing engaged in for a few minutes. Being called, the committee went into ropes by the spirits, and they reported the tying securely and thoroughly done, but not by the medium. The bells, tambourine, board and horn were put in, the door closed, and we saw the horn, tambourine and board put out, above the top of the cabinet, the side of the door and through the opening in the door; and at the same time the bells were rung, the tambourine shaken in concert with the music, from the floor to the top of the cabinet. Several times during these performances the committee went into the cabinet and found the medium tied and every knot secure.

The ropes being untied and thrown out a change in the programme took place. One of the lights was put out, and the other shaded, so that we could indistinctly see each other's features. Several spirit-forms appeared. E. V. Chandler, Sojourner Truth and a few others were recognized. A woman with a baby in her arms came out six or more feet from the cabinet. One form came creeping with tambourine in hand, striking it on the floor in concert with the music until he got in front of Mrs. Post. then suddenly rose up to his full height with arms outstretched, jingling the tambourine, and returned backward into the cabinet. Sojourner Truth walked out, bowed to the company, and an extra low bow to Amy Post, aged eighty-five, and Mrs. S. P. Smith, aged eightyseven. She then commenced moving her open hands to and fro, up and down, and soon we saw something black, slowly increasing in size to four or more feet square, hanging down from and between her hands, that looked like a crape or lace shawl; this she cast over her shoulders and back, it making a beautiful appearance upon her white dress; she then retired into the cabinet. ABNER J. POPE.

56 Sophia street, Rochester, N. Y. We, the undersigned, were appointed an examining committee at the foregoing described séance, and we testify to the accuracy and truthfulness of all the above statements. We were not only allowed every opportunity to make a full examination, but urged to do so. We frequently, during the séance, examined the cabinet and the medium, found all things honest and fair, and no fraud nor deception practiced. By our senses of seeing and feeling we are sure the medium did not and could not have tied and untied himself, nor have rung the bells and moved the things we saw moved. The cabinet was of simple construction, made of tacked, forming the three sides, the fourth forming the door by sliding the muslin on a cord at the top, stretched from one post to another; the posts being kept apart by lath braces. The cabinet was set out in the room so that any one could go around it, and after the seance was over it was folded up and placed in the hall. The doors and windows were all securely fastened, and every precaution taken to prevent fraud. We not only had physical manifestations, but full form materializations, with the medium walking out in his dark clothes at the same time the spirit dressed in white was returning to the cabinet. R. H. WALKER,

208 Oregon street, Cleveland, O. JOHN GIFFORD,

12 Bronson street, Watertown, N. Y.

Testimony of S. C. Hall to the Mediumship of Mr. Eglinton.

The following, addressed to the editor of London Light, appeared in the columns of that paper on the 24th ult.:

Although, perhaps, a hundred statements of séances with Mr. Eglinton have been given in Light by half as many sitters with him. I desire to add one more to the long and amply sufficient list. I lament that he, with his very charming wife, is about to leave England for Peru. I doubt their wanting him there; but we certainly need him here—greatly need him. I fear his absence from us will be for a long time. Surely his departure will create a vacuum which there is no medium to fill.

But to the purport of this letter: the message conveyed to me through him is as true as that night follows day. I desire to explain. When I entered his drawing-room on the 5th of July, I knelt and offered up a prayer that God would pure spirits. It is to that my beloved wife refers, and her reference to the term 'darling' earth. I bent over her and said; 'Do you know me, darling?' She nodded. I said: 'Then say darling. She moved her hand, and touched my shoulder. She murmured the word into my ears and was in heaven.

written communications from her since her departure. I have recorded in Light. attempted to approach her daughter, but was disappointed by seeing her suddenly vanish.

I might write at greater length on this subject, but I have written enough. The message, The entire family are firm in the belief that which was written between two slates in less than two minutes, was as follows:

MY DABLING-When you prayed to God on your knees I was by your dear side, and tears of joy and gratitude welled from my heart to the Master who has so graciously permitted this beautiful communion. You do so well to thank him, my darling, for all his loving grace and care. From the moment when I passed on, whispering the word "darling" into your listening ears, I have never been absent from your side. and it is given to me that I should come to you in the stillness of the night, when I place my arms round your neck and tell you I am your wife in heaven as I was on earth. I am waiting to heave you into the beautiful summer land of rest and for. The heavenly paradise we so often pictured to ourselves will then be ours. Do not shed them, detrest, unless they be

of joy and thankfulness. We are not separated, we are ONE. Humbly I thank God for this vision of light, God bless you, darling. Your own

I shall-please God-be with her soon in that summer land of which in this message, as in so many other messages, she speaks. We are, as

she says, 'not separated: we are one.' S. C. HALL,"

Independent Slate-Writing.

Fo the Editor of the Banner of Light:

One positive orucial test of independent slatewriting settles this phenomenon with all individuals who have confidence in their own judgment and reason; to them there is needed no body of scientificmen to continue the research. except it be to corroborate what has been established already in their own minds. In this phase of mediumship, like several others, the moral character of the medium has no more to do with the results obtained than has that of an operator employed to transmit upon the telegraph wires messages to individuals residing at a distance. The morals connected with individuals, as mediums or otherwise, belong to an entirely different phase of human life and research, and should be so considered in critical investigation of the various manifestations that are appearing in the presence the cabinet and carefully and minutely ex- of very good people, and also very bad people. amined the medium, who had been tied with as the public look upon them in the various walks of earth-life.

I will relate my experience with the late Peter West, which to me is proof positive that intelligent individualities can and do write messages upon paper and slates without human contact.

My experience occurred with Peter West in Chicago, in the year 1870, in the building where the Religio-Philosophical Journal office was located at that time, Mr. Jones being the principal proprietor and editor. Mr. West was formerly a bill poster, with very limited education, and rough and uncouth in all his make-up and actions. The power came to him unsought on his part, doubtless on account of his peculiar temperament and the invisible forces that were generated in his organism. It would have been a physical impossibility for Mr. West to have done what was accomplished in his presence without the aid of an intelligent power invisible to mortal eyes.

Mr. West gave sittings to men regarded so well in the community in social and business relations, that no one questioned their judgment or moral integrity.

These men would call upon him to consult upon all manner of questions and business, such as buying and selling stocks. The questions would be answered on the slate or in their presence by an invisible intelligence, the slate, with a small bit of pencil, resting on his hand over his head. The writing could be distinctly heard by the sitters, and if Mr. West had been inclined to duplicate or cheat in answering the questions in the manner described, it would have been impossible without detection, even if he had possessed the ability to do so.

I advised a wealthy merchant from Toronto. who stands as one of the heads of the mercantile trade in that city, to test his gifts. He did so, and the intelligence received was acted upon in purchasing the article which he dealt in, largely, and the results, I was informed, proved highly successful to him. What I saw myself was as follows: A slate perfectly clean and free of writing of any kind, was held in his hand above his head, and at another time in a corner of the room, and the most delicate writing appeared upon the slate, covering it all over; the production, in composition and penmanship, could not have been brought to pass by him without invisible aid, to have saved his life.

In his sittings, no one but the sitter was allowed to be present, and Mr. West himself wrote a miserable, unintelligent hand, and what appeared upon the slate must have been from a ifted scholar, as far as composition ar handwriting were concerned.

I consider that with him there was not the slightest doubt of its being done as claimedby an intelligence from the spirit-world.

Boston, Mass. A. S. HAYWARD

Witness Borne by the Secular Press.

We made allusion two weeks ago to the fact that, as a matter of news, accounts are frequently of late published in the daily press, of events and experiences that, unintentionally on the part of their promulgators, substantiate the truths of Spiritualism; and gave one very striking instance. The same paper from which we then quoted, the Chicago Times, subsequently stated that a respectable family by the name of Mark settled in the neighborhood of Sugar Creek, Fayette Co., O., when that section of the State was sparsely settled. On the banks of Sugar Creek some woodman had built a frame structure, and for some years had taken up his abode within it. Eventually, however, changes occurred, and Mr. Mark took possession of the house. One night, while in an upper room, he was looking toward the open window, unable to sleep, when a stately, seriouslooking man in broadcloth glided in and approached his bed. Mr. Mark, terrified, as he says, leaped almost to the foot of the stairs and hurried from the building to the home of a neighbor, as rapidly as his feet could take him. On another occasion, after the gentleman referred to had become the head of a large and prosperous family, while some of the children were playing about the kitchen-door, a human form, with a strange, livid complexion and long, outstretched arms, rose apparently out of the ground immediately in front of them. The affrighted children ran into the house to permit to influence us only good angels and their mother, screaming and unable to make known what they had seen. Not long after, one of the daughters died. A few months elapsed, is this: When she was 'dying,' i.e., leaving and the mother was awakened about four o'clock one morning by an ominous sound in the front yard. She rose to investigate. About midway between the house and the street-gate her deceased daughter seemed to be standing, as if in trouble and as if she were searching for How often I have seen her, and received something that had been lost. The mother says that it all seemed so real to her that she

> There are four citles in Europe with 1,000,-There are four citles in Europe with 1,003-000 inhabitants and upward, three or four in Asia and one in this country. There is some doubt whether Nanking, in China, should be included in the list, but, assuming that it ought, the rank of the very great cities of the world, based on the censuses of 1880 and 1881, would be as follows: London, 4,776,561; Paris, 2,260,023; Canton, 1,600,000; New York, 1,205,600; Tokio, 1,140,586; Berlin, 1,122,560; Vienna, 1,103,857; Waking, 1,000,000; Nanking, 1,000,000.

all these circumstances were real, and nothing

will make them more indignant than to call

them in question.

It is knot that doctors disagree, but they don't disagree half so much as their medicines do.

Written for the Banner of Light. SECRET SORROWS,

BY JOHN FRANKLIN CLARK.

Rach heart has its sorrows none other can know, And in slience we bear them wherever we go; With a smile on our lips and a jest on our tongue, The world may not know how our hearts have been WIUDE.

Heart, heart, sad, sad heart, Whatever befall thee, act nobly thy part.

While on earth we wander mid shadows and gloom, There's a rainbow of promise that arches the tomb; And over this bridge come the angels of light, To soften each sorrow and guide us aright.

Heart, heart, sad, sad heart, Whatever befall thee, act nobly thy part. If sorrows oppress thee that none here may know.

To God and the spirits confidingly go: There tell all your trials, your hopes and your fears, And the sunshine of life shall yet shine through your

Heart, heart, sad, sad heart, Whatever befall thee, act nobly thy part.

### Banner Correspondence.

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BROOKLYN .- Writing of Mr. John Shobe, whose unfortunate manner of transition from this sphere of life was alluded to in our columns last week, Emily B. Ruggles says: "Mr. Shobe was always industrious, ready any time to respond to requests, for gravon portraits, and had a continuous inspiration to illustrate the Spiritual Philosophy by pencilings of the most exquisite order. I have in my possession a number of little crayons, that are perfect gems of beauty. Two of them are named 'Willie's Departure ' and 'Willie's Return.' The first represents an infant in the cradle. the mother bending over it; at a table is the father weeping; in the distance is a spirit-form bearing the babe in her arms. The second shows the mother planting flowers at Willie's grave, and over the tombstone is little Willie returned with smiles and flowers. Other of these gems are, 'Beyond the Gates,' and 'In my Father's House are Many Mansions.' My pen cannot do these plotures justice; they need to be seen to be appreciated. I have always hoped to have them engraved on steel, that a multitude could enjoy their loveliness.

How deeply I regret one so gifted as Mr. Shobe should not have been employed remuneratively to por-tray the truth of spirit-communion, as he was endowed by nature and inspiration to do. Mr. Shobe was modest and retiring, shrank from the public, would not let me introduce him as the artist when I was showing his many crayons and pencilings that adorn my parlors to Spiritualists and others. In his last letter to me he spoke of his putting on stone, for me, a larger crayon of 'The Seer's Vision,' illustrating a death scene. Alas i this he can now never do. Oh i could we be wise enough to utilize the genius of these rare and sensitive souls in earthly bodies, we might be more greatly blessed than in accumulating money beyond our present needs. Mr. Shobe had recently completed a picture of 'The Gates Wide Open,' which was exhibited at the last Anniversary of Modern Spiritualism in Cincinnati. I was hoping that I should tells us to give her the flowers now, not wait to put them on her grave. It is vain to regret what we neglected to do : let us learn to appreciate and cherish our gifted ones while they are spared to our sight and

Yet I will not think that Mr. Shobe has gone from our presence; he is no doubt attracted here because of the many works of his hands that adorn these walls. Mrs. Glading said to me last evening, 'Mrs. Ruggles, I want to make an apology to you for shrinking from you last Sunday morning. As you came up to speak to me, I saw a spirit-form over your shoulder, and a white handkerchief was thrown over his face.' I remember she gave a sudden start as I came up to her, but as she was just going on the platform I did not ask why she seemed so startled. Last evening she explained it; I told her the spirit she saw was no doubt Mr. Shobe, and she seemed impressed that it was.

Mrs. Glading is an excellent medium for tests as well as an able speaker; she is attracting a large audience "met with unexpected favor, even from those early and helping us to organize a society harmoniously, and patrons who have stood by it many years"; whilst mortality of soul, Which was una nously accepted... enough to hire a hall and hold continuous meetings."

### Massachusetta.

BOSTON .- A correspondent writes: " Recently, while at a Spiritualist camp-meeting, I met a man advanced in years who gave me his spiritual experience. He said he had been a Baptist church-member for thirty years; at one time holding the position of deacon. His pastor, he said, was an acknowledged Spiritualist before he passed on, as far as to spirits returning and communicating with friends in earth sphere. He also had received some wonderful and truthful tests from his spirit friends while at the camp meeting. I asked him if I might give to the public the news of his being convinced of its truthfulness; he said he had rather not have his name thus used. He thought it would make him popular if it was announced that he had been satisfied that Spiritnalism was a fixed fact in the nature of things. I said, You doubtless mean unpopular instead of popular. He did not want his name printed as being a Spiritual-1st, but at the same time related several truthful tests he had received from his spirit friends which were highly satisfactory—such that he could not deny their being just what they purported to be.

I asked him if he was in the past, ashamed to let the world know that he had found religion, such as he treated now knows to be an error? and if so, why should he be Bwarts. ashamed of the truth as discovered in the philosophy of Spiritualism? He could give no satisfactory reawill doubtless be ready to let his light shine in due

CHELSEA .- "L. W." writes: " A few weeks since I called on Frank T. Ripley (an entire stranger) for a sitting, and am happy to say received what I considered remarkably good tests; they were highly satisfactory, and have given me quite an impetus in my investigations of Spiritualism."

QUINOY .- "H. C." writes: " Meetings are held in Faxon Hall every Sunday afternoon and evening. Sunday, Sept. 25th, Mrs. Jennie K. D. Conant gave the best of testimony from the spirit-land; Oct. 2d, Mrs. S. Dick was with us and was well received. Oct. 10th, Mrs. N. J. Willis, the well-known speaker, was with us. Mrs. Abby N. Burnham holds a circle here every Monday evening. Mrs. Burnham and Mrs. Conant have done a good work in Quincy."

### West Virginia.

COX'S LANDING.—Mrs. A. K. Cox writes: "I have an independent slate message from one who was very dear to me; it was given through the mediumship of D. A. Herrick, of Jamestown, N. Y. I carefully prepared the slates, and placed them on the table with a small bit of pencil between them. The medium remarked, 'We have a powerful control,' and placed the slates upon a lounge and covered them with a thick blanket. I took the medium by the hands; in a moment we heard writing shortly three tiny raps, and the message was doner I have seen and read eight different letters written through this gentleman's mediumship, and I know him to be a good and true medial instrument."

Oregon. EAST PORTLAND .- W. F. Moore writes: "The camp meeting at New Era closed on Sept. 28th. I was much pleased with the work of the Executive Board of the State Society. We had lectures every day and evening up to Sope, 18th, then private scances. We had with we mre! Beneb, the best independent slate writer that has visited and She dis inches work and made made had visited to the distance with the best independent and made made and made and made and made and made and made the state of the state of

Howard, a fine inspirational speaker and clairvoyant medium; also Mrs. Phillips. Judy Schofield, Thomas Buckman, Mr. Cooley, Mr. Hendrickson and Mrs. Dean delivered entertaining and instructive addresses. We had a grand time, and I find that each year our meeting increases in interest and attendance. The grounds are five acres in extent, shaded with native or trees. We have a lecture room 36x40 feet, a hotel 26x40 feet, containing two stories. Some are building small but convenient houses on the lots which are leased. Mr. Frank Fuller and myself have built, and others will build soon. Of the attendants at the meeting some came two hundred miles and some seventyfive miles with teams."

#### Indiana.

INDIANAPOLIS .- A correspondent, under date of Sept. 19th, informs us that much interest has been awakened in Spiritualism by the lecture of Mr. Geo. W. Kates and the psychometric readings of Mrs. Kates given at the close of the lecture. The Journal gave a lengthy report of their doings, at the close of which it says Mr. and Mrs. K., under the auspices of the Southern Association of Spiritualists, were engaged in organizing local, societies and providing assembles with reliable speakers. It was their purpose. to leave on the date of our correspondent's letter for the smaller towns of the State.

#### Ohio.

KINGEVILLE .- Stuart L. Rogers writes: " I have of late been sending sealed letters to Mrs. Dr. Eleanor Martin, Columbus, Ohio. Mrs. Martin has the spiritual cause at heart. I have had many letters answered by her guides, and many times names would be given that were not written in my sealed letter. Prof. Martin, the husband of Mrs. Martin, is a trance medium, and he lately invented an Electro-Medicated Vapor Bath that is a great curative power. If any reader of this will write a letter, seal and send it to Bleanor Martin, they will be more than pleased with the result."

#### Kansas.

HUMBOLDT .- C. B. Critzer writes: "I have just finished reading a book published by you, entitled 'The World's Sixteen Crucified Saviors,' written by K. Graves, and find it to be one of superior merit, and this is likewise the opinion of two persons to whom I read it. I began to think for myself when but ten years of age, and have kept in practice ever since, much to my own happiness, though possibly not to the appiness of those who held different views of life."

#### Nebraska.

LINCOLN .- I. N. Baker writes : "We are endeavoring to organize a society in order to be prepared to engage speakers. There is quite an interest, and I think a slate writing medium would do well here. I will gladly respond to any correspondence from such.

#### October Magazines.

THE CENTURY .- A finely-engraved portrait of Harriet Beecher Stowe, by Johnson, from a late photograph by Sarony, given as the frontispiece, is fitly ac companied by James L. Allen's very readable account of the present status of negro life at the South, entitled "Uncle Tom at Home in Kentucky." The series of papers by Mrs. Van Rensselaer, on "English Ca-thedrals," this month treats of the massive structure soon have one of these lithographs. Mrs. F. O. Hyzer | at Ely, with ten illustrations, including several charming views of scenery. The Lincoln History reaches the secession movement, of the initiatory steps of which interesting details are given. In the war series we are given "Marching Through Georgia and the Carolinas," "Sherman's March from Savannah to Bentonville," and "The Battle of Bentonville," illustrated. Prof. Johnston, of Princeton College, describes "The American Game of Foot-Ball"; R. C. Stedman contributes a review of "Twelve Years of British Song"; a story of heroism, "Hand-Car 412, C. P. R.," is told by John Heard, jr. Several fine poems are interspersed among the contents of this number, which is one of the best. New York: The Century Co.; Boston: Damrell & Upham, corner of Washington and School streets. HALL'S JOURNAL OF HEALTH. - Under the caption.

Our Prospects and Purposes," the editor remarks that now, at the close of a year and a baif since the work adopted a liberal course, dealing with facts rather than with theories, he is able to say that it has with such liberal plans for work, as will no doubt the enlargement of its subscription list gives assurance. bring success. Mrs. Glading offered as a creed for the of an increased rather than diminished popularity. Spiritual Society of Brooklyn, 'We believe in the im- This is a matter of congratulation, since the Journal has not hesitated to place before its readers instruct She will continue to be our speaker for the month of ive articles upon subjects that in similar periodicals October, and by that time we hope to have funds are usually returned to their authors or consigned to the oblivion of a waste basket. All Spiritualists and Liberalists should give it their support. In this month's issue a letter by Harriet Martineau, written in 1844, upon Mesmerism, is given, together with many other interesting articles. New York: 206 Broadway. THE FREETHINKER'S MAGAZINE .- "The New Party" evolved from the Labor and Capital Struggle, is the subject of an article by S. P. Putnam. H. W. B. Hewen writes of the present as "The Age of Lying," in continuation of the series consisting of Comte's Theological Age, Metaphysical Age and Positive Age, Draper's Age of Paith, and Paine's Age of Reason. Sara A. Underwood discloses "The Rock Ahead in Woman Suffrage." Buffalo, N. Y.: H. L.

> MENTAL HEALING.—The leading paper contributed to this number is the first part of one read at the May Convention by B. M. Chesley, A. M., "Plato and 'Christian Science.'" Theeditor, Wm. I. Gill, follows with his views of the "Moral Influence of Mental Treatment." Boston: L. M. Marston.

> MENTAL SCIENCE MAGAZINE. -The various branch es of the specialty of this monthly are elucidated by able writers. "The Mother's Love Department" is well filled, and editorially, "The New Theology" is treated upon at considerable length. Chicago: A. J.

THE SIDEREAL MESSENGER.—The present issue is of the September and October numbers. A wide exson, and the subject was discussed no further. He | tent of subjects interesting to students of astronomy are given, that of most interest to the general reader being by the editor in reference to the Star of Bethlehem, predicted to be the wonder of the heavens this year. The writer says that much has been "said about this star in newspapers and various periodicals in popular and religious lines of thought, awakening an interest in the minds of the uninstructed in the astronomy and history of it, which was sometimes very intense with well-meant devotion, and sometimes very ludicrous and fanciful." The history of the star said to have marked the birth of Jesus is given, and four theories as to what is was, presented. The summing-up is that all knowledge of it is very uncertain. Northfield, Minn.: W. W. Payne.

THE THEOSOPHIST (Sept.)-" Buddhism in Japan is the subject of the introductory article, by Maurice Frédal. "A Self-Levitated Lama" is described by a writer personally known to Mr. Olcott, as a gentleman of unimpeschable verseity. The Lama was an ascetic from Tibet, who came to the house begging. The writer asked him if he possessed psychic powers. The Lama asked him what phenomena he would like to see, and being told that of rising in the air, he accompanied the writer: into a private room. He was then seated upon an deana, or small board, and after various evolutions which the article describes, still retaining his sitting posture, he rose perpendicularly into the air to the height of three feet, then floated, without a tremor 'or motion of a single muscle, like a cork on still water. "His expression of face," says the writer, !! was placid in the extreme; that of a rapt devotee, as described by eye-witnesses in the biographical memoirs of saints." Upon descending he emptied his lungs of the surplus air he had inhaled, by three or four strong expirations, opened his eyes, stood up as easily and naturally as though he had done nothing extraordinary, and laughed upon noticing the bewilderment of the spectator. The Lama said that this sort of "common-place Biddht" could be performed by pupils in his Guru's monastery, even by those not very far advanced. Madras: The Proprictors. For sale by Colby & Bich, Boston.

[From the Golden Gate, San Francisco.] Musical Attractions.

It is but simply atating the unvarnished truth when we say that the music at Mr. Colville's meetings is by far the finest ever heard at any spiritualistic service in this city; in fact we do not believe such an array of talent can be found in any church in the place. Mme. Bishop, who is director and soprano, is an artist in the truest sense of the word; she ranks among the first singers of the musical world in the East and in many cities of Europe where she has sung. Miss E. Beresford Joy is well known in San Francisco, where she never falls to attract by her clear, fresh notes, which are as sweet and melodious as any bird's.

To hear either of these ladies is worth double the feg of admission. But these are not all, for

the fee of admission. But these are not all, for Mr. Maguire, too, always elicits the warmest approval from his hearers, and his full, grand tones are not a whit behind those of the ladies. The music issuperb throughout, and we under-The music is superb throughout, and we understand a new voice, equal in quality to the present trio, will be added shortly. It is not to be wondered with all the attractions that these meetings are increasing in number every Sunday. There is no surer indication of interest than to note the receipts, which have been larger each succeeding meeting. Both Dr. Morton and Mr. Colville are to be congratulated on their success and the great good these meetings are doing. It really does one good to see the new faces which are scattered among the audiences each time—faces which have never been in attendance at spiritual places of worship before. Dr. Morton, the manager invincible, who knows no such word as fail, when acting under the guidance of his heavenly host of guides and advisers, is carrying the present meetings on a plane which shall collpse all former efforts of his in behalf of the public; and the public are not slow in their appreciation of the same.

Counterfeits are always made to look as near like the original as possible. Housekeepers are cautioned against the many worthless and damaging imitations of JAMES PYLE'S PEARLINE, some put up in similar looking packages, and others with names sounding like Pearline, which dealers may endeavor to urge tunn them. upon them.

#### Passed to Spirit-Life.

From the home of her daughter, Mrs. II. J. Sigler, in From the home of her daughter, Mrs. H. J. Sigler, in Fowler, Trumbull Co., Ohio, Sept. 9th, Dorinda Horton, wife of Samuel Horton, aged 75 years 5 months and 10 days. Bhe leaves two daughters—Mrs. Grace G. Ely of Corry, Pa., and Mrs. H. J. Sigler of Fowler, Ohio—who have faith in and knowledge of Spiritualism to sustain them is the loss of their mother from their material sight. She was a devoted Spiritualist for many years, and expressed a wish for a Spiritualist speaker to officiate at her funeral; but if one could not be obtained, she preferred to have no other service, as she strongly objected to being carried into a sectarian church. Her remains were brought to Gerry, Chautauqua Co., Ohio, for interment. Services were conducted at the grave by

From Franklin, Mass., Sept. 80th, Mr. Thomas D. Morse,

aged 60 years.

He was a firm Spiritualist, and his faith was a great comfort to him in his sickness. He was for two years a sufferer from paralysis, and longed to go. His belief gave him the full assurance of a brighter home. He was a constant reader of the Hannen of Light for years; was always ready to speak his belief, and did a great deal to spread the truth, for he was a lover of truth. Although his spirit has gone to join the loved ones, we know that the seeds of truth he strewed along his path of life will spring up and blossom, and his work will still go on. He was a good citizen, and a friend to all.

MRS. DR. L. M. THAYER.

(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 wake a line. No postry admitted under this heading.)

Annual Convention in Vermont. The Vermont State Spiritualist Association will hold its Twentieth Annual Convention in "Union Church," Rox-bury, Vt., October 14th, 15th and 16th, 1887, commencing Twentieth Annual Convention in "Union Church," Roxbury, V.C., October 14th, 15th and 16th, 1837, commencing at 10:30 A. M. Friday.

For Spackers we expect: Mrs. Abbie W. Crossett, of Waterbury: Hon. A. E. Stanley, of Ledcester: Mrs. Fannie Davis Hmith, of Brandon; Mrs. Lizzie B. Manchester, of West Randolph; Mrs. Barah A. Wiley, of Rockingham; Mrs. Emma L. Faul, of Morrisville; A. F. Hubbard, Edg., of Tyson, and Mrs. A. P. Brown, of St. Johnsbury.

Test Mediums: Mrs. G. B. Howard, of East Wallingford; 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 Raliroad, and as this is the annual convention, in which officers of the Association are to be elected for the year ensuing, it is to be hoped all interested will be present. Everybody invited to come and bring their friends.

Good board at the Summit House \$1,00 per day. Horse-keeping 75 cents per day.

No free retura checks will be given by the managers of the Cantral Vermont Raliroad Company, but it is expected they will authorize their agents to sell half-fare tickets. Other roads may grant free return checks; we will get 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. 26th, 1887.

Proctoraville, Vt., Sept. 26th, 1887.

The American for the Advancement of Women The Association for the Advancement of Women Will hold its Fifteenth Congress in the city of New York Oct. 26th, 27th and 28th, in the Masonic Temple, corner of Sixth Avenue and 22d street.

Executive sessions at 10 o'clock A.M. Public sessions at 2:30 and 8 P.M. At evening sessions an admittance fee of 25 cents will be charged.

A conference of officers only will be held Oct. 25th, at 7:30 P.M., at the residence of Mrs. Mary A. Newton, 123 West 43d street.

Entertainment for officers and speakers during the Congress will be provided upon application to Miss Hannah Allon, 30 Irving Place, New York, N.Y. Board can be obtained at rates varying from \$1,00 to \$1,00 a day.

JULIA WARD HOWE, Rhode Island, President.

ELLA C. LAPHAM, New York, Secretary.

Call for a Convention of Indiana Spiritualists Call for a Convention of Indana Baritannia;
Pursuant to a general request, it has been arranged that
a Convention of Spiritualists shall be held in Westerfield
Hall, Anderson, Ind.. Nov. 36, 4th, 6th and 6th, 1887, to
organize a State Association of Spiritualists,
Air, and Mrs. d. W. Kates have been engaged to lecture
and give tests, and to assist in the organization.
Other speakers and mediums will be present. A large attendance is expected, and a good time assured.
Special hotel and railroad rates will be arranged.
Address all correspondence to J. W. WESTERFIELD,
Anderson, Ind.

The Annual Convention The Annual Convention
Of the State Spiritualist Society will be held at Buckman
Block, corner of Fourth and G streets, East Portland, Oregon, Oct. 29th and 30th. All members are requested to be
present; as business of interest to all is to be transacted,
All Spiritualists are cordially invited to be present.
By order of the Executive Board,
D. B. SCHOFIELD, President,
Mrs. E. A. DEAN, Secretary.

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### Miscellaneous.

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ture of things that goes lar beyond bonce or discovered in the same.

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the manner of Light will be entitled to one of the following Pamphleta:

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domain of religion and morals) greater than dictation and, Paper.

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the varied analies of opinion to which cortespondents, interpreted and read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not mod. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires specially to recomment for perusal.

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

# Banner of Fight.

BOSTON, SATURDAY, OCTOBER 15, 1887.

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RETE, Banner of Light Publishing House, Boston, Mass.
All other letters and communications must be forwarded to LUTIKE COLDY. 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

#### The American Board.

"The American Isoard,
"When the gods wish to destroy they first make mad,"
and it seems as if the Congregational body, or at least twothirds of its members, had gone mad in their fright, lest
the destrine of future probation should ash the ascendency among them. It is a said sight to witness this folly,
which inevitably puts a considerable portion of the denomhardro out of sympathy with the larger—thoughtfutness of
the Christian mem of to-day, and betrays their weakness
at the same time that it confirms the usual impression of
their codicionatical narrowness.—Heruid.

Then many how he for a block weakness.

year, forcibly and clearly observed the New York Times, in advance of the holding of the Springfield (Mass.) Convention, was whether the Congregational denomination was to continue to pursue a policy of ecclesiastical stultification in its foreign work-whether it would impose subscription tests upon its missionary candidates which would be resented as an insult to honest thinking by the same men, if required for installation over the churches

Since our last issue the Board of Foreign Missions has held its threatened meeting, and adjourned, having from first to last proved itself to be practically under the thumb of the ultraconservatives, and having by its action sustained the reprehensible course of its executive committee, so widely criticised by both the secular and religious press of America.

be understood by all who have had the management of close corporations, Dr. Alden has been able to manipulate the prudential committee of the American Board for the practical endorsement of his especial opinions and creed, which, he claims, fairly represent the traditional policy of the Board. The Boston Transcript has already paid its respects to this declaration, to the effect that, if this be so, the so-called traditional policy has become partially obsolete, for large numbers in the Trinitarian (Orthodox) denomination do not propose to stand still, or, like the crab, go backward. They believe, it adds, in such interpretations of oreeds as will not hamper conscience or fetter intelligence. Dr. Alden may stoutly contend for all the error of the past, but he cannot stop the progress of free opinion.

The Transcript further gives an extract from a paper published by the Bibliotheca Sacra, discussing "speculative theology and the American Board," as an illustration of the hang-back theology sincerely believed in by those who imagine themselves "the elect": "Christianity is not the product of the nineteenth century. but of the first. Improvements are not to be expected in theology as they are in the physical solences. The truth cannot be improved. The truth may be but imperfectly apprehended. and by further revelations and additional discoveries our conceptions of it may be enlarged and made more complete and symmetrical But the most perfect statements of Christian truth were made at the outset by the author of the Christian system, and by the apostles whom he chose and whom he promised to assist, that they might call to mind all that he had said. and receive from him revelations concerning things that were to come. The most perfect Christian consciousness was that possessed by the companions of Christ in the first century of the Christian era. We are to preach the gospel of Christ, and not the gospel of Dorner. To learn the truth which it is our commission to preach among the heathen nations we are to go to the law and the testimonies for light."

How are the five Andover professors to regard such a piece of reasoning as the above? The Transcript thinks they will consider it a justification of their position, because they find in the law and the testimonies sufficient warrant for free investigation and such interpretation as their large intelligence and attainments suggest. But instead of being content with the admitted and notoriously imperfect letter, they have penetrated to the truth of doctrines as they see it after long, and patient, and enlightened inquiry. And so far from being heretion they may rightly charge the advocates of stagnation and retrogression with distorting the true meaning of the Scriptures in order to sustain a creed that is repudiated by the com-

mon sense and humanity of mankind. The brave advocates of better things made a strong fight at Springfield, but were outnum- | hydrogen and some other substance is put on the slate bered Evidently there are "Caucus Christians" as well as the "Canal Christians" of whom we spoke last week ; in fact, Prof. Egbert C. Smyth is reported in the discussion of Oct. 7th—the

administration of a political party. The indiwhich the Prudential Committee of the American Board received from Dr. Alden proved to have been sufficiently thorough to "putthrough" the programme of the hard-heads and thus break up the unity of the churches on voluntary contributions.

The ultra-creedal victory—which the fearless Prof. Smyth accurately declared in Convention had put "this Board into opposition to the whole ocean of humanity "-will be found in the end to be fraught with results the very furthest from the minds of the bigots in the ranks of the A. B. C. F. M. who at present, Mrs. Partington-like, are trying to sweep back the rising tide that is lifting the people everywhere to higher conceptions and broader views of the ultimate purposes of being.

A Chinaman's Views of Christianity.

The educated Chinaman, Wong Chin Foo, who publishes an open letter in the North American Review on the subject of religion, states that he was born and raised a heathen, and practiced its moral and religious code up to the age of seventeen, remarking that until that time his conscience was clear and his hopes respecting a future life were undimmed by distracting doubt. Then he was transferred to our Christian civilization, and says he was bewildered by the multiplicity of sects, each claiming a monopoly of the only and narrow road to Heaven. "Call us heathen, if you will." says he, "the Chinese are still superior in social administration and social order. Among four hundred millions of Chinese there are lows: fewer murders and robberies in a year than there are in New York State. Christians are continually fussing about religion; they build there is more wickedness in the neighborhood of a single church district of one thousand people than among one million heathen, churchless and unsermonized. Christian talk is long and loud about how to do good and act charitably. It is all charity and no fraternity—'there, dog, take your crust and be thankfull'" He does not wonder at our heart-breaks and suicides.

He explains what to his view is the difference between the heathen and the Christian, by saying that, with the Christian, what little good he does is for immediate honor and future reward; he lends to the Lord and wants compound interest; on the other hand, the heathen does much and says little about it; he does good for the sake of doing good. The Christian does little good, but he wants it in the papers and on his tombstone. A practical Christian idea is to love men for the good they do you, not for the good that you should do them as a matter of human duty. So Christians love the heathen, but it is for their possessions, and The question before the American Board this it is in proportion to these that the Christian's love grows in intensity. The only positive point, he remarks, that, Christians have impressed on heathenism is that they would sacrifice religion, honor, principle, as they do life itself, for gold. And then they turn and sanctimoniously tell the poor heathen that they must save their souls by believing as they do. This Christian greed is specially illustrated by the infamous opium war; the English professed that they wanted to open China for their missionaries, whereas opium was the only missionary they looked after when they forced the ports open. And this infamous Christian introduction among Chinamen has wrought greater social and moral injury in China than all the humanitarian agencies of Christianity could

of millions of honest, useful men and women sent thereby to premature death after a short, miserable life, besides the physical and moral prostration it entails even where it does not prematurely kill. And this great national curse was thrust upon us at the point of Christian bayonets. And you wonder why we are heathen." The Christian method, as a whole, strikes our Chinaman as being a decidedly unnatural one. It is every one for himself, parents and children even. "We heathen," he says, "are a God fearing race. We believe the whole universe-oreation-whatever exists and has existed—is of God and in God; that, figuratively, the thunder is his voice and the lightning his mighty hands; that everything we do and contemplate doing is seen and known by Him; that he has created this and other worlds to effectuate beneficent, not merciless, designs; and that all he has done is for the steady, progressive benefit of the creatures whom he endowed with life and sensibility, and to whom as a consequence he owes and gives paternal care, and will give paternal compensation and justice."

### "Straining at a Gnat."

The old inconsistency of straining at a gnat and swallowing a camel, has never been so persistently engaged in as it has by certain wise acres since the advent of Modern Spiritualism and the strongest point of this proceeding is that those engaged in it illustrate the equally old truism, "fools do not see their own folly." Dr. G. S. Hall of Johns Hopkins University, in a lecture delivered in the Deerfield Summer School, made some very preposterous statements concerning occult phenomena. Dr. Hall is said by the special telegram which it was thought the lecture was of sufficient value to warrant the sending of, to be "a man who does not speak in public on any subject without a thorough investigation, and goes to the bottom of it," But the "investigation" he made of the subject of the lecture referred to was, it seems, made by proxy, for he quotes what that prejudiced coterie known in England as "The Society for Psychical Research" says, fathering it with a most tenderly affection.

Doing this he informs the Deerfield Summer School that "it is possible to read a number by looking at the muscles of the thro at, and also possible to whisper a number without being conscious of it.... It is possible to have a plain white wall act as a mirror." We presume he endeavors to explain how the rap is produced, when he speaks of one of "the tricks" being the working of a big toe with a metallic projection fixed to the nail." He says:

"The slate writing trick is done as follows: With a preparation of coal tar, the recipe for which is sold at \$100, writing is put on the slate and still is invisible; the slates are washed and then screwed together, but not until an injection from a small capsule containing which soon causes the coal tar writing to become visi-

Dr. Hall did not make this wonderful discovery through his own exertions, even if he alon of this 78th annual meeting—as is "a man who does not speak in public on any openly declaring that things were being done subject without a thorough investigation," for

which are never allowed to be carried on in the it was first broached by one Harry Kellar, who was a Spiritualist in India and a trickster in cations, are many and strong that the drill this country, and who beguiled the Seybert Commission into making a report which they able than to rescue from destruction, mentally will at some future time wish had not been

made. Our Deerfield Summer School essayist can place his effort by the side of the Professor's which the Board really depends for its yearly | lecture in Cambridge, wherein he attributed spirit-phenomena to a cold in the head, and the two can be passed on to posterity as illustrations of straining at a gnat and swallowing a camel.

#### A Grilled Commission.

There is no need that we call the special attention of every reader of the BANNER to the opening portion of Prof. Henry Kiddle's masterly "dishing up" of the Seybert Commission: we are confident that each will instinctively refer to it on opening the paper, in view of the ancouncement made last week that this distinguished defender of the cause was about to perform the act he has now so trenchantly

Prof. Kiddle is gifted with a broad command of language, a keen sense of the proprieties, and a sharp eye for justice; all which he has utilized in this sterling paper, which deserves to be perused wherever Spiritualism has a name. He also shows a full appreciation of the ludicrous side of the question, as to the pretensions of these gentlemen who with "doublets puffing out like a mainsail, and all their streamers flying," walk forth so pompously before the American public as the latest "exposers" of Spiritualism. The basis of all their pretensions, taken on their own showing, is clearly crystallized the present week by Prof. Kiddle as fol-

"All that they, as a Commission, claim to have done is to have held eighteen sittings with seven mediums, extending over more than two years—from March great churches and make long prayers; and yet | 13th, 1884, to March 30th, 1886. This constitutes the whole boasted investigation, by means of which the secular and religious newspapers have told their readers, all the claims of Modern Spiritualism, accepted during the last forty years by some of the most acute and accomplished midds in the world, have been total ly and definitively disproved, and all mediumship has been demonstrated to be nothing but delusion or

Next week the Professor will give the finishing touch to his admirable effort; after which we shall not be surprised if the gentlemen of the Pennsylvania University and their coadjutors of the Commission feel-in regard to Modern Spiritualism and their connection with it as investigators—much the same as a local hero in Longfellow's "New England Tragedies." who, finding a hornet's nest, regarded it as some new strange fruit, "until the seeds came out, and then he dropped it."

#### "The Sin of Scandal."

This was the text given out by Dr. Talmage at the Brooklyn Tabernacle on the evening of Oct. 7th. He said newspapers North, South, East and West, are surcharged with scandals. What position should good men and women take in regard to these attacks upon character? Shall we believe or reject them? queried the Doctor. Continuing, he said:

"I hereby declare my determination to be-lieve nothing against any one until, by tes-timony beyond dispute, the wrong doing is proven. It is as natural for some people to attack others as it is for a hound to go after a hare. There are in every community whole factories of falsohood that run day and night, because the demand upon them is so great. The reason that so many people become soured with the world and misanthropic, is because they believe all they read and hear about the moral deficit of others. Almost every body before he the reprehensible course of its executive complete, so widely criticised by both the secular nd religious press of America.

By a fortuitous course of events, which can be understood by all who have had the manage-of multiple of the crimes resulting; of the secular proportions and characteristics?... The first peculiarity of this tigris regalls, commonly called a lie, is its longevity. If it once gets born it lives on almost every body selve need the humanitarian agencies of Christianity could dies gets lied about. Have you ever examined the humanitarian agencies of Christianity could remedy in two hundred years.

"On you, Christians, and on your greed of gold," denounces our civilized Chinaman, "we lay the burden of the crimes resulting; of tens born it lives on almost interminably. Some-one of the crimes resulting; of tens to contain the humanitarian agencies of Christianity could remedy in two hundred years.

"On you, Christians, and on your greed of gold," denounces our civilized Chinaman, "we lay the burden of the crimes resulting; of tens to contain the proportions and characteristics?... The first peculiarity of this tigris regalls, commonly called a lie, is its longevity. If it once gets born it lives on almost interminably. Some-one of the crimes resulting; of tens to contain the humanitarian agencies of Christianity could dies gets lied about. Have you ever examined the proportions and characteristics?... The first peculiarity of this tigris regalls, commonly called a lie, is its longevity. If it once gets born it lives on almost interminably. forty years, and has been as healthy in its last leap as in its first.... Keenness of nostril is also characteristic of this monster called the lie. It can smell an imperfection fifty miles away. The crow has no faculty compared with this for finding carrion. It has scented something a hundred miles off, and before night came upa hundred miles off, and before night came upon its game. It has great genius of olfactory.
It can find more than is actually there. When
it begins to snuff the air you had better look out.
It has great length, and breadth, and depth, and
height of nose. Acuteness of ear is another characteristic of this tigris regalis, commonly called
the lie. The rabbit has no power to listen as this
creature we speak of. It hears all the sound
that comes from five thousand keyholes. It
catches a whisper from the other side of the
room, and can understand the soratch of a pen. room, and can understand the scratch of a nen. thas one ear open toward the east and the other toward the west, and hears everything in both directions. All the tittle-tattle of the world pours into those ears like vinegar through a tunnel. They are always up and open, and to them an old-fashioned tea-party is a jubilee, and a political campaign is heaven... Give all who are assailed the benefit of the doubt. Ped-dle no scandal, listen not to whisperers, and remember the resounding and portentous words of the inspired apostle, who declared: 'He shall have judgment without mercy that hath showed no mercy.'"

Scandalmongers, how do you like the pio-

### The "Open Letter"

Of C. C. Massey to Prof. George S. Fullerton Member and Secretary of the Seybert Commission, the leading portions of which were published in the BANNER OF LIGHT a few weeks since, is given in full in a neat, double-columned pamphlet of sixteen octavo pages, and is supplied singly or in quantitles for distribution at a very low price by Colby & Rich, 9 Bosworth street. Appended to it is Mrs. Emma Hardinge Britten's Reply to Mr. Moncure D. Conway's attack upon Spiritualists and Spiritualism call ed out by the Seybert Commissioners' Preliminary Report. The publication should be read by every Spiritualist and placed in the hands of every one as a means of exhibiting the matters considered in their true light.

### Decease of John M. Spear.

We learn indirectly that the venerable medium and philanthropist, John Murray Spear, so well known in Boston, and in fact throughout this country and in England in former years, passed to the other life, at Philadelphia, few days since, at the ripe age of eighty-three. We hope to be able to give particulars in our

From a prospectus just received from the Baroness Adelma Von Vay, of Gonobitz, Austria, we learn that that talented lady and gifted medium soon proposes issuing a new book treating of "God, Spirits and Immortality." to be entitled "Aconen." The proceeds arising from its sale, after defraying costs of publication, are to be devoted to the humanitarian purpose of relieving the wants of poor children in the author's immediate neighborhood.

Read the east issued by the State Spiritualist Bociety of Oregon, on our third page.

The Cincinnati Waif Movement.

Is a worthy one, and should become an established fact. What on earth is more commendand morally, the little neglected waifs of a great city? This Mrs. Hattie D. Mackenzie, 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 are all that is required. The BANNER's call for aid has been responded to thus far liberally; but we hope to increase the donation fourfold. Any sum, no matter how small, will be gratefully received.

We are informed by Mrs. Mackenzle that she has also received \$25 in addition to the above, which sum was sent to her personally by other

A paper in Harrodsburg, Ky., speaks of Mrs. Mackenzie and her worthy enterprise in the following appreciative vein:

The effort of Mrs. Hattle D. Mackenzie, of No. 114
Broadway. Cincinnati, O., to establish an Orphans'
Home and School near Ashland, the late home of
Henry Clay, is receiving favorable mention from leading citizens and newspapers. Mrs. Mackenzie's late
husband was a relative of Hon. James A. Mackenzie, late member of Congress from the second Kentucky district and Secretary of State under Governor
Knott. She is descended from the Downings, of
Maysville, pioneers of our State, and is related to the
Worthingtons and many of our best people... While
she is a firm believer in spiritualism she is not a professional medium... We bespeak for her enterprise
the support it richly deserves, as we consider our
information in regard to her position and social standing as entitled to the fullest credit. A PROPOSED CHARITY.

#### New Book by Miss Shelhamer.

Thousands who have been instructed by the entertaining book of Miss M. T. Shelhamer. 'Life and Labor in the Spirit-World," will be gratified to learn by reference to our advertising columns that a new volume, the contents of which are of a similar nature, is now ready for their perusal. Some idea of the scope of the work may be inferred from the fact that an autobiographical sketch by " Morna" treats of government, schools, art, language, education, means of locomotion, etc., in the spirit-world, and of transitions to worlds beyond that in proximity to earth, and of the development of mediumship in those high states. We refer our readers for a full outline of the book to our fifth page, and anticipate for it an immediate and large demand.

#### Perine Mountain Home.

"T. R. W.'s" letter will appear next week. The meetings at this place will be continued till November. W. C. Bowen, of Brooklyn, and (possibly) Frank T. Ripley are announced for next Sunday.

One of our patrons, on renewing his subscription, writes: "I have taken the BANNER many years, and consider it one of the best papers I have. It improves by age. The last number especially-that of Oct. 8th-I perused with deep interest, as every page glistens with gems of thought. Why, such a paper ought to have an immense circulation. Its pages are so replete with wisdom from the higher life!

J. A. Shelhamer, Room 5, 81 Bosworth street, is a magnetic healer of pronounced power, and has been privileged since entering the remedial field to do excellent work, concerning which we can personally vouch from individual experience. Those needing the services of a healer will do well to give him a call.

Dr. J. L. York, the celebrated Western Lib-

The sixteenth Triennial Exhibition of Arts and Industries, under the auspices of the Massachusetts Charitable Mechanic Association, is now in successful progress at the fine Building of the Society situate on Huntington Avenue, Boston. The music of the bands, the popular price of admission, the grand total of articles on view, and the marked lesson of human progress to be drawn from the sight of these details so skillfully arranged, combine to call to this Exhibition the present year that practical interest on the part of the public which is evidenced in large at-

## Last Sunday's Services in Boston

By the Spiritualist societies were well attended and of deep interest, as will be seen by the reports on another page. There were also religious services at Tremont Temple, with Rev. Dr. Parker of London as speaker; at the Church of the Unity, on "Discouragements in the Way," by Rev. M. J. Bavage; at Music Hall. on "Home Rule for America," by Rev. J. D. Fulton; at the Church of the Disciples, on the "Life of Dorothea Dix," by James Freeman Clarke, etc., etc.

TESTIMONIAL.—The friends of Mrs. H. W. Cushman issembled in large numbers at her residence, 212 Main street, Charlestown District, on Monday evening, Oct. 3d, to celebrate the thirty-fifth anniversary of her mediumship. Dr. J. D. Moore acted as chairman, and made appropriate introductory remarks, after which Mrs. Oushman gave a brief but successful seance for the musical phase, so well known to those who have visited her in the past. Remarks were made by others. Mrs. Logan and David Brown adding to the interest of the evening by addresses and tests.

A. S. Hayward, magnetic physician, will on Monday next resume his personal treatment at Parlors 443 Shawmut Avenue, where he has been located for several years. Persons desiring his services, especially those who have falled to be benefited by medicine and other claimed "sciences," are reminded that his natural gift of healing consists in utilizing the subtle forces in nature known and exercised in all ages under various names as the "gift of healing."

GEORGE WILLIS COOKE WIll lecture as usual during the coming season. He will give his attention mainly to his course of six lectures on ". Woman in Literature, or the Intellectual, Educational and Literary Advancement of Women from the Time of Elizabeth to that of Victoria.". Mr. Cooke's address is Dodham, Mass. Argatisaria 2:01 6:03 33

ter Mrs. Mary A. Charter's address is 10st Wash-ington street, Boston, Instant on that stated in Ber card on our advants trage. The correction came too late to be of service this week. Historical district.

#### Salem, Mass.

A LETTER FROM CHARLES DAWBARN. To the Editor of the Banner of Light:

In the long ago this city had merchants whose ships were seen in every port the world over. where slow freights might be changed into swift dollars. But it is as the home of witch-finders and witch-destroyers that Salom stands preeminent, and the world of to-day looks back with horror to the era when the religious bigot believed lin hell for his neighbor, and practiced his belief on all convenient occasions.

We know that the scientist of the nineteenth century points to the witch-craze of the past, and with pride declares that it can never return, for he has taught the world to deny the very existence of a witch. Yet I have been interested to notice that it was the ancestor of this very scientist who prepared the way for that insane outburst when-all for the glory of God—some twenty were hung and over two hundred imprisoned as children of the devil: albeit the unhung were at last permitted to crawl from their dungeons after payment of the expenses incurred by the "sons of God." We have a dark hint as to the fate of those who could not pay legal fees, for we are incidentally told that the servant of the Rev. Samuel Parris was "sold for her fees" after a year or two of imprisonment.

But this carnival of pious murder was in 1692, and is usually counted as a sudden epidemic of cruelty and unreason; just as the plague comes unheralded to destroy its victims. Religious ignorance and Puritan bigotry placed the clergy of the day to the front as "God-avengers," but the community had been prepared for the outbreak by the doctors.

Dr. Phillips Reed preferred charges against Margaret Gifford, as a witch, twelve years before the storm broke; and as far back as 1669 a doctor testified before the grand jury that natural causes could not have produced the effects he witnessed in the case of Goody Burt. So we see that diseases the doctor could not cure were called by him "the devil" in 1669; and thus from home to home he sowed the seed of the coming excitement and persecution. In the nineteenth century the name of the unknown disease has been changed to "malaria," but the spirit of that doctor walks our streets as much alive as ever.

The incurable patient was oursed in those 'good old times." Now-a-days the patient cured by an unlicensed doctor raises "the devil" in the medical ranks, and once again the law is invoked to cover up the ignorance that wears the college cap of self-conceit.

But the Salem citizen of to-day does not live in the past, and is as willing to think and be thought to, as is the inhabitant of any other town east or west. The Spiritual Society meets in a very pleasant hall, and seems both harmonious and full of life. Personally I have received warm welcome from large and attentive audiences. The Society seems very fortunate in its officers, and has a magnificent choir led by the well-known Miss Amanda Bailey, who admirably combines the positions of soprano, organist and guardian angel over the musical exercises.

#### Seance with Chas. E. Watkins. To the Editor of the Banner of Light:

I had the good fortune to be favored with a private séance with Chas. E. Watkins on Sunday last. The apartment in which it was held was large and well lighted, it being at nearly noonday. Mr. Watkins is still suffering from a severely sprained forearm, and being obliged to keep it in a sling is wholly deprived of using his right hand in any way.

At his request I seated myself at one side of a small table placed near a window, while he sat at its opposite side. He handed me seven slips of paper, upon which I wrote a single name on each of such of my spirit friends as I desired to hear from, Mr. Watkins absenting himself from the room while I did so. Upon his return he seated himself as at first, and I had opportunity to observe his every motion. I placed the papers upon which I had written, and which I had so folded that it was absolutely impossible to read what was on them, in a line upon the fable, and as request was on them, in a line upon the fable, and as request. DR. J. L. York, the celebrated Western Liberal orator, able and eloquent, will speak next Sunday afternoon, at 3 o'clock, in Paine Hall. Subject: "The Two Bibles—Evolution and Creation, Man or Monkey." Admission free. All are cordially invited.

\*\*Effect We understand there is a petition at the State House for a certificate of exigency for a railroad from East Wareham to Onset Bay. J. T. Powers appears for the petitioners, and E. Gerry Brown for the remonstrants.

\*\*Effect We shall print next week an interesting sketch by A. E. Newton concerning "Eagle Help," a "War Prophet" of the Sioux, and certain lessons to be gained from his experiences.

The Mechanics Fair.

The sixteenth Triennial Exhibition of Arts and the contact of the print of the sixteenth Triennial Exhibition of Arts and the contact of the specific plant of the remonstrants.

In the sixteenth Triennial Exhibition of Arts and the state of the specific plant of the remonstrants and the sound of the remonstrants.

\*\*The sixteenth Triennial Exhibition of Arts and the state is an a specific plant of the specific plant of the sixtenth said here to the specific plant of the sixth he said here to the specific plant of the specific plant of the specific plant of the initials of the name were O. W. I remarked that he was mistaken, forgetting that I had such a one. He quickly grasped a pencil and wrote rapidly on a state before us. a pertinent answer to a question, signing it \*\*Christopher\*\* Whim, the name of one to whom I had addressed it, and who passed to the spirity world sixteen years ago. To five of the spirity world sixteen years ago. To five of the remarked that he was mistaken, forgetting that I had such a one. He quickly grasped a pencil and wrote rapidly on a state before us. a pertinent answer to a question, signing it \*\*Christopher\*\* Whim, the name of one to whom I had addressed it, and who passed to the spirity world sixteen years ago. To five of the spirity world sixteen years ago. To five of the spirity of the remarked that he was mistaken, fo was on them. in a line upon the table, and as request-

[Mr. Watkins is now holding seances in Boston at No. 1498 Washington street, where seekers after light, so we are informed, are receiving the most satisfactory evidence of spirit return. Of the genuine character of his mediumship there is not the slightest possibility of doubt .-

#### Reception to W. A. Mansfield. On the evening of the 6th inst. an informal recep-

tion was given Mr. Mansfield, the slate-writing medium, of Grand Rapids, Mich., by Mrs. R. Shepard-Lillie, at her elegant parlors, No. 98 West Brookline street, Boston.

A goodly number attended, among whom were some the hotes speakers and mediums, as also many oston Spiritualists. The evening was spent both leasantly and instructively, music and short speeches

pleasantly and instructively, music and short speeches being the programme.

Mrs. Lillie was the first to address the company, in the course of whose remarks the new arrival received a warm and hearty welcome in behalf of all present; she also gave a brief sketch of his life and work as a medium, and well she knew it, for she knew him when he/was undergoing development, and before he was known to the public, and she has labored in many of the places where he has been since his unfoldment, especially at Cassadaga Camp, N. Y., where he has given such excellent satisfaction for four successive seasons, both as regards deportment and medium-ship, and for which place he is engaged for 1888.

Mrs. Lillie'asddress was followed by short speeches from Jacob Edson, Dr. J. O. Street, Mrs. Maggie F. Butler, Mr. and Mrs. J. Wm. Fletcher and others, and by Mr. Mansfield, in which the latter gentleman expressed his gratitude for the kindness of all present, and hoped he would not be detrimental "to the rapidly spreading truth" during his solourn in New England.

Mr. Mansfield has come to the "Hub" for the spe-

Mr. Mansfield has come to the "Hub" for the spe-cific purpose of studying in "the Monroe College of Oratory," so will give only a part of his strength and time to the public.

Music was appropriately discoursed during the evening by Mr. and Mrs. Lille, Miss Foster, Dr. U.T. Buffum and Master Willie Bolce. COM.

State Organization in Indiana. Mr. and Mrs. George W. Kates have recently occu-pled the platform of Euclid Hall, Louisville, Ky., the former lecturing, and the latter giving paychometric readings and tests. For the purpose of organizing a State Association of Spiritualists in Indiana, they have issued a call for a Convention to be held in westerfield Hall, Anderson, Ind., Nov. 3d, 4th, 5th and 6th, particulars of which can be learned by reference to another column.

God's Poor Fund. Binee our last report we have received the following time in aid of the destitute poor whom spirit-friends ree Circle, \$3,50, pg. Scollerzy de suttlevel vala

#### ALL SORTS OF PARAGRAPHS.

HYAR'S DE COON FOR YER MONEY. IN FOUR STANZAS. Stanza Two.

What's darkies good for but for to wait
On all de white folks sent to dem by fate?
Hyar's de nig for ye, honey i
Choppin' up yer wood piles, totin' up yer trunks,
Waitin' on yer table, makin' up yer bunks,
Hyar's de coon for yer money.

A suburban friend will please accept our thanks for a fine basket of seedling grapes.

The New Hampshire law-makers, like those in Massachusetts, refused to give municipal suffrage to women, but they also have just taken good care to protect milkcaus. Reason why: The owners of milk-caus have votes; women have none.—The Woman's

Advice from a man with one idea should only be taken as far as that idea extends.

Mrs. C.—Doctor, you were at the last illness of my eldest boy. Doctor—Yes. Mrs. C.—You also tended professionally my first husband, who died. Doctor—Yes. Mrs. C.—Well, my second husband is sick, and I would like you to see him.—Life.

Two million five hundred thousand dollars' worth is the estimated amount of property destroyed by the recent floods along the Nile.

To-day the United States in agricultural wealth and income stands ahead of all other civilized countries, its income reaching, according to undisputed authority in grain crops, cattle, forestry, etc., over \$3,000,000,000 a year.—Congressman Randall. It would be all right if Harvard students would do

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all their "hazing" at Cambridge; but they don't. Scollay Square, Boston, Saturday nights, into Sunday mornings, has more than its share. That which caused Hamilton's theory of government to be rejected was, "Give the rich and well-born a distinct permanent share in the government"; but Jefferson's "Guard well the liberties of the people" was adopted.—En

was adopted.-Ex. Boston has an Electric Club. Wouldn't it be a

grand thing for the police to use? Prize fighting of the present day is so weak that brutal policemen do not regard it as a disturbance of the peace.—N. O. Picayuns.

A certificate of grave doubt has been received by us from Albany, in re the mediums Messrs. Bridge and Powell. We hear so much in their favor-as reliable mediums-that we feel to give them the benefit of the doubt; hence we decline the Albany missive.

"Bessie, I heard your sister is sick; what alls her?"
I don't know, ma'am. Maybe it's the diploma."
"The what, child?" "The diploma. I heard mother say she took it at school." Texas Siftings.

The famous Savoy necklace of pearls, which Queen Margherita of Italy loves to wear, consists of row upon row of magnificent pearls which go round the neck and hang down over the corsage. The value of the necklace is considerably over half a million of

Though love repins, and reason chafe,
There comes a voice without reply;
'T is man's perdition to be safe,
When for the Truth he ought to die,
—Ralph Waldo Emerson.

A professor has given up his chair in Edinburgh University to devote himself to work in behalf of the understrata of society. Says he: "Let Greek die; let Hebrew die, and learning go to the dogs. But let human beings live, and let brotherhood, charity and fraternal feelings prevail."

There is inherent in our minds an insatiable desire to know the truth and to communicate it.—Cicero.

A liberal, generous act is one of these bits of "bread cast upon the waters" that come back after many days, bringing blessings in their train, says the Boston Herald. Such an act was the permission given Tiffany & Co., by the trustees of the Metropolitan Art Museum a few years ago, to copy the Eteandos gold armlets, found at Curium. These beautiful and curious antique relics of the leweler's art were stolen the other day, but they have already been replaced by duplicates so exact in their reproduction as to puzzle experts, which Tiffany & Co. hastened to present to the museum in recognition of the favor they had enjoyed. Is not liberality as well as honesty the best policy?

A burglar who is awaiting trial in Connecticut has dropped some useful hints. He says that many safes in stores and offices are so placed that they are at the mercy of the burglar and his tools. Safes should be raised upon blocks and placed in a corner with the door shutting toward the wall. This makes it necessary to move the safe to get at the door with wedges and jimmy, and being raised on blocks, this is a dangerous as well as difficult job.—Boston Journal.

The "inner eye" of the mind sees more clearly than the physical eye.

Boylston street is doomed. It looks now as if it had been struck by lightning, or had an attack of earthquake, and didn't know which way to turn, because the next day might be its last.—Herald. The Psychical Researchers have an office in that

street. But we hope this fact has nothing to do with dooming the street aforesaid.

Amid all the storms and tempests of life, the rush and roar of its battles, its struggles and defeats, the spiritually attuned ear can hear divine harmonies, and the soft, sweet voice of Love saying, "Peace; be still."—The Carrier Dove. THE DAIRY.-About four billion gallons of milk are annually converted into butter, and seven hundred

million gallons into cheese, in America. The dairy products of this country amounted to twenty million dollars more than the wheat crop last year.

While utterly powerless for good, vaccination is a certain cause of disease and death in many cases, and it is the probable cause of about ten thousand deaths annually, by five inoculable diseases of the most terrible and disgusting character.—Alfred Russel Wallace, LL.D.

A HARD TIME FOR ST. PETER. A HARD TIME FOR ST. PETER.

St. Peter—"Who knocks?" Heathen—"One whom
the missionary has enatched from the burning." St.
Peter—"What missionary?" Heathen—"One from
Andover, Massachusetts." St. Peter—"Please take a
seat for awhile upon the brush-heap to the left of the
gate. I can't tell until the Andover controversy is
settled whether you are saved or damned."—Ex.

St. Peter (holding his erra.""My i my what a horri.

St. Peter (holding his ears)—"My i my! what a horrible din! Who are you?" New Spirit (with a base drum)—"I'm Willie Winkum, the devil teaser of the Salvation Army." "I sthat what that drum is for?" "Yes, sir." "Well, just dive down that hole and tease him until you get thred."—The Omaha World.

A man has no more right to say an uncivil thing than to act one; no more right to say a rude thing to another than to knock him down.—Johnson.

To the Chicago mind the world consists of Chicago and a strip of outlying territory.—Philadelphia In-

### A Successful Firm.

A. SHUMAN & CO.'S RECENT ADDITION TO THEM ESTABLISHMENT.

For some weeks past many thousands have noticed the workmen engaged in making alterations in the large sandstone building, at the corner of Washington and Summer streets, Boston, but probably few suspected that A. Shuman & Co. were making another addition to their extensive warerooms. Such was the case, however, and now the improvements are practically completed.

The second story of the corner building has been fitted up for the firm, and is devoted exclusively to gentlemen's fine ready-made clothing of every description.

The new salesroom is fitted with substantial coun ters, so as to give ample space for examining the goods, while the abundance of light in the room is cause for surprise and delight, numerous mirrors giv ing added lustre to the place. A large additional show-window has been added on the Washington street front, which is to be devoted, entirely to the exhibition of fabrics, which can be cut and made to order in the gentlemen's custom department. This great firm now occupy six stories on Washington street, and four bounded on Washington and Summer streets. The record of this house commends it to streets. The record of this house commends is to overybody, and it is a predix to have such a justly cell-or to attend funerals. Address him No. 670 Tremons SHELDON, is or to attend funerals. Address him No. 670 Tremons SHELDON, is street, Boston, Mass.

#### Movements of Mediums and Lecturers.

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

Dr. Dean Clarke has returned to Boston, and would like engagements for Sunday lectures for the fall and winter. A correspondent writes: "I consider him one of the most careful (in expression) and philosophical exponents of the laws and philosophy of Spiritualism now before the public. His guides are well-informed, and deal with principles that are based on facts well-established, hence speculative theories are not indulged in during his elucidation of the subject. Such speakers should have all the engagements that they are able to fill, and be financially sustained. He is to speak I understand, during the month of November in Philadelphia, Pa."

Mrs. Carrie C. Van Duzee will be located at Hor-

wember in Philadelphia, Pa."

Mrs. Carrie C. Van Duzee will be located at Hornelisville, N. Y., about three weeks, and will receive calls to lecture from any part of the country. Address 13 Church street, as above.

Helen Stuart-Richings will spend December and January in the Guif States. Societies in Louislana, Mississippi. Alabama or Florida, desiring her jervices, should write at once. Address during October, "care C. P. Meskimen, Alder street, E., E. Pittsburgh, Pa."

Mrs. H. Morse Baker, of Granville, was to address
the Spiritualists of Saratoga, N. Y., last Sunday—Dr.
Mills giving tests at the close of her evening discourse.
Mr. J. W. Fletcher will lecture in Providence, R. I.,
through October, holding on next Sunday evening a
floral service. He has also been engaged for the last
three Sundays in March.

Mrs. A. Forrester is at present located at No. 5 North Mead street court, Charlestown, and is ready to receive engagements for platform work. Mrs. S. Dick will answer calls to lecture and give platform tests. Address, care Bannes of Light, Boston, Mass.

Mrs. R. Cutler of Philadelphia, Pa., lectures and gives tests and pychometric readings at the hall on Halsey street, corner of Market street, Newark, N. J. Mrs. Clara A. Field spoke for the Spiritualists at the Court of Appeals Room, Saratoga Springs, N. V., Sundays. Sept. 25th and Oct. 2d; and for the Spiritualists of Washington, D. C., in Grand Army Hall, Sunday morning and evening, Oct. 2th. She will speak again in the same place, Sunday, Oct. 16th. She would like to hear from societies further South, for December, or later in the season, if needed. Address her in care of BANNER OF LIGHT—OF 103 F street, N. E. Washington, D. O., during October.

ton, D. O., during October.

Geo. A. Fuller of Dover, Mass., lectured in Stafford, Conn., Sept. 25th to Oct. 2d; in Hanson, Mass., Oct. 2th, morning and afternoon, and in the evening at Silver Lake; Oct. 16th he speaks in West Duxbury, Mass., morning and afternoon, and in the evening Odd Fellows' Hall, Kingston, Mass., and Oct. 23d and 30th at Ollnton, Mass. Mr. Fuller is engaged every Sunday until the middle of March, 1838, and has all the camp meeting engagements he can possibly accept for next season. He has been engaged for the Lookout Mountain Camp Meeting for the month of July, and will also attend those at Rindge, Sunapee, Temple Heights and Verona Park.

#### Lake Pleasant.

To the Editor of the Banner of Light: Mr. and Mrs. Mason, Mr. Smith and wife, Mr. and

Mrs. Cary, Mr. and Mrs. Budington, Mrs. Olive Reynolds, Mr. and Mrs. Henry, Mr. Pasco and sister, Mr.

nolds, Mr. and Mrs. Henry, Mr. Pasco and sister, mr. and Mrs. Rounsville, Mrs. Wiggins and many others are still tarrying at this resort, which is now decked with its autumn robes of glory.

Nearly all the lots have been purchased on the old grounds and many on the Highlands.

Additions and repairs are going on all over the grounds, and carpenters report more work than they can do before camp opens next season.

Mrs. Maud Drake has built a large addition to her cottage.

cottage.

Mrs. Stone of Everett contemplates improvement.

Mrs. Lincoln has the foundation placed for a new cottage on the Biuff. Work is progressing on the cellar for the mansion of Mr. Cary at the Highlands.

Mrs. Flint, Mr. Barnes and many others are to build or Mrs. Flint, Mr. Dalinosana make improvements.
Chestnutting seems to be the favorite pastime just
F. B. Woodbury.

Providence, R. I .- Mr. J. W. Fletcher's lectures upon our platform last Sunday were really wonderful, even for him. Large audiences greeted him both even for him. Large audiences greeced him both morning and evening; many of whom recognized the unmistakable presence of William Depton as he once again told us "Why God does not kill the devil." The delightful music which was rendered by the choir, under the direction of Mr. Fenner, added much to the harmony and success of the meeting.

Next Sunday Mr. Fletcher takes for his morning subject: "The doctrines of Swedenborg or Spiritualism." In the evening we shall have the Floral Memorial to the spirits.

MARY E. A. WHITNEY, Sec.

Pittsburgh, Pa .- The Penny Press of this city for the 3d inst. speaks as appended regarding Mrs. Helen Stuart-Richings's work there:

"The seats were all filled in the hall of the Pitts-burgh Society of Spiritualists last night, on the occa-sion of the opening series of lectures by Helen Stuart-Richings, of Boston, who serves the Society this month. Mrs. Richings is remarkably talented as a lecturer, while her psychometric readings are simply marvelous."

Attleboro, Mass .- Abble F. Thompson, Secretary of the Spiritualist Society, writes that Miss S. Lizzie Ewer, inspirational speaker, of Portsmouth, N. H., has just finished a four weeks' engagement with the friends in Attleboro. She proved an efficient worker, and during her stay made many friends, who will be glad to hear from her again.

Horsford's Acid Phosphate in Weakness of the Stomach. Dr. D. P. McClune. Rantoul, Ill., says: "I have successfully used it in diseases arising from a weak condition of the digestive apparatus."

CHRISTIAN SCIENCE.-A Pamphlet, giving a full and complete statement of the scope and nature of this new thought, sent post-paid on receipt of 5 cents by THEO. GESTEFELD. Room 2. Central Music Hall, Chicago, Ill.

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.

We learn that Dr. J. R. Cooke, 603 Tremont street, Boston, is having wonderful success in the treatment of obstinate kidney diseases, which have heretofore defied medical skill.

### 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 & RICH, Publishers. the work.

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

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

### To the Deserving Poor.

Under the direction of my guides I shall devote, for the present, Wednesday mornings from 9 to 12 A.M. to receiving the deserving poor, for medical examinations, PREE OF OHARGE.

Any person will be welcome and receive the most careful attention.

Yours for humanity,

6 Beacon street, Boston.

#### Anniversary Fair.

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. Many of the prominent mediums and lec-turers 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. W. S. BUTLER,
Longwood Avenue, Brookline, Mass.; cr,
J. W. FLETCHER,
6 Beacon street, Boston, Mass.

### Subscriptions Received at this Office

FACTS. A Monthly Magazine. Published in Boston FACTS. A Monthly Magazine. Published in Boston. Per year, \$4,00.

BUCHANAN'S JOURNAL OF MAN. Monthly. Published at Boston. \$1,00 per year.

HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. \$1,00 per year.

per year.

THE BETTER WAY. Devoted to Spiritualism and other Topics. Published weekly in Cincinnati, Ohio. Price per year, \$2,00.

THEOLIVE BRANCH, Published monthly in Utica, N.Y. \$1,00 per annum.

THEOLIVE BRANCH. Published monthlyin Utica, N. x. \$1,00 per annum.
THE CARRIER DOVE. An Illustrated Weekly Journal, containing Portraits and Biographical Sketches of Mediums and Spiritual Workers. Published in San Francisco. Cai. \$2,50 per year.
RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly at Chicago, ill. Per year, \$2,00 six months, \$1,25.
LIGHT: A journaldevoted to fire Highest interests of Humanity, both Here and Hereaffer. London, Eng. Price \$2,00 per year.

THE MEDIUM AND DAYBREAK: A Weekly Journaldevoted to Spiritualism, London, Eng. Price \$2,00 per year,
THE MEDIUM AND DAYBREAK: A Weekly Journaldevoted to Spiritualism, London, Eng. Price \$2,00 per year,
postage 50 cents,
THE THEOSOPHIST. A Monthly Journal, published in
India, and sent direct from India to subscribers. \$5,00 per annum.
THE GOLDEN GATE. Published weekly in San Francisco,
Cal. Per year, \$2.50.
THE PATH. A Monthly Magazine, devoted to Universal
Brotherhood, Theosophy in America, and Aryan Philosophy. 2.50 per annum.

THE EASTERN STAR. Published weekly at Glenburn,
Me. Per year, \$1,00.

THE ESOTERIC. A Monthly Magazine of Advanced and
Practical Esoteric Thought. Published in Boston. Per
year, \$1.50.

#### RATES OF ADVERTISING.

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

Mpecial Notices forty cents per line, Minlon, each insertion. Appelal Rottees forty cents per line, annual, each insertion.

Business Cards thirty cents per line, Agate, each insertion,
Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance,

A? Advertisements to be renewed at continued rates must be left at our Office before 12 M, on Naturday, a week in advance of the date whereon they are to appear.

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

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

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

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### ADVERTISEMENTS.

Of Canton, N.Y.

BSG COLUMBUS AVENUE, BOSTON, Oct. 12th, 1886.

R. J. S. LOUCKS: My Dear Doctor—About two years ago my wife being in a very feeble condition. I wrote three fetters to certain parties who treat by magnetic remedies, and one of those fetters was to yourself. I intimated to neither you nor them at that time the condition of the dimiculty under which she labored. I received an answer in a few days from each, and in yours I found that the diagnosis of the case was perfect in every particular. For various reasons I did not then apply to you for remedy. I had previously tried many skillful physicians, also my own ability gained by thirty years of practice, but without apparent benefit. In May, 1885, my wife being in such a hopeless condition, I concluded to try your magnetic remedies. At that time her articulation of speech was very indistinct, and her left arm and side almost powerless. After commencing your remedies, I noticed in a few weeks a change for the better, and since then there has been agradual amendment. During the past summer she has been able to drive in her carriage fifteen and twenty miles at a time, and at the present writing is still improving. Facts are stubborn things, and if a certain class of M, D, a would look a little more line the higher laws that govern life, and expecially health, and were not so over-solicitous for the dear people, and would stop trying to pass plot laws that no one may prescribe but themselves, they would do a greater work for humanity.

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### PROFESSOR GEORGE S. FULLERTON.

AN OPEN LETTER

Of the University of Pennsylvania, Member and Secretary of the Seybert Commission for Investigating, Modern Spiritualism,

BY U. C. MASSEY.

Of Lincoln's Inn, London, Eng.

Prof. Fullerton having made in his notes appended to the famous Preliminary Report of the Seybert Commission certain statements placing Mr. C. C. Massey as a Spiritualist in a rather unonviable position, the latter herein sets the matter right, and in doing so, clearly shows that the Professor had no foundation in truth for what he said. In this connection it may be remarked that Prof. Fullerton has since, in a letter to Mr. Massey, admitted that he was mistaken. Mr. Massey's Letter should be widely circulated, as it completely disproves the charge of Prof. Zöllner's disqualifications as an investigator of phenomena at Now on Sale.

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OTHER TALES AND SKETCHES

BY A BAND OF SPIRIT INTELLIGENCES, THROUGH THE MEDICMSHIP OF

MISS M. T. SHELHAMER. nd Love shall wipe all tears from their eyes; and the faces of the sad shall grow radiant in the light of Eternal Pawn; the weary-hearted shall find rest; and the heavily-laden shall drop their burdens; for the Land of the Blest over-floweth with boundless mercles

for all who enter therein.

This new volume consists of two parts: the first, conaining a series of articles by Spirit "Benefice," enti-ded "Thoughts from a Spirit's Standpoint," on subjects of deep importance, which all thinking minds would do well to read and reflect upon. Also, the personal history of a spirit; entitled "Outside the Gates," in which the narrator graphically depicts her progress in spirit-life from a state of unhappiness outside the heavenly gates to one of peace in the "Sunrise-Land"—developing on the way tories of Individual lives and experiences as well as descrip tions of the conditions and abodes of the spirit-world. This portion of the volume concludes with a personal narrative of "What I Found in Spirit-Life" by Spirit Susie-a pure and simple relation of the life pursued by a gentle

out in her home beyond the vale.

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

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Are held at the HANNER OF LIGHT OFFICE, 9 Bosworth street (formerly Montgomery Place), on TUESDAY and THEE-DAY AFTERNOON of each week.

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

On Thursday Alfernoon, JOHN WILLIAM FLETCHER, under the internee of his guides, will afford an avenue through which individual spirit-messages will be given.

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

As Persons having questions of practical bearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to the RANNER OF LIGHT office by mail, or hand them to the Chairman of the Circle, who will present them to the spirits at the Tuesday scances for consideration.

mail, or name them to the spirits at the Tuesday scances for consideration.

The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil; that carth-life to that beyond-whether for good or evil; that carth-life to that beyond-whether for good or evil; that chose who pass from the earthly sphere in an undeveloped those who pass from the earthly sphere in an undeveloped the render to breely no doctrine put forth by spirits in these columns that does not comput with his or her reason. All express as much of truth as they perceive—income

son. All express as much of the more.

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

All Natural dowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a piezaure to piace upon the sitar of Spirituality their floral offerings.

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

LEWIS B. WILSON, Chairman.

#### QUESTIONS ANSWERED, THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer. Report of Public Séance held Sept. 20th, 1887.

Spirit Invocation.

Oh! thou Supreme Spirit! thou Author of all life and being! thou who art the ordainer of all lawl we behold the majesty of thy works spread out before us on every hand; we gaze upon the rolling orbs in space and gather from the glimpse of their beauty something of thy grandeur and eternal system, some little comprehension of thy vast and wondrous design. We listen to thy voice in the breezes of the morning, and know that thy grand eternal truths are uttered when old ocean thunders its waves upon the sandy shore, and realize more and more that creation is a part of thee and thy wondrous laws. We understand more fully and deeply, as we advance in knowledge, that humanity indeed is a part and parcel of thee; that the human soul is a spark of divinity which may blaze into a flame of eternal love, truth and wisdom. We are thankful for the blessing of life, the discipline of daily experience, and ask for thy divine henediction to rest upon all mankind, until every soul shall rejoice that thou art it's parent, its friend and eternal guide.

#### Onestions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.

QUES.—[By J. S. Miller.] Having heard a spirit control of Miss Shelhamer state that after, passing through several of the spheres we lose sexual identity, we would ask if this be true: After attaining perfection, do we lose our entire identity?

Ans.—It seems to us that the questioner must have made a mistake in his broad statement have made a mistake in his broad statement concerning what the spirit control has said upon the subject; for we do not know that a spirit ever loses its identity. A spirit passing through gradation after gradation in the spiritual world still retains its form and semblance as it did when it first entered the spiritual world, only that the form is more ethereal in appearance, more self-illuminated or transparent and gradually loses the outer or transparent, and gradually loses the outer or more corporeal manifestation and expression which it may at first retain after parting from the physical body. Passing from world to world in spiritual space, an intelligence may, perhaps, after the lapse of many ages, appear largely different from what it did when it first entered upon its experience in another life, yet it still retains its personal identity, and may still be recognized in form and feature by its friends; and so far as we understand, it matters not how the soul may advance in the other life, nor how far it may journey in its search for knowledge, or its exploration of worlds; still it retains that conscious individuality and personal identity which at first stamped it as the man or

the woman, per se.
Q.—[By the same.] Do animal spirits progress to the same perfection as human spirits? Can they attain the same without reembodi-

ment in the human form?

A.—We have never found the life-principle, or the spirit that once possessed an animal form on earth, but which has been, so to speak, translated to the other world, possessing the expression of that intelligence which human being may possess; and yet you of earth have seen animals who have seemed to possess far greater intelligence than have some of the human beings whom you have all heard of and encountered. The very lowest grade of human life on earth, in many respects, seems to be below the highest grade of animal intelligence; and in the spirit-world we have seen the spirits of animals that once dwelt on earth, that are far in advance, in intelligence, in mental ca-pacity and ability, of many of the human spirits who have become decarrated of the flesh. There are human beings in the spirit-world who are by no means intellectual, who are bound in the chains of physical environment; even though they do not pass to and fro on this earth in bodies of flesh, they are carnal-minded, and their propensities are of the lowest order; they have not developed any high degree of mental activity or of aspiration. Such spirits as these are far below the animals which we have in the spirit-world; and yet, should it be possible for the animals of which we speak to acquire the same amount of intelligence, and the same faculty for its expression, the same unfoldment that the human brain may acquire, it seems to us it would be necessary for such animal life to be transformed into the human upon this planet; but we have not so far entered into the study of this subject as to be willing to entertain an opinion or to express a thought concerning the transmigration of animal life into that of the human kingdom.

.- A correspondent writes that she is a firm Spiritualist, but that in early life she had an experience in religion which was not imaginary, but a real "change of heart." She says she read the answer of the controlling spirit to a question from New Jersey, in this direction, but thinks it does not fit her case, and wants the spirit to explain her own case. A.—It is not always possible to come into di-

rect contact with a certain personal experience, and to apply the most correct explanation rect contact with a certain personal experience, and to apply the most correct explanation to any special case. We should assume that your correspondent, in meeting with what she is pleased to call "a change of heart," came under the direct influence of spiritual beings who were interested in the religious cultivation of her soul, and were, no doubt, in sympathy with the work and tends-of whatever religious body ahe was at the time dedirous of connecting herself with, and perhaps they were wise, loving and tender, for there are many such interested in the religious movements of the age, and undoubtedly had a strong and faithful desire to minister to her soul's needs, and to bring hermind to the contemplation of religious subjects and Christian duties. We concede all this, and acknowledge that at the time, having been brought, perhaps, by outward circumstances and surroundings, under the direct dominion or influences of these intelligences, your correspondent felt their power as a wave of light surging over her spirit; that it brought to her a new experience, a new expression of the love of God, a new idea of her need of a religious life, and this brought what the world calls a change of heart—perhaps a change of conviction and opinion. This may all be in atrict accord with the idea which the spirits mean to convey concerning the psychological power of spirits over mortals, and it may have proved a blessing to cerning the psychological power of spirits over mortals, and it may have proved a blessing to

the lady in question:
Q.—[By D. D. Glass.] What is intelligence,
and in what way does it exist outside of organ-

and in what way does it exist outside of organized belays?

A.—Healthonoe, so far as we can define it, is the mental operation of the brain, or mind, whether expressed in the animal or in the human which manifests itself outwardly and may be minerated. In the external life, intelligence below, the operation of thought. The questioner was also But what is thought independent

of the brain—the mental power of the man?"
We believe that intelligence, thought itself, is
the great sea of spiritual power and activity
which snimates all life, bringing it into consciousness and into powerful expression. We
might ask, whence and where is God? and find
our conclusions all polating in one direction;
that God, the great, supreme, overruling power
and intelligence, is the life principle, the perfect thought of all being; and then we get into
abstract ideas, where many of our friends cannot follow, and after all there is no practical
solution of the problem. Intelligence we may
define as the grand sea of thought that animates every human spirit; it is expressed or
manifested in varying degrees, according to the
organism and the instrumentality provided organism and the instrumentality provided that spirit, the education and culture which the spirit has had supplied; but intelligence itself, thought, is and ever must be one and the same; there can be no varying, no degrees; it same: there can be no varying, no degrees, must be always with you, however much it may vary in its flow through the different vessels through which it comes to earth.

Q.—[By F. W. Doe.] Is astrology a genulue science?

science?

A.—Yes, when properly understood and studied. We believe there is a system connected with the study of planetary law which will aid the earnest student, in time, to come into such a knowledge of the movements of these laws as to enable him to derive certain information which he may apply to the outward lives of those who conform to the laws in question; and thus astrology becomes a science, as an existence and a place in the world of science. It may be demonstrated by actual fact, having an existence and a place in the world of science. It may be that your learned savants have scouted the idea of placing astrology side by side with the other sciences, and deny its importance or practical bearing upon human life. Astrology is but little understood at the present day. Its learned students and exponents are very few and far between; yet it attracts a great many charlatans who declare that they understand the science in full, but their interpretations are of no practical use to mankind. understand the science in full, but their inter-pretations are of no practical use to mankind. We believe the time is coming when the sci-ence of astrology will be studied and investi-gated by learned minds, who will prove to their own satisfaction, at least, that it is a demon-strable truth which may be applied to human

life for its advancement. Q.—Is not astrology encumbered with more or less absurdity and error, as practiced at the

present time? A.—Yes, most decidedly. Astrology may be A.—Yes, most decidedly. Astrology may be placed in the same category with agreat many other things, call them what you will, that are put before the world upon pretentious claims, by minds who dimly understand them and who are unfitted to either advocate them or stand forth as their professors. But, like everything else that is good, astrology may continue to maintain its ground, and in time assert its claims, challenging the investigation of minds that are learned, scientific and keen. It will not make claims that do not belong to it: it will not stand in its present aspect; but it; it will not stand in its present aspect; but it will clearly be a science connected with planetary law and human life.

Q.—[By L. H. C.] Do those entering spirit-life invariably first meet those they most loved who have gone before?

A.—Not always. This may perhaps be the avertines of great many for the spirit in

experience of a great many, for the spirit, in making its way from earth to the world beyond, like a little child, turns most clingingly to the friends it has loved. There is a certain pathetic clinging to this stage of experience; the soul clinging to this stage of experience; the soul going forth into the future, feels it to be an unknown world; it reaches out in aspiration, in desire, in love and sympathy to those who have trod the same way and understand something of the unknown. Consequently this aspiration and clinging love, if there was no other attraction, would draw friends to the side of the spirit. While there is strong affection on the variety of a spirit they are allowants. the part of a spirit, there is a like attachment for it on the part of dearest spirit friends who delight to watch over and protect it. There is a strong attraction between the spirits on the other shore and the friend who is passing on to

meeting will come in time, rest assured.

Sometimes a spirit on passing to the other world, having lived a long life of willful wrongdoing, having ministered only to his personal necessities and desires, independent of or at the expense of the rights of others, such a spirit will not perhaps gaze upon the form and say that we have a like society in the spiritleatures that he most desires to see when he passes into the other world. During the last few weeks and hours of his waning physical existence, he may regret his misspent life, and feel a yearning desire to meet and hear the familiar voices of those from whom he has turned; but his brief and tardy recognition may not attract them, and he will have to pass through a long, vital discipline before he will be able to gaze upon the faces of those whom he wronged, in thought, if not in deed. He has not only to repent for all his past errors, but to atone for them by personal efforts and deeds. Those more exalted and spirituelle than him-self will have the power of gazing upon him and his surroundings, and perhaps may administer to his wants, even while he does not know

Of their presence.

Q.—[By J. H. Tompkins] Are heat, light, electricity and magnetism things, or are they different manifestations of the same force? A.—Analyzing closely these various principles, we may trace them back to one primary element. It may be proper to say that they are only varying or different manifestations of one force. It might be asked what is that force norce. It might be asked what is that force which produces in its manifestation these varying principles of light, heat, magnetism and electricity? But we should perhaps apply the term of that force to Electricity itself, believing that it is the great electrical fluid or force that animates all life and being, that in its various ramifications produces not only in its various ramifications produces not only light and heat, but all motion, all animation and consciousness. And then it might properly be asked: If this great electrical force can be explained only as a force, where then is the Supreme Being, the Infinite Intelligence of all life? We know of nothing more powerful, more intelligent, more supreme than this same mighty force, which contains within itself all intelligence, all potency. We are told that heat is produced by friction, and scientists seek to explain what it is, that motion is also produced, and then they undertake to explain something concerning the origin, the modus operandi of motion, and so on, attributing light to vibrations in the universe of space. After all this has been explained you can only gain a vague idea of the purpose or meaning of these terms. So in trying to explain what this great, imponderable force may be, this grand electrical power that animates and moves the universe, producing light, heat, motion, consolousness, and ever and always remaining true to itself, we try to explain that which cludes the finite brain of man, and are fain to acknowledge that not until we become like unto gods ourselves, perfect in mental unfoldment and advancement, wise and strong and powerful to create and to govern laws, may we be able to mighty force, which contains within itself all

all-in-all of human expression, and gives a purpose to every experience, however small; for that knowledge upon which, like the aged man leaning upon his staff as he climbs the hill, we in turn can lean, feeling that we are strong even when error and ignorance rise before us. Oh I ministering spirits, be very near to those whose hearts are filled with sorrow and with pain, who in the dark night of their despair see no ray to comfort or to strengthen them; take them genly by the hand, whisper words of comfort to their sorrowing hearts, and make them feel that while earth may hold one less whom they loved and cherished, heaven is keeping the loved one for them when the hour of reunion shall come.

Infinite Spirit, we commend ourselves to thy keepunion shall come.

Infinite Spirit, we commend ourselves to thy keeping, and upon the altar of a common humanity would place our best work, thought and effort. Amen.

#### S. B. Brittan.

I have taken control this afternoon, not with I have taken control this afternoon, not with the purpose of sending a personal message to any one of the many friends whom I have left on the earth, or of giving to them anything of my experience in the spirit-world; but I have come to voice what I consider to be a very important work, and if this effort of mine can go forth at an early date, it will as-sist me in accomplishing the purpose I have in mind.

Ever since Modern Spiritualism came to the world, and men and women began the some-what dangerous process of thinking for them-selves, there has been a manifest desire on the part of some to direct and control the expres-sion of this truth. We have had, from the tirst, factions and oliques, each of whom called them-selves Spiritualists, and were prone to declare that their understanding of Spiritualism was about the only one the world ought to have. I doubt not that they were all honest in their doubt not that they were all honest in their thought, and that they really believed, for the time being, that they were serving the truth in their effort. But what is the result? After many years we find our ranks divided and subdivided, until, indeed, there seems to be the same bigotry among the liberal minded, as among those whom they, in turn, were prone to condemn. Various ideas of organization have been advocated from time to time, but have always been rejected, because the Spiritualist was so afraid of having a creed, a dogma, or of be-

ways been rejected, because the Spiritualist was so afraid of having a creed, a dogma, or of believing in anything that should in any way compromise him, that no sooner was a plan developed than it was set aside.

It is not my purpose, this afternoon, to insist upon any form of organization for religious purposes; but I am very strongly inclined to think that the time has come when men and women interested in Spiritualism should come together upon some common platform. There together the enemies of ignorance and super-together then some common platform. There are certainly some points which you, as Spiritualists, must have in common: surely you are together the enemies of ignorance and super-stition; surely you believe in man's life after death, and the possibility of his return through mediumistic instruments; these ought to be mediumistic instruments; these ought to be common points; consequently, if they can be established, you can organize, at least, for business purposes.

established, you can organize, at least, for business purposes.

Some six years ago, in New York, in connection with friends of mine, many of whom are still on the earth-plane. I worked for the formation of what was called the "Alliance." I conceived that it would accomplish a very useful work. We worked for a time, and then our labors ceased; now the old work has been resumed, and I think it will go on until its purpose is accomplished. This Alliance should not, however, be confined to New York City; it should have a branch in every town and in every city in the country, and every medium, every speaker and lecturer should belong to it and feel that, in journeying from one place to another, he is to do all in his power to sow the seed out of which this spirit of unity shall grow.

Supposing that you are an investigator in the Supposing that you are an investigator in the cause of Spiritualism, and do not know anything about it, but wish to learn something; where can you go? to whom can you turn? who will be your teacher? I regret to say that there is scarcely any society or any number of men—if you may dislike the word society—who have come together for the promulgation of the truths of Spiritualism. You can see, by the number who are gathered here, how many earnest seekers there are after the light. There ought to be, then, here and in every town and other shore and the friend who is passing on to it. Sometimes a spirit is encompassed by spirits whom it does not recognize, those of positive magnetic power, who are desirous of assisting to loosen its hold upon physical life, and for other beneficent purposes. It may be that those he most desires to see have not the power of aiding him, and he may not at first behold the loved one whom he longs to meet, but that meeting will come in time, rest assured.

The truths of Spiritualism. You can see, by the number who are gathered here, how many earnest seekers there are after the light. There ought to be, then, here and in every town and centre where those who are seeking the light may find it. I would like to send word, then, to the Alliance that holds its meetings in New York, that I earnestly and sincerely hope that in all their councils its members will hold this noint strongly in view—that is, the importance

> I would like, also, to send my very sincere regards to the members of that Alliance, and to say that we have a like society in the spiritsay that we have a like society in the spirit-world, and that the time has come when we should put our hands in theirs and never stop until the purpose is accomplished. S. B. Brit-

### Abner Foster.

My father's name is Aleck Foster; he lives at Norton, Mass. I would like to send him this message, if you please: I am, at last, able to come to this place to send you a message, as you have so often wished, and it makes it much you have so often wished, and it makes it much easier for me to come to-day because I have had a chance of coming to you in other ways before. I have grown a good deal since I came away, but I have never lost sight of you or any of the folks at home, and a great many times when you are sitting back in the chair and which have a standing right they looking you when you are sitting back in the chair and thinking, I am standing right there looking you straight in the face and you do n't see me. It is n't my fault; I expect it is because you do n't open your eyes quite wide enough.

Uncle Abner and Aunt Hannah are both here; we were told there couldn't only one speak, and I happened to be the one. They wish to send their love just the same as I do, and when you read this, you will say that I have done just what you asked. Abner Foster is my

### James B. Stacey.

My name is James B. Stacey. I should like to send a message to my brother: Dear brother, I am with you a great many times, and I have to thank you for the interest you have taken in me. I am sorry to see that you have not been as me. I am sorry to see that you have not been as well for some time as formerly, and it is your work that is affecting you: there is something poisonous in the paint, and that is what makes you feel badly at times, and you must be out-of-doors all that you possibly can. You may think that I say this because I don't want to think that I say this because I don't want to have you come up here, but you are mistaken. There is not much danger of your coming away; that is not the trouble; the trouble is, the being sick and staying on the earth, that is where the hard trial comes in; and if you will take this word of warning from me, it will be a very great help to you in the immediate future. So, George, this is what I have come for, and now, having said it, I will just leave my love for you, and say good by. James R. Stagey, to George and say good-by. James B. Stacey, to George W. Stacey.

### Calvin Hall.

Verse, producing light, heat, motion, consciousness, and ever and always remaining true to itself, we try to explain that which cludes the finite brain of man, and are fain to acknowledge that not until we become like unto gods ourselves, perfect in mental unfoldment and advancement, when and whose and whose it this great, eternal, supreme force, which man, in his crude way, may call the electrical power, but which those in the higher life recognize as supreme intelligence, as spirituallist. They have hand and whose and who when a support of Bplituallist. They have hand I supported it when I was one earth with my time and money. By the life recognize as supreme intelligence, as spirituallist of the recognize as supreme intelligence, as spirituallist or the process of the right staff, and I had support of Bplituallist or the process of the right staff, and I had support of Bplituallist or the recognize as the process of the right staff, and I had support of Bplituallist or the recognize as the recognize as supreme intelligence, as spiritual identity and infinity itself.

SPIRIT MESSAGES,
GIVEN THROUGH THE MEDIUMSHIP OF John WHILEMENT Fleeker.

Report of Public Séance held Sept. 22d, 1887.

Mpirit Immage and the spiritual identity and industry to the process of the right staff, and I had support of Bplituallist in the had to write it down just the way I said, and I wouldn't alter it was "dead," to find out that some folks had thought I was insane, crazy, to leave anything the process of the public of the process of the public of the process of the right staff and I way the received and the observation of the process of the right staff and I had staff a

down in that chair a great many times. I only wish I had my life to live over again, I'd give

wish I had my life to live over again, I'd give
those lawyers a harder pull the next time that
I did this.
I want to say I am satisfied with all that I
have seen. I have met Gov. Field, Mrs. Harvey, and a good many others of the old friends
who used to talk together on this subject, and
we go whenever the little meeting-house is

open.
I want to thank Mrs. Dwight for having the courage to stand up and say what she knew. She wouldn't be brow-beaten, I knew she wouldn't; she always had grit, and I liked her because she wasn't afraid to say her soul was her own. And, furthermore, I have n't seen God; I have n't found the devil; and I am perfectly contented.

feetly contented.
This comes from Calvin Hall, of Stafford, Conn. I'm not ashamed of my name, and I was a Spiritualist. I guess you'd better begin that with a capital'S, so many people are afraid of seeing the word.

#### H. B. Parsons.

I do n't know but that I am somewhat out of place; if I am, why, you'll tell me so. I'm not much acquainted in Boston. I've heard tell of it, of course—everybody has—but I'm a stranger in the city. I saw this door-way open. I found that others were coming and speaking,

and I thought I might come.

I'd like to say a few words that I think will reach some people who would be interested in hearing about it. I've got all over my old trouble, tell them. I suffered pretty severely trouble, tell them. I suffered pretty severely from a trouble with my lungs and throat—the doctor called it pneumonia—and now that I have got awake I do n't feel it any more. It is five years ago, as near as I can remember, the eleventh day of last June, since I died. I have been awake a great while. It seems as if I had never lived on the earth, but that I had always been here.

never lived on the earth, but that I had always been here.

Of course I used to look out for the legal papers, and register the deeds, and things of that kind: that was a part of my work here. I've got all over that now. I'd like to have the friends up in the village know that I am alive, that I can see them, and hear what they are talking about when they are meeting around, a great many times; but I can't make them know it. You'll please say my name is H. B. Parsons. I lived in Colebrook, N. H.

#### Fidelity,

[The Guide of the Medium.]

Mr. Chairman, I am Fidelity. I have just a word to say in regard to the friends who are assembled here. I am pleased to see so many of those who were here on a former occasion; the air just above you is full of spirits, who are trying very hard to impress you individually with their presence. Many persons who are very sensitive will find, as the result of this impression, that they will develop in mediumistic power, and from time to time feel that they have really gained a great deal of strength

istic power, and from time to time feel that they have really gained a great deal of strength by making this a centre.

That is not the reason why I came, though; I was reminded by my friend, whom I have recently met in the spirit-world, Mr. Theodore Parker, who used to work here so earnestly with you, and whose presence is often with you, that when we spoke the last time, I did not call the attention of the friends to the little collection you make here for the poor, which, I believe, with him was always an important feature; and he wishes me to say that this meeting is a free meeting, and you are perfectly feature; and he wishes me to say that this meeting is a free meeting, and you are perfectly free, my friends, to come, and after it is over you are free to go; but you are also free to put all the money in that little box for the poor that you may wish to; there is no law against it. Now, if you will please remember this, and remember the injunction that "the poor you have with you always," you will render us in the spirit-world a very great service. The public do not realize, Mr. Chairman, how many empty hands of poor suffering mediums and Spiritualists there are extended toward this place for help and support; they do not understand, perhaps, that the small amount of money that could be given away without its loss being felt would do a vast amount of good, if given

that could be given away without its loss being felt would do a vast amount of good, if given by a number of people. I hope, then, that every circle that is held here will, in the beginning, find the box empty, and after it is over find it filled. We spirits have a duty—you Spiritualists have one—help us to remember ours by the perfect fulfillment of your own. That is all. Fidelity.

### Belle Ransom.

Dear Frank, at last I am able to fulfill the Dear Frank, at last I am able to fulfill the promise I have so many times made to you, that of reporting myself through this paper, so that you may know that no means are left untried by me in finding my way to your heart. I know how very lonely it is for you; how, oftentimes, you feel you would give all the world if we could only stand face to face with each other again. If you could only put your hand out and feel it touched by my fingers, as I sought to clasp it, I know how much happier it would make you. You have been waiting most patiently for a demonstration that I have promwould make you. You have been waiting most patiently for a demonstration that I have promised to give. I shall surely be able to give it to you fyou will only be patient a little while longer. Yes, I shall certainly stand before you as plainly as ever you saw me in life, and then you will know that I live and love you still. But it is hard for you, I know, very, very hard, and it is not easy for me. Many times, when I see how sad you are, when I look upon our two little children, and seek to guide their feet, it is also hard for me. I speak to you and you do not hear me; I call their names, and they go on without ever knowing it; and then I try to gain comfort by the thought that by and bye I shall be able to demonstrate my presence to you without the aid of any medium whatever; that by and bye, after that is done, "death" will come to you, and that will mean reunion with me.

Try and have courage; try and be patient;

Try and have courage; try and be patient; kiss the children for me, and make them feel that their mother is not dead, that she is standthat their mother is not dead, that she is standing just beside the gateway that separates one
world from the other, loving and watching over
them. Phil sends his regrets, too, and all of us
leave our blessing with you. I shall be near to
you long before you see this or know of it, and
I will try in some other way to make you understand I have come here. With my best love, Belle
Ransom, to Frank H. Ransom of Buffalo, N. Y.

### Dr. Hoxie.

I have been here so many times, Mr. Chairman, I do n't think it would be out of place for me to speak a few words. I have seen so many who were more anxious than I to speak, that I have stood aside for them on many previous occasions. I belonged to the same dity as the lady who has just controlled, and I assisted her somewhat in her control. I should be very glad if it was possible for me to make my wife and child realize the fact that I was present with them. but that seems to be entirely out of and child realize the fact that I was present with them, but that seems to be entirely out of the question. They have been to several mediums, but the moment they got where the medium was they seemed to wrap themselves up and to be so cold and unsympathetic that, it was impossible for me to make them understand that I was there; it seemed as if they were determined I should not be, and whenever, I tried to say anything or do anything, they always seemed determined that I should not do it. They would begin by saying." It is

been awful unlucky for a long time, as if every-thing went just exactly wrong, and mother has tried to influence you to take up something dif-ferent from what you have been doing, but you ferent from what you have been doing, but you would n't, although you have just promised her that you would. Now I want to tell you that you never will succeed a single particle in what you are trying to do, and if you are not careful you'll end in getting your neck broke (we see that would n't be very pleasant for you), because there's so much danger in what you do. You came pretty near it once. We do all we can to guard you and protect you; we've tried to do that all the time. You see the horses go so awful fast you can't think as fast as they move.

can to guard you and protect you; we've tried to do that all the time. You see the horses go so awful fast you can't think as fast as they move, and there's danger all the time. So mother has been talking to you, and I wish you would listen to her and try something else. You will succeed after a little while if you do, and it will make her happier.

Mother is all the time doubting everybody, herself included; she thinks when we come and try to influence her that it is all right while it's happening, then afterward she guesses she made it herself; so, you see, there isn't much fun in coming to influence her, because she upsets it all after it is done. She's got an awful strong power with her; if she only would devote herself to it a little she would find it could be made very useful, and that many people would be glad to come to her. Her eyes are windows through which the light of the spirit-world, and it is too bad to shut the windows when light like that can shine through, I am sure. Give them both my love, and say that Freddle is their boy still. Fred Thompson, to his father and mother.

#### Winona.

[To the Chairman:] I've just come in for a few minutes, to make a bow to everybody, and, as you are sitting up here, I'll make a bow to you first, and the rest of the people I bow to afterwards. I want to ask you a question: Do most of the people talk loud enough to-day? [Yes.] I tell you the trouble is not about the talking inside, but about the racket outside; the spirits must have kind o' hard work, because all the noise down here sounds like thunder to us when we get control of somebody. I der to us when we get control of somebody. I did n't come to talk about myself, interesting as I know that would be. I've come to talk about some people here. The first one,

#### Aunt Mary Stearns,

Is a pretty large lady, and as she comes along she says she's very sorry there's no chair for her to sit down; it tires her to stand up. She tells me to say that Aunt Mary Stearns has got here. It seems that she has not communicated much of any, but she's here this afternoon. She says, "I am dead-set against those people much of any, but she's here this afternoon. She says, "I am dead-set against those people who are fighting materialization in the way they are, and if they don't have their eyes open they'll come to grief before they get through, and don't you forget it, as sure as my name is Mary Stearns. 'There's no kind of use in trying to beat the spirit-world. I 've talked it over with Abby, and she says she wasn't quite as bright as she thought she was. There's a good many others here with her. She just wanted to say that, and would like to have it printed: it is n't too much trouble, because, she printed; it is n't too much trouble, because, she says, "it is my opinion, and that is worth a great deal to me, though perhaps not so much to others." That's what Aunt Mary Stearns has

#### Jasper T. Wallace.

A gentleman comes now who says he be-longed in Dover, N. H., and that he was a sol-dier, although he's not got his uniform at this present time. His name is Jasper T. Wallace. he wants to send word to the boys to meet to-gether, and to say that their old colonel is with them a great many times, although he can't command any more; and also to his friends, to sometimes think of him, although the family is much broken up and changed since he came

### Marguerite Safford.

A lady comes here—a very beautiful lady, too. She brings with her the very pleasantest influence possible, and she gives me the name of Marguerite Safford. She wishes to send a word to her husband, and a lady who, since she has come away, has taken her place; to say that she loves them both very much indeed, and that they are destined to get a great deal more good here before going back. Allow me to say this: she takes me off to some place she calls Arizona, then she takes me to another place she calls Florida, then she brings me back here. She wishes this word to go to Anson Safford, She wishes this word to go to Anson Safford, who belongs to her.

### Benediction.

May every human soul that is assembled here feel the benediction that the spirit-world brings them at this hour, and seek to live more and more in harmony with that divine law of truth that helps each one to become more loving and just to each other; and also to grow into the life of that spirit which is ever around about you, seeking to bless you all to the end.

### SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Sept. 29.—Allan Kardec; J. R. Pomfrey; Thomas Clifford; Rev. J. M. Brewster; Mary Bell; J. G. Barrows;
Elizabeth S. Graham; Winons, for Capt. David Brown,
James A. Pitkins, Mr. Ransom, Mrs. Thomas Beals.

THE MESSAGES GIVEN (THROUGH J. W. FLETCHER) As per dates will appear in due course.
Oct. 6.—Mrs. Pasco: Charlic Milleh: Katic Vedder;
Fathic Judson: Fidelity: James Littlefield; Winona, for
William Binney, Milton Harvey, Paulina, Lucy Davis.

#### [Published by Request.] "THUS SAITH THE LORD."

Still I'm asking—Did He say it? Did "our Father" ever say: Gird your swords, and each his neighbor, Each his friend and brother slay?"

Did he say to any father: Blay your only, first born son— Burn his body on the altar;† I command—it must be done? Did he say to any people:
I command you go and kill
All the men of such a nation;

Go, it is my holy will. Only spare the female children. And young women, for your lust?
'T is not sin when God commands it—
Thus the Lord saith, go ye must.

Homeward with their spoils returning Did God crave those spoils to share— One of each five hundred cattle, Sheep, and maidens young and fair?

Did he say, if one should gather Sticks upon the Sabbath day, Stone to death the vile offender, 'T is God speaks—ye must obey?;

Did God fight one day for Israel—
Make the sun and moon stand still—
Cast great stones from heaven, T yet tell them,
Solemnly, "Thou shalt not kill"?5

In the Bible these are written—
"God's own Book,"" His sacred word";
Is it sin to doubt these horrors
After a "Thus saith the Lord"?

Still this heart of mine is asking, Did the Lord thus speak and do? And forever comes the answer, Never! Never! 't is untrue!

So an "infidel" they call me, Taking Reason for my guide; Tremble for me, lest in Judgment I shall vainly seek to hide.

Never care I, hever fear I, Loving God and all mankind; Heaven within, though hell surround me, Happiness I still should find.

In my heart I find it written, God's most true and perfect word; And the conscience he has given Is to me!" Thus saith the Lord." RLIZA D. MORSE, in Liberator, Boston, Nov. 1860.

Frepector (examining a class)—"What is a prophety". No answer being given he called upon the head echolar and, put the question in this form: "If I were to foreful that you would be aiting in this school two months hence, what would I be?"? Boy. "A lear, sir, for we're gaun to flit next week, and a'm no co

## Two Good Works.

"Montal Cure" and "Vital Magnetic Cure" Books.

The above-named volumes illustrate the power of mind over mind and disease in a practical manner; and will prove interesting and useful to every thinker. No library pretending to keep pace with this progressive age should be without them. Not only do these works deal with the problem of the power of mind over mind and disease, but they recognize as a factor the subtle forces in nature and the human organism, and their application for the relief of mental and physical maladies. They also harmonize with all modes of medical practice, from the allopathic to the

milder modes of eradicating disease.
Well informed medical practitioners are in general willing to admit that the mind is a powerful agent in eradicating disease, and is also equally potent to produce it; but when the subject is illustrated on the theory that there is no disease, and that all that exists is spirit, or that there is no matter, such illustration seems like sheer nonsense to those who have investi gated the laws of life and the subtle elements in the

What is needed to-day is a philosophy in regard to mind and matter that will not overthrow its premises at the outset. The reason, no doubt, that the so-called mind-cure craze is running rampant is that it is covered with mystery and secresy, and for such the public generally are willing to pay, and that, too, a good round price, varying from three dollars to three hundred dollars, according to conditions and circumstances, and the willingness of individuals to pay.

THE MENTAL CURE book, alluded to above, is by the Rev. W. F. Evans, who was at one time a Methodist minister; subsequently a Swedenborgian; later on a believer in spirit-intercourse or communion; he had written various books on religious topics sustaining his theories, from time to time, until, in the year 1869, by powerful inspiration from the spirit-side of life, he brought out the "Mental Cure"-a book that has commanded much attention from all classes of minds, but more especially the religious and medical.

It is a treatise that no minister, teacher or layman can object to, as it deals with principles and laws that cover much space, and still does not enter into the special province of any particular religious dogma or creed—dealing with the subject rather from cause to effect, thus showing quite clearly how individuals may, in a great measure, keep well; further, how to work with any and all wisely applied remedial agents in assisting Nature to overcome and eradicate disease, also by and through one's self-will.

The book was reprinted in England, and, more recently, in France, and is commanding the attention of the reflective all over this country.

The two books described are sold by the publishers, Colby & Rich, for \$2,50; the "Mental Cure" at \$1,50; the "Vital Magnetic Cure" at \$1,00 per copy; both are needed to explain what is very much sought for at this time.

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Those who contemplate paying \$300,00 for a "divine secret," may find it better to pay \$2.50 for these two books, which are eminently superior to the "divine" matter aforesaid, while they can save the balance for

A few testimonials as to the merits of the book may serve to show what able critics say of it. When the book "Mental Cure" was written, but few persons took any interest in the subject; it seemed to be twenty five years in advance of its time; but steadily, year after year, it has grown in the popular estima-

tion. A reviewer writes of it as follows: tion. A reviewer writes of it as follows:

"The reader will find himself in the profound depths of the science of human nature, and wondering at the great simplicity, yet far-reaching relations of the mysteries of life, mind and spirit, when set forth by a mind fitted to discern spiritual things, and intuitively endued with the logical method to set them forth to another in a complete and rational system, and in the beautiful language of demonstrable truth."

A. Westen saw of the treaties.

A. E. Newton says of the treatise:

"It includes a knowledge of spiritual laws and forces which are intimately related to the welfare, the daily needs, physical and spiritual, of humanity in this life, as well as in that which is to come."

Dr. A. Johnson, New York City, says of it : > "I have no hesitation in saying that it contains more sound philosophy in regard to the laws of life and health than all the medical works in the library." The BANNER OF LIGHT, in reviewing the book at the time it was published, made use of the following

words:

"For originality of thought and treatment, for a certain intrepid directness which is the chief merit of a treatise of this character, and for a plain practicalness that commends its broad and profound truths, together with its more acute and intricate speculations, to the general readers, we think this volume will take its place at once among the remarkable productions of the day, and vindigate its reputation by the marked

the day, and vindicate its reputation by the marked revolution it will set on foot in reference to common life and thinking.

"Along with this discussion, he sets forth the mode of regulating the intellectual and affectional nature of the invalid, under any system of medical treatment." In speaking of the VITAL MAGNETIC CURE volume the BANNER expresses itself as subjoined :

"A more useful book for the student or family can not well be found. It is selling well and gives satis-faction. It is a work that will not lose its interest in an age."

THE MENTAL CURE. Illustrating the Influence of the Mind on the Body, both in Health and Disease, and the Psychological Method of Treatment. By Rev. W. F. Evans. pp. 384. Price \$1,50, postage 10 cents. For sale by Colby & Rich. t VITAL MAGNETIC CURE. An Exposition of Vital Magnetism; and its Application to the Treatment of Mental and Physical Disease. By a Magnetic Physician, pp. 216, Price \$1,00, postage 8 cents. For sale by Colby &

Mrs. Ada Foye in Sturgis. To the Editor of the Banner of Light:

A well-filled house greeted Mrs. Foye on Sunday, Oct. 2d, and numerous tests were given from the platform on that and the following evenings. The public of Sturgis are much indebted to Mrs. M. J. Peck and others who assumed the responsibility of engaging this remarkable medium, and the meetings held have proved a success in every way. The number of seats engaged, by those who desired them, several days before the meetings, and the willingness of many to pay a reasonable fee to see Mrs. Foye and participate in the proceedings, foreshadowed the financial success of the undertaking, and a small fee which was taken at the door from those who had not been provided with tickets covered the entire expense attending the engagement of the lady, so I understand.

Mrs. Foye's mediumship is peculiar in some particulars; for instance, she sees the letters in the air which spell out the name of the spirit desiring recognition, and frequently is controlled to write short communications on paper; the writing is done very rapidly from left to right, and downside up. During the entire course of the meetings held, there had not been an error of any consequence perceived in the communications, and every name, given was recognized by some one present, although a few of the parties for whom the names were spelled out did not respond; but after the meeting those persons approached the medium and assured her of their having recognized the names at the time, but were too timid to acknowledge it publicly before such a number of strangers.

It was quite remarkable that so large a number of tests should have been given as, particularly, that on Bunday evening, without a single failure; indeed, the only error which I perceived in all given during both meetings was that of one letter; in spelling the name of a spirit (Spaiding), the letter u was introduced between the a and I, and was declared superfluous This spirit was that of one who had recently passed over, and possibly those assisting him were responsible

Mrs. Poye's style is easy, self-possessed and natural; she carries with her the magnetism of sincerity, and there is nothing perceptible in her deportment which even remotely savors of what is called "put on"; she does her business in a businesslike way, and holds herself mistress of the situation through the entire ordeal. At one time a portion of the audience indulged in levity, which Mrs. F. immediately suppressed and even made it the subject of instruction to the congregation, informing them that Spiritualism was her "religion," and that a spirit of frivolity at any of her meetings (was painful to her feelings. Mrs. F. leaves a good impression behind her in Sturgis, and her meetings have been creditable to the cause of Spiritualism in this and surrounding localities. Stargle, Mich., Oct, 4th, 1967. THOS. HARDING.

Adbertisements.

# The Mother's Favorite.

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150 MEALS for an INFANT for \$1,00. EASILY PREPARED. At Drugglats'-250, 500, \$1. WELLS, RICHARDSON & Co., Burlington, Vt.

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F. L. H. Willis May be Addressed until further notice, 123 Amity Street, Brooklyn, N. Y.

PR. WILLIE may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keep and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the cloed and nervous system. Cancers, Scrotnis in all its forms, Epilepsy, Paralysis, and all the most delicate and compileated diseases of both sexes.

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

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[Continued from last issue.]

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On the question being asked how she felt during these extraordinary states of slumber, she replied: that she could say nothing more than that she "always found herself in profound darkness."

A physician was then consulted on the subject of her case, and pronounced it to be symptomatic of somnambulism, [trance,] adding at the same time that it would be salutary to her to walk frequently in the open air; this, however, had no beneficial effect, and was immediately abandoned, and her disease (?) left to a more natural course. She, however, grew worse walking in the open air was again recommended, when the weather would admit, that she might thereby lose her inclination to sleep-but still no benefit was derived, and again it was abandoned, and also all medical treatment.

Particular inquiries were made by Dr. her age, occupations, course of reading, etc. He was informed that her age was sixteen, that her occupations consisted in spinning, knitting, sewing, etc.; that the books perused by her were chiefly ecclesiastical-such as the Bible, John Arndt's Real Christendom, Hartman's Bermons, Frederick Stark's Prayer Book, his Morning and Evening Devotions, also other excellent and instructive works, by spiritual authors ; of worldly and miscellaneous writings she was not fond-Gellert's Fables excepted. Her character and disposition were without reproach, and she invariably well sustained her baptismal engagements.

A few months after this visit of Doctor Oline, in a sleep of somnambulism, which, lasted some time, stated that a person had appeared to her, who was to be her Guide into the regions of departed spirits, whose appearance she described as follows:

A young man, apparently twenty-five years old, of a florid complexion, sharp eyes, flowing hair somewhat curled, very beautiful and of gentle manners; his clothing was dark blue, which, as he informed her, were not his real heavenly habiliments-but that he was obliged, at present, to show himself in this garbas she was not yet prepared to see him in his heavenly one; he also stated that he should appear to her in three days, and would reveal things to her of the greatest importance to the world.

SECOND VISIT OF THE GUIDE.

Three days after the events recorded above, as she had predicted, at half-past eight in the evening she foll asleep, during which time her guide presented himself in the form already described, and informed her that she should attain a much higher faculty of seeing spiritual things, and also that he should not immediately appear to her again, but that sleep would more frequently overcome her, in which states, however, she would behold nothing but darkness, with now and then a strong light; by this her natural body would be weakened and prepared for a more spiritual state-and that she might be able to visit with him the spirit-world and its inhabitants.

All this did actually happen, and in the month of August her guide appeared to her again, for a short time, and informed her that about the middle of Rentember he would again see and converse with her. He also informed her that on the 19th of October, at halfpast one o'clock, he should appear to her, and undertake his first journey with her, and from thenceforth the more frequently.

FIRST JOURNEY INTO THE ABODES OF DARKNESS. On the 19th day of October, 1832, at quarter past one o'clock in the afternoon, she fell asleen; and shortly after her guide appeared, as he had promised, She was then conducted by him into a dark valley, where, as she said, "the darkness was so dense that it was felt by her."

When this was past, she came into a place of strong light; and this was repeated, in order to prepare her. as her guide said, for other journeys which he should take with her, during the present month.

STORE TOURNEY INTO THE ABODES OF DARKNESS. The 23d of October, at the same hour as before, her guide performed a similar journey to the first, and signified to her :

"That after these two journeys, he would take two more with her into the empire of the dead-where. first of all, he would show her the situation of the unhappy."

From this she desired to be excused, the two fourneys which she had already performed having very much weakened her, whereupon her guide replied, that frightful as these dark valleys had appeared. and terrified as she had been at the sight, it would, in order to lead her further, be indispensably requisite that she should previously make a journey through the three regions of the unhappy. At the same time he informed her, that the first journey would take place on the 28th, the second on the 28th, and the third not before the 31st of October, so that she might somewhat regain her strength and courage. Each would be of longer duration, as he had to show her objects of great importance."

FIRST JOURNEY TO THE UNHAPPY. On the 26th of October, in the afternoon, immediately after one o'clock, she fell into a profound sleep. During the forenoon of the same day she was unite cast down with sadness-it was a presage of a momentous scene. Her guide having appeared to her, he

"Now I will show you the first degree of the unhappy that have left this world," and added: "that these had yet a hope to be released therefrom-the time of their liberation being divided into days,

After our arrival there, she observed : -

"That this abode was a dark valley, no end of which was discernible; where the departed spirits felt neither happy nor yet unhappy, and that the place was neither warm nor cold; that in the midst of this valley there was a passage of considerable breadth; but that on both sides they were like spades set up, leaning close against each other; that the higher up in the valley, the nearer was their liberation-the lower down, the longer would be the period of their stay."

At this declaration she was asked by her brother, (who always attended and conversed with her on these occasions,) whether the unhappy did receive instruction from the spirits that were blessed-how to promote their release? To which she replied : "At present I perceive none."

Then she conversed again with her guide, when it was remarked that her lips and tongue moved, as one conversing, which always was the case ever after when present with her spiritual companion; yet not a single word could be heard.

When this was past, she began to speak in the most distinct words, like one fully awake : "My guide tells me that frequently angelic spirits descend to preach and to give them instruction; and as soon as one is released from this place of suffering, he is brought by blessed spirits to the abode of the blessed; where they remain until they are prepared for another and more blessed state—for the felicities increase to eter-nity."

THE SECOND JOURNEY TO THE UNHAPPY.

THE SECOND JOURNEY TO THE UNHAPPY.

The 28th of October, at half-past one o'clock in the afternoon, she was led by her guide to the second class of the unhappy.

This place she again designated as a dark valley, very large and cold—and the forms of those beings who dwell therein as hideous in the extreme. The numbers were innumerable, and not to be taken in at one view; they leaned closely against each other, and some were bent over, and in their appearance recembled spades. Bhe became so much afflicted with the sight, that the purst into an unusual fit of weeping.

Ontinues: Thathis state, she was asked whether these unfortunate beings did not appeat a better lot?

After a long silence she replied: "I do not receive a very distinct answer; a long period of time may clapse are they are released."

And w

Spiritualistic Meetings in Boston. Banner of Light Circle-Room, No. 9 Bosworth Street, -Béances are held every Tuesday and Thursday at-sernoon at 30 clock promptly. Admission free. Por fur-ther particulars, see notice on sixth page. L. B. Wilson,

Unairman.

Boston Spiritual Temple, Berkeley Hall, Lectures by able speakers Sundays at 10½ A.M. and 7½ P.M. Richard Holmes, President; O. F. Rockwood, Secretary; Mrs. Mary F. Loverling, Corresponding Secretary; W. A. Dunkiec, Treasurer.

Thildren's Progressive Lyceum No. 1.—Bessions every Sunday at 11 A.M. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited, Benj. P. Weaver, Conductor; Francis B. Woodbury, Corresponding Secretary, 45 Indiana Piace, Boston, Bewing circle at 1631 Washington street Wednesdays at 2 P.M. Supp. rand social meeting in the evening.

First Spiritual Temple, corner Newbury and Exster Mirecta. Spiritual Temple, corner Newbury and Exster Mirecta. Spiritual Fratenity Society will noil public service Sundays at 24 P.M. Seats free.

Npiritualistic Phenomena Association. Excilect Aid Fariora. 1931 Washington Mirect.—Sunday meetings at 25 and 75 P.M. Social meetings Thursdays at 75 P.M. Jackson Itali, President; Dr. U. K. Mayo, Treasurer; Francis B. Woodbury, Corresponding Secretary; W. C. Vaughn, Secretary.

College Hall. 24 Enecx Mirect.—Sundays, at 10% A. M., 2% and 7% P. M. Eben Gobb, Conductor.

Engle Hall. 616 Washington Sirect. corner of Essex.—Sundays, at 2% and 7% P.M.; also Thursdays at 18 P.M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

1931 Washington Sirect.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. H. O. Torrey, Secretary.

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

Berkeley Hall - Boston Spiritual Temple. Mr. and Mrs. Lillie opened with a duet; Mrs. Lillie followed with a poem on the following passage: "Let not your hearts be troubled; in my Father's house are many mansions," and in answer to the following request: "Will it please you to speak to an old lady who has seen ninety years of earth life, and to whom

quest: "Will it please you to speak to an old lady who has seen ninety years of earth-life, and to whom the future is only darkness? She desires to reach Heaven, but cannot find the way." Its appropriateness and its beauty called forth expressions of approval from the audience.

After singing by Mr. Lillie several questions were responded to; the first way." Are natural characteristics perpetuated in the spirit-lome?"

Yes; until we grow out of them. They are individualisms resulting from the circumstances of life. The chain of circumstances brought us here as we are, and the chain leads us to the next life. The spirit is covered by a spiritual and a natural body. There are two bodies. Our food feeds both; they grow together in this life; the treatment of one is reflected on the other, so that when at death (so called) they become separated the spirit and the spirit body leave the natural one to go to decay. We may become more spiritual when in the body as well as when out. Our idiosynerasies make us what we are. We hold the power and ability to cast off our personal imperfections in this as well as in the next life. We grow better from our own doing. Some spirits grow rapidly, from their willingness to be taught; others are stubborn and will not leave the old for the new. He who has attained much sees more to attain.

"How does Spiritualism compare with Christianity in its beneficent effect on mankind?"

There are thinkers in the land who expect that Spiritualism and Christianity will come together; that errors will pass away, and light and truth shine upon them. Christianity has outward form and creed that will be removed; the luward truth will remain.

"Please contrast the spiritualistic theory of a progressive spirit-world with the Roman Catholic purgatory and the Protestant idea of no probation after death."

Spiritualism says one goes to where he is fitted for.

Spiritualism says one goes to where he is fitted for. spiritualism says one goes to where he is fitted for.
Purgatory gives some hope, while the Orthodox hell
gives none. We are told "Jesus paid it all, and we
may believe and be saved." Not a bit of it; we sow
what we reap, and reap what we have sown, and no
one can bear the burden placed on us by our own

acts.
"Human governments have an executive head, to see that rewards and punishments are meted. By whom are the same functions executed in the spirit-

whom are the same functions executed in the spiritworld?"
There is a potential power, not personal, that governs. Our government is of the people, from whence the power emanated. The President only expresses the power given bim; he is not the power. The power of the spirit is diffused and acts under uniform laws, so that universal harmony is the result.

Evening.—The subject selected from several presented by the audience was. "Life and its Uses; or, Matter and Spirit." Baid the speaker, When we consider the subject we see a problem almost impossible to solve, and when we speak of spirit we can only do so as connected with matter. We speak of spirit and matter as separate substances, but there can be no separation. There is a condition which we speak of as a spirit-world. We so speak in order to distinguish it from this one. It is matter refuned. It is a substantial sphere of existence, as much so as this is to you. You have seen matter resolve itself into invisible gases; it is still matter and may be reduced to tangible form again. The vegetable kingdom takes from the air invisible matter to form its visible body. When I use the term God it is to best express my thought of the limitless and the infinite. We want to bring it to our finite limitations. Pope once expressed it well:

"All are but parts of one stupendous whole, whose body Nature is, and God the soul."

"All are but parts of one stupendous whole, Whose body Nature is, and God the soul." Life is governed by immutable and undeviating law, and we cannot get out of the channel of our life; the earth might as well attempt to change tracks with Mars or Venus. I, as a spirit, have not been able to, from my sphere.

see, or meet one who has see. God, or such a being as that described as God. Spirits come to you to give truth as it relates for life and its uses, and none yet have heard of or from any who have seen the Jehovah of the

ible. Mrs. Lillie speaks next Sunday at the same place. W.A. D.

College Hall, 34 Essex Street .- The meetings last Sunday were unusually interesting. In the fore-noon tests and readings were given by Miss Peabody, Mrs. Forrester, Mrs. Wetherbee, Mrs. Conant and others, which were well received and nearly all re-cognized. At the afternoon session Mr. Kben Cobb read and

At the afternoon session Mr. Rben Cobb read and commented upon an article from a religious paper wherein a young girl was reported by Rev. Dr. Bates as baving said, just before she breathed her last, "Heaven is in the room. I see hosts of angels come to take me home," and much more fo the same effect. Said Dr. Bates: "I believe this: God and the holy angels are ever near those who love that which is pure, for purity is heaven here and everywhere." Mrs. A. K. King followed in the same line of thought, remarking that "Heaven. If individuals will only make it, is around us all, and our Saviour may be found by each one of us in our spirit guides." Readings were given by Mrs. Thomas, Mrs. J. D. Bruce and Mrs. W. A. Rich, who gave the name of George D. Katon as a spirit who desired to be recognized by his children and friends.

At the evening meeting Mr. Cobb spoke briefly upon the report in the daily papers regarding a man who, in a slate of religious frenzy, killed his wife and children, believing he was "called by God to do it," remarking that the Christian world has no right to criticise that man's act, for he had simply patterned after the Christian's God, who is said to have given his only son to be killed in a similar manner.

Tests and readings were given by "Winona," giving, among others, the name of Mary Chase, desiring recognition. Dr. H. B. Leighton of Somerville, said that the Christian world is rising and is coming nearer and nearer every year to the truths of Spiritualism, yet there are thousands of men and women who are held in bondage by theology, and dare not utter their convictions. Jacob Edson spoke eloquently, and in answer to the question, "How is it we know the right and do not do it?" said, simply because we are not fully in love with the highest order of eternal truth. Man is of a triune nature, animal, human and divine, and we may so treat these several faculties as to come to perfection. Dr. O. H. Harding gave a very interesting message from the late Mrs. Abble M. H. Tyler, full of encourag yler, full of encouragement and good cheer to those rith whom she was associated in her work upon earth. rests and readings were given by Mrs. Forre

Tests and readings were active close of a reception and Mr. Johnson.

Mr. Cobb gave notice at the close of a reception and benefit to be given at the residence of your reporter, 706 Tremont street, on Friday evening of the present HEATH.

Paine Memorial Hall. - Boston Children's Progressive Lyceum.—The attendance last Sunday was large. Edgar W. Emerson said, "Though I cannot always be with you I am one of you. Here the progressive work goes on, and may the angels of light bless you in your endeavors." Mrs. Craddock delivered an earnest address appropriate to the occasion. Dr. A. II. Richardson voiced his interest in the Lyce. The progression of the common expensive progression and in this Lyce. im movement everywhere and in this Lycoum in par-icular, and rejoiced that faithful and true souls were

austaining it so well.

Among those who received a hearty welcome to day Among those who received a hearty welcome to-day was Louise Irving. A fine reading was given by the little lady, though she has not fully recovered from her severe iliness. Flossie Butler also returned to her friends once more, and gave a beautiful rendition of "The Prince's Feather." Readings and recitations were given by Miss Hattle Dodge, Mrs. Krauc's, Addle Hazelfon, Josephine Moran, Harry Abrams, Grace Scales, Mabel Waitt and Flossie Bargent. A charming song was sung by Miss Jessie Jenkins. Mrs. Susie W. Fictoher discoursed upon "The Spiritual Education of the Children," and propounded several questions to be answered at a futurescasion. Among them are the following: What have you been taught about angels? Are you glad to know some angel is always with you? Are angels, spirits and ghosts the same? What can you do to attract wise and good spirits? Will you be punished after death for sink you have committed on earin? What have you been taught about the Bible? Cannot we arrange to have some definite plan of instruction in this Lyceum? Said the

speaker, Let us endeavor to devote a part of each session to the spiritual education of the young. For one the "Scribe" trusts that this will not be neglected in the fulure.

A part of each session should be devoted to PRACTICAL lessons on Spiritualism.

NOTES. Among our visitors to-day was May B. Cormack, of the Ban Francisco, Cal., Lyceum.

Next Bunday the annual observance of Harrest Bunday.

Next Bunday the annual observance of Harvest Sunday.

On the Wednesday evening following Mr. Edgar W. Emerson is expected to give a test séauce at the regular pathering under Mrs. Butler's direction, at 1031 Washington street.

Bome's Bower has been secured by the Lyceum Association, and repairs are to begin at once.

Fourteen applications for membership at the last meeting of the Association.

A larke company was present at the social, Wednesday evening, Oct. 5th. Addresses by Mrs. W. S. Butler, Mrs. Fictoher, Miss. Emma Ireland, Dr. Moore, Readings by Lucette Webster, Grace Scales, Maria Falis, Battle Dodge, Fred Stevens, Mabel Waitt, Music, Lillie and Bertha Ingersoil, Emma Barbier, Plano solos, Mrs. Colby, of Salem, Mass. Test scance, Mr. E. T. Johnson.

A large number of tickets for the Fair have been disposed of.

Francis B. Woodbury, Ssc'y.

The First Spiritual Temple, corner Newbury and Exeter Streets, this city, held its regular services Sunday, Oct. 9th, at 3:45 P. M., Miss M. T. Shelhamer officiating as speaker under the influence of her guides.

On this occasion the rostrum was occupied by ladies only, Mrs. Clough filling the President's chair

with dignity and grace. This lady followed the excellent singing of Miss Fisher with an invocation, after which one of her controls made a brief address, referring to the day and the work, and introducing the speaker of the afternoon.

"The time has come," said the spirit, "to establish a branch of woman's work in connection with the spiritual mission of this society, and we have chosen this occasion for opening Women's Day at this Temple. Believing, as we do, that the time is not far distant when woman will take her place upon every platform

occasion for opening Women's Day at this Temple. Believing, as we do, that the time is not far distant when woman will take her place upon every platform pertaining to humanity, we are pleased to voice to you our thoughts and sentiments through the instrumentality of woman."

Miss Shelhamer then proceeded to deliver a thoughtful discourse on "The Influence of Woman upon the Race," touching upon many points connected with the history of humanity; referring to the progress which we as a people have made; calling attention to the fact that since Spirilualism had brought its divine message of immortality to humanity, forty years ago, through the agency of little girls, the woman's movement had gained a grand power, and that the female sex had been admitted into school, college, professorship, and into the various industrial departments of life, and closing with the prediction that another century would open in triumph for woman, who shall have gained her rightful position in life.

Services held at the Temple every Sunday afternoon.

Ladies' Aid Parlors - Spiritualistic Phenomena Association .- David Brown opened the meeting last Sunday afternoon with an invocation, address and tests. Mrs. Jennie K. D. Conant gave a satisfactory test scance, Mr. Coombs an address and several correct tests, and Mrs. Demond closed the exercises with tests and readings. Dr. Dean Clarke addressed the evening audience acceptably. Dr. Peet, recently of California, gave an interesting account of the proof California, gave an interesting account of the pro-gress of the cause in San Francisco and vicinity. Miss Emma Ireland gave an interesting address, the second member of her band of controls influencing her for the second time before a public audience. Miss Hattle Dodge gave a fine reading, and Mrs. Loomis Hall closed the day's exercise with a practical talk on sub-jects of interest and excellent psychometric readings. Mrs. Wentworth and associates contributed excellent music for the occasion.

music for the occasion.

Next Sunday at Parker Memorial Hall, corner of Berkeley and Appleton streets, two meetings are to be held by this Association, at 2:30 P. M. and 7:30 P. M., at which time and place Mr. John Slater will give m., at which time and place Mr. John Slater will give his wonderful test séances. A quartete will furnish music for the occasion—Prof. Milligan to open the exercises with an organ concert. Every one who desires to hear Mr. Slater will then have an opportunity. The admission will be only ten cents to each session. Several elecutionists will participate in the exercises. Those who desire good seats should come early.

F. B. WOODBURY, Cor. Sec'y S. P. A.

Reception .- A pleasant reception was given by Mrs. W. A. Rich at her parlors at the Evans House, Tremont street, Boston, Thursday evening, Oct. 6th, so states a correspondent, during which her guides and also those of Mr. Edwin Powell, of 222 Tremont street. interested the friends present in descriptions of spirit

Spiritualist Meetings in New York.

Adelphi Hall. corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A.M. and 74 P.M. Conference every Sunday at 24 P.M. Admission free to use meeting. Columbia Hall. 878 6th Avenue, between 40th and 50th Streets.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 24 and 74 P.M. Mediums and speakers always present. Frank W. Jones, Conductor.

The Metropolitan Church for Humanity, Rev. Mrs. T. B. Stryker, pastor, will hold services and . T. H. Stryker, pastor, will hold services every Sun-morning, at 10½ o'clock sharp, in McGregor's Hall, lison Avenue, South-East corner of 50th street (entrance 42 East 50th street). All are cordially invited to be present.

The People's Meeting.

To the Editor of the Banner of Light: Sunday afternoon, 2d inst., the People's Meeting enjoyed one of their Spiritualistic Love-Feasts. Fruit was passed to all in the audience, and all invited to partake of Mother Nature's bountles in token of goodwill, harmony and fell owship. Poems were read and remarks made by Messrs. Jones, H. M. Richards. Bunce, Hunt, Ellsworth, Tappan, Milltz and others,
In the evening Mrs. A. L. Pe-nell occupied the platform, making remarks and giving descriptive tests and
communications, which pleased a large and interested
andlence.

communications, which pleased a large and interested audience.

Bunday, Oct. 9th, Mrs. Coleman, an old time worker and medium, occupied the platform, giving at the opening a patietic and soulful invocation; a greeting message from Thomas Gales Forster, and other remarks of an interesting and instructive character. Remarks followed by Bro. Horace M. Richards, Messrs. Bunce, Elisworth, Milliz and others, and tests by Mr. Bartlett and Mr. S. A. F. Goodspeed, some of them remarkably clear. Prof. Withers, one of the most falented flute soloists in the city, lent inspiration to the occasion by his unequalled performances on the flute. Mrs. A. L. Pennell and Mr. T. O. Ostrander occupied the platform in the evening, Mr. O. giving the invocation and opening remarks and Mrs. P. descriptions of country scenes, residences, storms at sea, names, etc., all recognized as remarkably correct.

Bunday afternoon, 16th lust., Mrs. A. M. Glading, of Philadelphia, is expected to take part in our exercises.

E. W. Jonkes.

230 West 36th street, New York, Oct. 10th, 1887.

Spiritualist Meetings in Brooklyn. Conservatory Hall, Bedford Avenue, corner Fulton Street. Services every Sunday at 11 A.M. and 7% P.M. Mrs. A. M. Glading will occupy the rostrum until Nov. 1st.

Fraternity Booms, corner Bedford Avenue and South Second Street.—Services every Sunday at 7½ p.m. Children's Lyceum at 3 p.m. The Spiritual Literary Union meets the first and third Saturday of ach month at 8 p.m.

Avenue and Hallsey Street.

—Mr. John Slater holds meetings on Sundays at 5 P. M. and 8 P. M. sharp. Everett Hall, 356 Fulton Street,—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock.

Progressive Conference.

To the Editor of the Banner of Light: O. O. Poole, of New York City, read a very able and interesting paper before the Brooklyn Progressive Conference Saturday evening, let inst., upon "The Shakers: Their Religion and Spiritualism," which

Shakers: Their Religion and Spiritualism," which was listened to with deep interest. Remarks were made by Joseph La Funee, a former resident among the Shakers, Mr. W. J. Cushing, Deacon Cole, Frank T. Ripley, and Mrs. Ogllins, also a former resident among the Shakers.

On the evening of the 8th inst. Mr. Wm. O. Bowen delivered an able, logical and instructive address upon "The Condemned Onleago Anarchists," which pleased all of his listeners. Part was taken in the conference by Mrs. Culler of Philadelphia, Mrs. M. O. Morrell, Professor Militz, Mr. Rilsworth and Dr. Weeks, of New York, Mrs. J. O. Vittum, Mr. Neale and others, of Brookiyn. Next Saturday evening, 15th inst., mediumistic exercises will be the prevailing order, with, perhaps, a short address to open with.

Spiritual Alliance.

To the Editor of the Banner of Light: The "Brooklyn Spiritual Alliance" held its usual Sunday meeting Oct. 9th. Frank T. Ripley gave some very remarkable tests, which were clear and concise, very remarkable tests, which were clear and concise, affording the utmost satisfaction. His secture also highly pleased his hearers.

Through need of more commodious quarters the Alliance has been obliged to secure Robertson Hall, corner gates avenue and Downing street, where Mr. Ripley will probably hold forth through the coming winter. He certainly deserves and will receive the hearty support of Brocklyn investigators.

CHALT. Ross.

To the Editor of the Banner of Light: Since the respening of the fall meetings efforts have been made to enliven and improve the condition of the Lyceum'in this city; much needs to be done yet before we can be fully satisfied that we are doing our best for the children. Spiritualists should arouse from their lethargy and sustain the worthy efforts of workers in our Sunday Schools; better results can never be attained while we are so remiss in this respect. Parents especially should help sustain the Lyceum work in some manner, either by their presence or purse. Both are needed, the first to encourage the workers, and the latter to pay the bills. Lyceums cannot be run without hard work and hard money. "The good spirits" will not do it all. "God helps those who," etc. Lyceums are multiplying in various parts of the country, but unless some improvement is made in conducting them we fear they will be short-lived. We in this city, seeing the necessity for better methods, have appointed a committee of three to attend to this matter. The first step taken by them was to select suitable subjects as "Lessons of the Day," and announcing them with the entire order of exercises one month in advance, that all (Leaders and scholars) may be better prepared to take part in the discussion and understanding of them. Another improvement that has lately been made is the retiring of "Evangel Group" (adults) for about thirty minutes, to an adjoining room, for the purpose of taking up more advanced questions than would interest the children, leaving it optional with visitors to retire with them or remain in the hall. During this interval the "lesson of the day" and the simpler exercises which least interest the grown people are taken up by the little ones. Thus a Lyceum can be made interesting to both old and young.

The Popular Sunday Eventage Lecture Course, of the Lyceum'in this city; much needs to be done yet

Cleveland (O.) Notes.

Thus a Lyceum can be made interesting to both old and young.

The Popular Sunday Evening Lecture Course, of Which mention is elsewhere made, will be inaugurated Sunday, Oct. 16th, with Rev. Samuel Watson. of Memphis, Tenn. as speaker. Of this learned divine and convert to Modern Spiritualism nothing need be said; he will be welcomed, if we mistake not, by the public at large in a manner that has not as yet been accorded to any spiritual speaker in this city. The place chosen for the coming course is the newly completed theatre, "The Columbia," thanks to the liberality of Manager B, C. Hart.

for the coming course is the newly completed theatre, "The Columbia," thanks to the liberality of Manager B. C. Hart.

National Soul Communion Day, being previously aunounced from the Lyceum platform, was quite extensively observed in this city by those who realized its import and had opportunity. It was the writer's good fortune to enjoy the thirty minutes' communion with that well-rounded out man, physically and spiritually, Parker Pilisbury, of Concord, N. H., the veteran abolitionist and last prominent co-worker with Garrison, Phillips, and others. We think we see that much good may result from this observance, we are morally certain no harm will come; at least it will benefit the individuals who observed it.

The Seybert Commission.—The Hon. A. B. Richmond, of Meadville, Pa., recently paid a fiying visit to this city, and we enjoyed an interview with this recent scientific investicator into phenomenal Spiritualism. His "Open Letter to the Seybert Commission" on their Report has been so widely published by both the spiritual and secular press, that he has responded to the urgent demands of his Meadeville and other friends, and consented to review the entire Report, hoping to have the manuscripts completed by the 1st of November. Those acquainted with Mr. R., his calibre and style, will feel safe in entrusting the matter to him, and know that a very readable book will be the result.

Funcral Obsequies of Bro. L. E. Thompson, who recently passed to spirit-life, were conducted by Mr. A.

ter to him, and know that a very readable book will be the result.

Funeral Obsequies of Bro. L. E. Thompson, who recently passed to spirit-life, were conducted by Mr. A. B. French, of Clyde, in his usual eloquent manner. The Good Samaritan Society, of which Mr. T. was a member, was well represented in number, and a beautiful floral offering from them adorned the casket. His expressed desire was to have his old friend, Miss. E. Anne Hipman, officiate, but distance prevented. A wife and three children mourn the separation.

Parker Pillsbury, who recently gave a parlor lecture in this city to a few appreciative friends, has been invited to address the Children's Progressive Lycaum at one of their semi-monthly gatherings, either Nov. 14th or 28th, at G. A. B. Hall.

Miss Mamie Shepard, a former Lyceum scholar, who has chosen the stage as a profession, visited the Lycaum last Sunday and sang two fine selections from her reperiodre, her rich mezzo-soprano tones greatly

who has chosen the stage as a profession, visited the Lycrum last Sunday and sang two fine selections from her respectoirs, her rich mezzo-soprano tones greatly delighting all within hearing of her beautiful voice. Helen Stuart-Richings.—Theservices of this talenhed elecutionist have at last been secured for one of her recherché entertaloments in aid of the Children's Lyceum No. 1, to take place in G. A. R. Hall, Friday evening, Nov. 11th.

Magnetism, Occultism and Psychometry.—This city has not escaped the "mind cure," (?) "faith cure," "Christian Science." or by what other names the crass may be known. Already we have had, and have yet, several professors and teachers in this city; many people, mostly ladies, have joined classes under one teacher or another, and some few have hid to other cities, principally Chicago and Boston, to study the art,(?) though few have as yet appeared before the public as practitioners. Rev. C. S. Bates, D. D., last night lectured on "Faith Culture," and on Wednesday, Oct. 19th, Rev. S. P. Sprecher is to lecture before the Y. M. C. A. on "Mind Cure, Faith Cure and Healing Mediums." Occult literature is in demand, and Theosophy and Gnosticism are everywhere discussed. Dr. Dussenberg of Baltimore, Md., electrical and magnetic healer, has lately settled here in a very comfortable home, and his talented wife, Dr. Marian D., is kept busy in teaching psychometry and other mental sciences. Their office and home is 11 Cheshve street. The last new comers to Cleveland are Drs. Ferris and Fish, who have established a "magnetic cure" at 18 Woodland Avenue. Both gentlemen are credited with good healing powers, and are prepared to receive in-door or out-door patients.

Yours as ever, Thos. Lees.

Mr. Baxter in Bridgeport.

To the Editor of the Banner of Light: It has been some thirteen years since J. Frank Baxter was heard in Bridgeport, Conn., and the interest he then created has not been forgotten. On Sunday, Oct. 2d, he opened a series of lectures, to extend

Oct. 2d, he opened a series of lectures, to extend through the month in Spiritualist Hall, Recreation Building, this city. The attendance was large.

The Evening Post of Monday, Oct. 3d, in referring to Mr. Baxter's work, admitted, to quote its own words, that he "succeeded in making many believe that he held conversation with the spirits of those departed from earth." Perhaps the best report that can be made, because, even if partial, it will lean away from rather than toward Spiritualism, will be to quote from the full account as found in the Bridgeport Morning News of Monday, 3d inst. After introductory remarks it says:

It says:

"In the afternoon he spoke on the general outlook of spiritualism, describing the phenomenally rapid progress it has made within forty years. In this connection, he said, there must be a valuable truth in it or it would have been killed years ago by the dissensions among its friends, to say nothing about the outside opposition. He further said that he was glad to stand up before the whole world and say, not that he simply believed in Spiritualism, but that he absolutely knew it to be true. He expressed a wish that skeptics could exchange places with him and feel the personal experiences that had given him this periect knowledge. In this connection he said he felt that spirits were then around him and he must pause and give them a change to make themselves known."

The editor—for it was written by him personally—then gave accounts of three marked tests, as given, and spoke of their full recognition by parties in the hall. Continuing his article, he said:

"In the evening the hall was crowded. After the usual exercises, consisting of singing and the lecture, Mr. Baxter devoted an hour to his test-sance. It would be impossible in our space to give more than the briefest outline of what he said, as he spokesome. ays: In the afternoon he spoke on the general outlook

would be impossible in our space to give more than the briefest outline of what he said, as he spoke some-times at considerable length, describing personal characteristics of spirits and delivering messages from than "".

them."

Then followed a running, concise and truthful re Then followed a running, concise and truthful report of the numerous names and descriptions, not omitting a remarkable test given directly to the writer, involving several persons, both mortals and spirits, and which he distinctly acknowledged as true. The News article ended as follows:

"All these descriptions were given in such a way as to make the meeting impressive. The many little personal characteristics which cannot be reported in detail often seemed to give more satisfaction to the friends than the names and dates."

COM.

Haverhill and Bradford .- The visit of Mr. John Slater has not only been one of interest and benefit to the Brittan Hall Association, by arousing its member

the Brittan Hall Association, by arousing its membership afresh, and by inviting investigators to a closer examination of spiritualistic phenomena, but has also had a quickening effect upon a broader field, the meetings having been attended by delegations from Lawrence, Newburyport, Merrimae and other neighboring localities.

During Mr. Slater's stay here the Society tendered him a social welcome, in connection with which a harvest supper was given, which was the most spirited and agreeable social occasion which has been enjoyed by the Association. Last Sunday evening the audience was very much increased, with indications that the interest in investigating the subject is extending. The meeting, in point of its general instruction and convincing tests, was the crowning one of the series. Mr. Slater's visit here has been alike pleasant and profitable. Next Sunday the platform will be held by Mrs. E. C. Kimball of Lawrence.

B. P. H.

Hadley Hall .- The announcement is made that arrangements have been perfected to have spiritual meetings, lectures and tests every Sunday, at 2:80 P. M. and 7:30 P. M., in Hadley Hall, Broadway, Rast Somerville. Edwin Powell, of England, will be the conductor and test medium. The first meeting will be held Sunday, Oct. 16th. All are invited.

A Reception and Benefit will be tendered "Heath," reporter, Friday evening, Oct. 14th, at 706 Tremont street. Some of the best mediums, musical and literary talent, will assist. The public cordially in-

Mrs. F. O. Hyzer-Mrs. Ada Foye.

To the Editor of the Hanner of Light: Sunday evening, Oct. 16th, Hon. Glies B. Stebbins and Mrs. Ada Foye, the noted test medium, are to occupy the platform of the Young People's Progressive Scolety; and on the 23d and 30th of the present month, Mrs. F. O. Hyzer and Mrs. Foye. The services will began at 15th America 4.

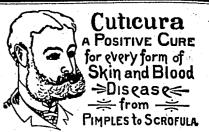
Mrs. F.O. Hyzer and Mrs. Foye. The services will begin at 7:30.

Mrs. Foye's health has so rapidly improved that she is able to give two séances during Sundays; hence will hold her usual séances after each sermon.

The appearance of two of the best mediums, whose gifts are so different, yet so wonderful, upon our platform, is a source of great pleasure to us; and in offering to our skeptical fleunds the very best and most beautiful inspiration, and the grandest demonstrations of the phenomena, we feel that our work as a society should be appreciated, and the aid of all truth-lovers, whether Spiritualists or Christians, should be given to the cause of progression and in the formation of a firm organization in Chicago. The doors will be open as usual at 6 P. M. All are invited.

Ordinated the services of the services will be open as usual at 6 P. M. All are invited.

Ordinated the services will be open as usual at 6 P. M. All are invited.



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

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nores. It is devoted largely to a clear and forcible recounting of this devoted larger to a clear and forcions reconding 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 than the algularisation of the consideration of the present age.

It is just the work to scatter broadcast through the country at this season, when, the recreations of summer ended, the public mind is renewedly applying itself to labor,

thought and reflection.

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DAYS OF EACH MONTH AT P.M. All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work. THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the re-called dead," and all such are invited to become members. NELSON CROSS, President. J. F. JEANERET, Secretary, aiden Lane, New York.

CLEVELAND, C.—The Oblidren's Progressive Lyceum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superier street, commencing at 10% A. M. E. W. Gaylord, Conductor.

Sunday Essening Spiritual Services.—The New Commencing Theatre, Euclid Avenue, commencing Oct. 18th with Rev. Samuel Watson of Memphis, Tenn., 7% o'clock. Thomas Lees, Chairman.

ET. LOUIS, MO.—The First Association of Spiritual-ists meets at 2½ P.M. every Sunday in Brandt's Hall, south-west corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W. Fey, President, No. 20 South Broadway. Issae B. Lee, Cor. Sec., No. 1472 North 12th street, St. Louis, Mo.

CHICAGO, XLL.—Avenue Hall, 159 22d street. Children's Lyceum, Bunday, at 1% F.M. Bpiritualists' and Mediums' Meeting, 3 F.M. Mediums' Receptions, first and third Tuesday streings. Society Sociables, second and fourth Tuesdays in each month.

CHHCIAGO, RELL.—The Young People's Progressive So-ciety of Ohleage hold services Sunday morning and even-ing in their hall, Wabash Avenue and 2d street, at 104 and 7%. The best speakers and mediums are always engaged.

CHECAGO, H.L. Mrs. Cors. L. V. Hichmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

BAST SOMESTICE. Hadley Hall (Franchway). Lectures and tests each Sunday at 2% and 7% P. M. Edwin Powell, Conductor.

Bawama, M. S.—The People's Spiritual Fraternity holds meetings every Sunday evening at 74 o'clock at Liberal League Hall, No. 17, Halsey Street., Mrs. G. Dorn, President. Starger Health one tell page" three reasons