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The Voice of the Alliance.

A REVIEW OF THE REPORT OF THE SEYBERT **COMMISSION:**

ISSUED BY THE AMERICAN SPIRITUALIST ALLIANCE. [Conclusion.]

THE COMMISSION AND DR. SLADE. We pass now to a brief consideration of the dealings of the Commission with the famous medium Dr. Slade, the destruction of whose reputation seems to have been a special object and desideratum with its leading members. Hence, it is in quite a triumphant tone that the Report, signed by the ten commissioners, announces the verdict of the eminent

"However wonderful may have been the manifestations of his mediumship in the past, or elsewhere, we were forced to the conclusion that the character of those which passed under our observation was fraudulent throughout."

The general reader of this report will naturally suppose that this conclusion, so unfavorable to Dr. Slade, is supported by the observations of the ten signers of the Report, for there is nothing in the document to indicate the contrary; but the minutes published in the Appendix show that this is very far from being the truth. The fact is, the "we' in the sentence which we have quoted, represents only three persons-Messrs. Furness, Sellers, and Thompson, these alone having attended a sufficient number of the six seances with Slade to be entitled to entertain any opinion of the facts. Mr. Thompson attended four of the sittings; Mr. Sellers, five; Mr. Furness alone attended all. Messrs. Pepper, Leidy. and Fullerton attended one each; while Messrs. Koenig, White, Knerr and Mitchell were present at none of them; and yet they could not only sign the above condemnatory statement, speaking of that as having passed under their observation which they never saw, but also attest that the Report "describes the processes which we [the signers] distinctly saw this medium adopt"; and also allege that "every step in the process we have distinctly seen." All these statements, as will be noticed, are, as far as the four absentee Commissioners are concerned, absolute falsehoods, as they could see nothing; nothing at all came under their observation. Measurably, they are also false as regards Messrs. Pepper, Leidy and Fullerton, who attended but one sitting out of six. Only one man (Mr. Furness) could be truthfully and honorably able to allege that "the manifestations were

fraudulent throughout." Nothing can more conclusively show the prejudiced and hostile animus with which this investigation was entered upon and conducted than this unwarranted attestation of so serious a charge by those who really had no knowledge

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of what they certified to as true of their own observation. If a sub-committee were necessary, as seems to have been the case, the public should have been presented with a report of the members who did really see the alleged "fraudnlent manifestations": for the Report, as it now stands. looks itself very like a "fraudulent manifestation": it is. certainly, untrue and misleading, being signed by false wit-

It is a legal maxim, as regards principal and agent, that quifacit per alium facit per se; but the Commission seem to have made it a rule of evidence that gui videt per alium videt per se, which is truly a "novel fact," though not a "cheering" one for him whose reputation was under trial. The verdict against Dr. Slade in the main rests, however, upon that preposterous dictum, which reminds us of the "crowner's quest law," or that of the court of the immortal Dog-

The account which is given us of the conference meeting held by the Commission a week after the last of the Slade sittings (who were present is not stated), is a stenographic statement of "written notes and verbal comments upon the seances," chiefly by Mr. Sellers, Mr. Fullerton furnishing the minutes of the second sitting, the only one he attended. This "compilation" as it is called is indeed a curious conglomeration of somewhat contradictory verbal testimony and opinion; yet, at the close, a resolution was unanimously adopted, as follows:

"Resolved, That the reports [?] of the Slade scances held in Philadelphia, as described by Mesers, Fullerton, Burness, Pepper, and Bellers, are in accordance with the observations of each of the members of the Commission who were present,"

The record shows that no such correspondence of observation and unanimity of recollection and opinion existed; but it seems that there was an agreement that whatever one of the Commissioners should allege that he saw, all the others, present or absent, would solemnly affirm that they "distinctly" observed also. In this way the public are favored with a unanimous verdict from ten learned and respectable gentlemen against all the mediums examined, and against phenomenal Spiritualism.

The Report describes with great particularity the proceases employed by Dr. Slade, the chief of which is that he substitutes for the slate exhibited to the sitter, or sitters, one upon which he has previously written a prepared message. This substitution the Commission positively assert they have seen, and always when a long message is written; the shorter ones, they say, he writes himself, while he holds with his right hand the slate under and against the table, his left hand being placed upon the altters' hands resting on the table. "Every step of this process" they say they have seen. The minutes show conclusively that they did not see any such process, but that they merely inferred that this was done from certain appearances or circumstances art (leutraux, recours prelet pares conserved from in this

which excited their suspicion. The "steps" of which they | so confidently speak were merely conjectural, or purely fictitious conceptions, perhaps we may say inventions. It is left was upon the table, in full view? The committee make true that, in the "compilation of notes and comments," we are told of incidents and circumstances that were calculated to excite suspicion, but they are capable of quite another construction; and we must bear in mind that these "notes and comments" are not, by any means, the combined conclusions of careful and impartial observers, but of certain individuals whose minds were not only filled with a suspicion of fraud, but with an intense desire to confirm their preconceptions, and even convictions, that mediumship is fraud, and that only. This is rendered indubitable by the the Mediumship of John William Fletcher, Verifications of Spirit | character of all the proceedings. Thus in the "compilation" we find a "special minute" of the stenographer in which we are told that "a slate which had been noted as standing scholars. Dr. Slade's mediumship had previously been against a leg of the table and behind the chair of the medium, but conveniently within his reach, was dexterously substituted by the medium for the slate taken from the table and the one upon which ostensibly writing was to appear. This was observed by one member. In another instance a member (Mr. Sellers) observed the same substitution, so far as the motion of the medium's hand and arm was concerned." That is, the substitution was merely an inference from a circumstance that seemed suspicious. The stenographer's note also says:

"By certain private marks, adroitly applied, the same member noted the fact that the slate on which the writing was exhibited was not, as the medium represented it to be, the same slate which had been taken from the table."

Why then, we ask, did not that member call the attention of his colleagues to the fact at the time, and confront the medium with it? As it stands in this remarkable "special minute," it was an incident not observed by the other members-a mere individual device and observation, and could not be adopted, as it was, as a part of the Commission's testimony, without the stultification of its members.

But this "special minute" is entirely invalidated by the following parenthetical note signed G. S. F.:

"The foregoing note by the stenographer is somewhat incoherent owing to his unfamiliarity with Slade's séances; yet we prefer to let it remain as it is."

Thus we see what that evidence amounts to. We should like very much to cross-examine these learned gentlemen

under oath in a court of justice. We will here, for the sake of illustration, transcribe the next few paragraphs from this interesting "compilation": "(Mr. Sellers adds, parenthetically): That is, I watched the me-

dium's operations specially with a view of informing myself whether the slate used in both instances was the same. "(Resuming, from notes): The medium proposed that the Committee should retain the slate upon which the long message appeared.

The slate was accordingly retained by the Committee. [That is the slate with the "private marks"; but we are not told what they are, nor whether the other members saw them "Professor Thompson (addressing Mr. Sellers): Was not that slate the one I held at the time referred to?

"Mr. Bellers: It was. The slate held by you at the same time that it was held by the medium.

"Prof. Thompson: Then there is an additional fact to be noted in regard to it. That fact is this: When the sounds indicating the writing process had ceased, I endeavored to pull the slate away from inder the table, but the medium resisted my effort, and by n so substituted was then placed on the table."

Thus it is evident that Mr. Thompson knew nothing, and saw nothing, of any substitution. He inferred it as "probable" from the medium's "jerking the slate out toward to find proofs of Zoellner's insanity. It is unnecessary for himself," after Mr. Sellers asserted it. But Mr. Sellers is evidently ready to assert anything, for he remarks in con-

"That is true most assuredly. I saw the substitution, and Mr. Furness also saw it plainly. From his position Mr. Furness saw the medium take up the other slate."

But Mr. Furness at once corrected his colleague Sellers. and made an explanation which showed very clearly what Mr. Sellers's testimony, or positive asseveration, as to what he saw is really worth. The minutes go on:

"Note.-An explanation was here made by Mr. Furness to the effect that his knowledge of the substitution here spoken of was inferential, but that at another period of the scance he did distinctly see the medium grasp an unused state."

So that we can readily estimate at its proper value the positive statement of these commissioners as to what they saw. They saw whatever they wished to see, and whatever one was willing to say that he saw all were eager to say they saw likewise. It was a delightfully homogeneous and harmonious Commission.

The minutes, however, show that writing was executed in a manner that precluded the possibility of substitution. In the minutes of the first sitting, prepared by Mr. Sellers (page 53), we find the following statement:

"Taking a slate in his hand, Slade held it beneath the table leaf to his right, when almost immediately there was a succession of faintly audible sounds such as would have been made by writing on the state under the table. A knock indicated that the writing had ceased. The medium then attempted to withdraw the slate, but in this encountered a seeming resistance, and only succeeded by a jerk, as if wrenching the state from the grasp of a strong person who was below the table. Upon the slate, which was at once inspected, appeared in a fair, running handwriting, and as if written with a pencil held firmly in hand, the following: 'My friends, look well to the truth, and learn wisdom. I am truly, James Clark."

Now this statement is entirely in conflict with that in the Report signed by the ten commissioners. There was, manifestly, no such process as is there elaborately described. There was no substitution after the slate was held under the table; and if the slate so held was not the slate shown to the three commissioners present (and this they do not claim), they must have been strangely stupid and derelict, Yet the writing was executed with no delay, after the sounds described. It is not a question here who "James Clark" was, but was the writing executed by Slade himself. This, in the instance referred to, is not alleged by the wit-

"The writing was obliterated from it [the abovementioned slate] and the slate again held under the table, when the question was isked [by the commissioners]. Will you do more?" An interval of perhaps one or two minutes elapsed when the state was exhibited. and upon it appeared the world ' Yes.'"

Here again is a manifestation explicable by no such theory as the Report offers—by no legerdemain; for how could Slade

*As Prof. Thompson made this "jerking" of the slate by the medium the basis of his assertions that there was an exchange of slates, we would refer to page 53 of the minutes in which this jerking occurred under very different circumstances, no one holding the slate but the medium. This we refer the farther on. We transcribe also as pertinent to the matter the following from notes of stances held in Germany, and reportes to Prof. Zoeliner. (Trans. Physics. p. 191):

"Uccasionally at a sitting we saw a materialized hand; it would tear the slate forcibly out of Slade's hand under the table; it appeared suddenly at the side of the table, and quickly vanished again; it was a strong hand, quite like one of flesh and blood."

Very many have seen that hand at Slade's seences.

write upon the inside of the slate, or even the outside, while | a truthful witness who reports as a fact of observation holding it against the table with his right hand while his a point against it that the writing was different; but that is totally, and absurdly, irrelevant. As they have chosen to describe this incident, there was no substitution; there was no legerdemain. It is a question of something very different from either. Thus the report is again discredited and contradicted by their own minutes. We shall spend no more time at present upon this most extraordinary exhibit of how prejudice and hostility can dim the intellectual perceptions and eclipse the reason of even learned and cultured men, so as to render it possible that so monstrous an abortion as this so called Report should be presented to the public as the combined work of ten distinguished proved to be genuine-so clearly proved that nothing which this Commission could report, or declare, pro or con., could affect it in the least.

As a contrast, we will cite a brief passage from Prof. Zoellner's great work, "Transcendental Physics," premising that the investigator had purchased a number of slates of such dimensions—the length'being about thirteen inches, and the width four inches-that it would be physically impossible for any human hand to hold it and reach every part of its surface with one of the fingers. The following occurrence is related by the eminent scientist:

"Blade now desired me to take two of the new slates, to lay a splinter of slate-pencil between them, and then to seal these two slates firmly together. I did this, after having again satisfied myself that the slates were perfectly clean. The scaling was in four places on the long sides, and now I laid these slates, with the bit of pencil between them, on the corner of the card-table most remote from our hands. The latter we folled over one another on the table, so that Blade's hands were covered by mine, and were thus prevented from moving. Scarcely had this happened when the untouched slates were raised many times upon one of the edges, which was clearly perceived by us both by the bright light diffused by a candle standing on the middle of the card-table. Then the two slates laid them selves down again on the card-table in a somewhat altered position: and now writing between the slates began to be immediately audible, as if with a slate-pencil guided by a firm hand. After the wellknown three ticks had announced the conclusion of the writing, we sundered our hands, which up to this time had been continually and firmly joined, closed the sitting, and betook ourselves with the double-slate, which I had immediately seized, to the next room, where Herr von Hoffman and his wife awaited us. In presence of these persons the slate shortly before scaled by me was opened. Both sides were completely written over with English."

The following is the complete message:

"This is a truth-not for select-but for all mankind-without respect of rank or race—no matter how one may be insulted or perhis investigation-it will not take from them the truth no more than a blind man's words; by saying there is no sunshine it does not prevent the sun from shining or bring darkness at noon day (the blind man can say there is no sunshine, for he cannot see the light of the sun. The man that says this is not true, he says so becapie he has not had proof of its being true; people that cannot see on not chide them, but help them by showing them the way to this divine truth: we are not able to say more now as our space is now hall; go on in your investigation, and you will receive your re

Even the defects in the expression of these thoughts may be instructive to the honest and candid inquirer, as indi- scribes spirit forms present and gives names—but the Secexertion ferked the state out toward himself. The substitution of cating the difficulty involved in this mode of communical retary says, "The number of successes, compared with the one slate for the other was probably made at this time, and the slate tions: This is but a small specimen of the testimony given number of failures, was not striking." This is very indefiby one of the most eminent scientists in the world confirmed by several witnesses, but which this Commission has | Whispers were heard—but they were only "one at a time," sought to discredit by sending Mr. Fullerton to Germany us to rvelew the statements made by the reverend emissary or the conclusion which he reported as they have received a sufficient refutation in the published reply by Mr. C. C. Massey, of England. If this honorable Commission had studied the able scientific record of Prof. Zoellner, and allowed themselves to be guided by his experience. they might have been "cheered by many a novel fact" and spared the ignominy of presenting to the people of this and succeeding generations, a Report so manifestly untruthful, unscientific, and self-contradictory. They, moreover, would not have misrepresented Prof. Zoeliner's methods, as they have done in the following paragraph in the Report:

> "We think it worthy to be recorded that, in reply to a question, Dr. Slade said that Prof. Zoellner watched him closely only during the first three or four sittings, but that afterwards Prof. Zoellner let him to just as he pleased, fully and unreservedly submitting to all the conditions demanded by the spirits."

As far as this implies, as it is designed to imply, negligence or over-oredulity by Zoellner, it is shown to be false by the record contained in the book. The experiments, of which we have given an example, were such as involved a most complete test, and were perfectly scientific, though in some cases they were suggested by the spirits themselves.

The records of the seances held with the OTHER CONDEMNED MEDIUMS

afford similar proofs of unfairness, prejudice, and injustice. Though the minutes of the proceedings record no facts upon which their condemnation could be based, they are ail, in the Report, joined in the general verdict as tricksters and impostors. The Report refers especially to Mr. Keeler, and the manifestations are positively ascribed to a "trick"; while the record clearly shows that there was no proof of it; it was merely the conjectural opinion of the writer of the Report, endorsed by the other Commissioners, three of whom were not present at the seance. The "trick" spoken of rests upon the supposition that the medium disengaged his hand from the arm of the lady-one of the circle; but the lady herself alleged that he did not, so that the basis of the Commission's strong accusation is merely the supposition that the lady was mistaken. Whether the performances described as having taken place behind the curtain at the back of the medium-the movements of the guitar, the twirling of a tambourine, the drumming with clothes-pins, and the writing of notes and throwing them over the curtain from behind-whether all these things could have been accomplished by the medium, even if his right hand had been disengaged, without a manifest effort and pontortion of body, may well be questioned. Of course. the commission had the logical right to deem the proof insufficient, and to demand further investigation in order to clear up uncertain points, and to satisfy their confectures; but they had no right to report as an observed and established fact what was merely a supposition, and it may be a very unreasonable supposition, by saying : "The trick is simple, and highly deceptive." He is very far from being

"We are told in the Commission's minutes (page 60) that 8 ade stated that be had been "forbidden to write upon scaled slates." But here the scaling was at his own suggestion.

' We may be excused for asking why this Commission especially selected a speciated eminent scientific witness of the truth of spiritualistic phromess. Hare was thus sitguistized before his death; but we have Crookes and Wallace and many others still living, whose testimony it would be worth while to invalidate. It is n't, however, quite so safe and early to attack the living as the dead.

what he knows to be only a conjecture of his own mind, however plausible such conjecture may appear to him.

The same remark is applicable to Mr. Rothermel's séance. The medium in this case had both his hands tied by Dr. Thompson, and a lady member of the circle "sewed the ends of the ribbon and tape with which he was tied." " His right hand was also fastened to his right leg and his left hand to his left leg." Similar performances to those of Keeler's séance occurred behind the curtain at his back. Still the Commission conjecture that his hands were disengaged, and that all was done by himself; and they again allege trickery. The Report says:

"We had no means of knowing whether the tape was cut at the beginning of the séance or not. When the muslin envelope was re-moved, Mr. Rothermel's hands were certainly free. The bands were cut, and we had no difficulty in believing that the hands which were dexterous enough to play the zither with very remarkable skill, under such conditions, behind the curtain, were deft enough

Here we have a "begging of the question" that would be disgrace to an unlettered peasant. If his hands werefree, he could play the zither; and if he could play the zither with his hands tied, he could certainly out the bands and set his hands free; ergo, he severed the cords, set his hands free, and played the zither himself; no ghost was needed, and none was there; Spiritualism is ruled out, and trickery demonstrated! Is this, we may ask, the logic taught in the great university of Pennsylvania? But it would seem that spiritualistic truth is not entitled to receive the benefit of the simplest fairness and justice, or the most rudimentary logic. Let respectable conventionality hoot it off the stage. The guiding text of the Reverend Mr. Fullerton and his learned compeers seems to have been the remarkable words of St. Paul to the Romans:

"For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?''

The answer to that question may come hereafter.

In the case of Mrs. M. E. Lord the inconsistency between the minutes and the Report is reversed, as the Report speaks of this medium quite respectfully, while Mr. Fullerton in his minutes attributes all the manifestations at her scance to the meanest and most contemptible and heartless trickery. Thus the Report says:

"Our scances with Mrs. Maud E. Lord were acknowledged by the medium herself to be altogether unsatisfactory. This is much to be regretted. Mrs. Lord is one of the few professional mediums whose excellence is acknowledged by all Spiritualists alike, and who, in or attitude toward the Commission, displayed every desire to aid a full and complete investigation into the manifestations peculiar to her mediumship, and furthermore without remnneration.

In the minutes Mrs. Lord is a trickster par excellence, or else the phenomena are genuine spirit manifestations. Mr. Fullerton finds no difficulty, with this alternative before him, in making a proper interpretation of the incidents of the scance. Mrs. Lord sits in the middle of a circle of eighteen persons, placing her feet against those of a member of the circle, and keeping up "an almost continuous clapping of hands." Mr. Fullerton adds, "The noise was not loud, but sufficient to aid in hiding any rustle of the medium's dress, or creaking of a chair." Mrs. Lord denite, certainly. It seems, however, there were successes. "never simultaneous with the remark of the medium"; and the Secretary observes:

"In the interval between the whisper and the succeeding remark by the medium, I distinctly heard, on many occasions, a rustle of clothing, and once or twice a slight creak of the chair, as though the medium had moved her body from one side to the other, which she could easily have done without taking her feet away from those of the person she faced."

Lights appeared and disappeared—but they were "apparently phosphorescent, and passed so quickly that they could not'be examined"; or "such as can be produced in a dark" room by rubbing a match-head, or by exhibiting an object rubbed with a match." All these conjectural observations, it must be borne in mind, are but the opinions of a single individual. There is no record that they were discussed and compared with those of the other commissioners; there is no record that these minutes were ever even read to the Commission, in meeting, and formally adopted. This is but a specimen of the unscientific character of the investigation, and the looseness and irregularity of the proceedings. Unless the manifestations presented through Mrs. Lord, without remuneration," were genuine, she is an abominable impostor, entirely undeserving of the respect with which the Report, as well as "all Spiritualists" treat her. Of course the manifestations were "unsatisfactory" to her, as she is accustomed to so much better; otherwise her "excellence" would not be "acknowledged by all Spiritualists." These commissioners, however, know too little of the subject which they undertook to investigate, to be aware that the manifestations always depend—even through the finest instruments-upon the character of the circleupon the state of the spiritual and mental atmosphere in which they are given. After reading this so-called report, and learning from the proceedings which we have here reviewed the mental and spiritual condition of these commissioners, no failure, with the best of mediums, would have surprised us; rather are we surprised that any medium was permitted to sit for them, or that any attempt at the production of phenomena was made. But it was a good thing to give them an opportunity to display to the public their pretentious ignorance and ineptitude, and to make a record, which, however worthless per se, is yet capable of teaching some useful lessons.

The Report tries to make a strong point of

THE REFUSAL OF MEDIUMS to appear before the Commission; but, after looking at this record, there can be but little difficulty in solving the mystery. Of course the Commissioners consider this reluctance, or refusal, on the part of the mediums to submit the evidence of their "spiritual gifts" to the august Seybert tribunal to be a proof of fear that the dishonesty of their claims would be exposed by persons of so great and unusual a perspicacity. The Commission could scarcely be made to see that, in complaining that they were shunned by the mediums, they condemn themselves. Mere tricksters would have been willing to exhibit their expertness, as Kellar was; and as the Commissioners could not see through his tricks (though they at once saw through Slade's and the other mediums'), so they would have been "bailled" by theirs. But being mediums-intermediaries between embodied and disembodied spirits—instruments employed by those who are no longer of this world to communicate with those still belonging to it—they must be, as such instruments, dependent upon the will of those who employ them, at least as far as the spirit manifestations are concerned;

must listen to the monitory voice that tells them what to

The Commission could not, logically, ignore this consideration in dealing with this subject, whether they accept the fact or not. They must treat the mediums as possessing the mediumistic function in order to test the existence of that function. This in part they did. They talked to the spirits, accepting for the time, their mode of communication; though the colloquial efforts of the Commission were scarcely of the wisest. When spirit Seybert announced his presence, they dealt with him in the most puerile manner: 'Will you rap here, Mr. Seybert?" "Will you rap there?" "Does Mr. Seybert know the names of the Commission?"
"Will the spirit rap again?" And other such trivial questions. Probably, had they conversed rationally with him, as if believing in the presence of their friend and benefactor, they would have obtained the proof that many others have received.

When the Commission treat the mediums as if they are mere tricksters, they beg the whole question. The fact, as it indubitably appears to us, is, that these instruments of those who, in the spirit-world, are working for the spiritual enlightenment of mankind, were purposely withheld from this Commission, because it was clearly seen by these invisibles that, with so unfair and prejudiced a set of men, nothing could be done of any use to the world-that Truth would be assassinated, while the mediums would be insulted and disgraced, as, indeed, every one was that appeared before them, notwithstanding the protestations of these gentlemen that the mediums were fairly and courteously treated. This courtesy was of the thinnest kind-a mere veneering of conventional refinement, covering feelings of disrespect and dislike, often plainly showing through. The mockery with which the mediums were beguiled into giving expressions of satisfaction with the treatment received, in order to impart an appearance of fairness and impartiality to the proceedings, and cover up the prejudice and hostility really existing, is one of the most disgusting features of this whole matter. One of the commissioners really displayed a high degree of talent for this kind of polite dissimulation; but through this feline softness and alleged experience that occurred before he was a member, purring geniality, the sharp claws sometimes emerge, and and with which the investigation had no actual connection, make some fearful scratches and tearing of the tlesh-all. however, in seeming play and exuberant mirthfulness. We shall have more to say of the fairness and impartiality of minded, impartial investigators? Especially was it the act this Commission farther on; that the mediums shunned its flattering attractions and its seductive advertisements seems to us strong proof of the genuineness of their gifts, and the excellence of their guidance. If the treatment received was not "harsh," it most certainly was "antagopistic," to a very high degree, as the proceedings show throughout; and only ignorance on the part of the Commission can excuse the psychological repression which was brought to bear on every medium, and which, in a measure, paralyzed the efforts of the spirits to manifest. The minutes give unmistakable evidence of this fact; and it was against this that, in the early portion of the proceedings, Mr. Hazard very properly protested.

We will now take up the consideration of the boasted fairness and impartiality of the Commission; and shall point to facts that show conclusively that it was

A PACKED AS WELL AS A BIASSED JURY. The Report states (page 5):

"As a belitting preliminary, at one of our earliest meetings each member to turn expressed his cutire freedom from all prejudices against the subject to be investigated, and his readiness to accept any conclusion warranted by facts; one of our number, the Acting Chairman, so far from being unprejudiced [sic], confessed to a leaning in favor of the substantial truth of Spiritualism."

The last clause of this statement seems to be a humorous stroke of the always humorous acting chairman Furness, in view of the part which he took in the proceedings.

But when was the meeting referred to held? There is no allusion to it in the published minutes, nor do we know who were present. There were, as we have stated, originally only five Commissioners appointed: Mr. Furness was added before the investigation commenced. Mr. Sellers attended his first meeting Nov. 5th, 1884; and the other three were present at no meeting previous to February, 1885. Who then made that avowal of impartiality? Evidently, the statement of the Report is only in part true.

In connection with this point, it is a very significant fact that the Philadelphia papers were constantly kept informed of the proceedings of the Commission, and each article was an attack upon Spiritualism, or announced hostile intention or conclusion of the Commission. No one but the members could have been the informants and instigators of the press in these publications. Thus just after the appointment of the Commission, we find a notice in the papers, in which it is stated that "a committee has been appointed to do the work [of investigation], which will be in the nature of an attack, since the members are to attempt the exposure of frauds in mediums." So, after the Slade séances, special Philadelphia dispatches appeared in the papers announcing what had taken place; and the Kellar exploit gave rise to extended notices condemnatory of Spiritualism.

Prof. Thompson, according to the statement of Mr. Hazard, which as far as we know has not been denied, said in 1880, in Penn's Monthly:

"Even if Spiritualism be all that its champions claim for it, it has no importance for any one who holds the Christian faith. The consideration and discussion of the subject is tampering with notions and condescending to discussions with which no Ohristian believer has any business."

Dr. George A. Koenig was quoted by Mr. Hazard as saying to a representative of the Philadelphia Press, about one year after his appointment on the Commission:

"I must frankly admit that I am prepared to deny the truth of Spiritualism as it is now popularly understood. It is my belief that all of the so-called mediums are humburs without exception. I have never seen Slade perform any of his tricks, but from the published descriptions I have set him down as an impostor, the eleverest one of the lot. I do not think that the Commission view with much favor the examination of so-called spirit mediums."

Thus the Commissioners are contradicted by one of their number; and we see why this man attended none of Slade's séances. His mind was made up. He was, emphatically, a blassed juryman.

Prof. Fullerton, in March, 1885, delivered a lecture at Cambridge, in which he endeavored to discredit or explain away the spiritualistic phenomena. No wonder that Mr.

Hazard said, in his memorable protest: "Without aiming to detract in the slightest degree from the unblemished moral character that attaches to each and every individual of the Faculty, including the Commission, in public esteem, nor to the high social and literary standing they occupy in society, I must say, that through some strange infatuation, obliquity of judgment, or perversion of intellect, the Trustees of the University have placed on the Commission for the investigation of Modern Spiritualism, a mafority of its members whose education, habit of thought, and prejudices so singularly disqualify them from making a thorough and impartial investigation of the subject, which the Trustees of the University are obligated, both by contract and in honor, to do, that had the object had in view been to belittle and bring into discredit, hatred, and general contempt the cause that I know the late Henry Beyhart held nearest his heart, and loyed more than all else in the world beside, the Trustees could scarcely have selected more suitable instruments for the object intended from all the denizens of Philadelphia than are the gentlemen who constitute a majority of the Seybert Commission. And this, I repeat, not from any causes that affect their moral, social, or literary standing in society, but simply because of their prejudice against the cause of Spiritualism."

This arraignment was brought especially against Mesars. Fullerton, Thompson, and Koenig; but we see, now that the evidence is all in, that it is applicable to all the members of the Commission as then constituted, as well as to the four others subsequently added.

Why were these added? Let us see whether this question can be answered to any extent from the Report, or rather from the material bound up with the Report though not really belonging to it? Mr. Sellers seems to have been selected as a special expert in the detection of trickery. which every kind of phenomena seemed to suggest to his mind; and in some cases he was very apt in reproducing some of the simplest character, on the principle that any performance which could be achieved by Mr. Sellers un- full in their dignified Report, in which they are particular

and, like the Athenian sage, they are under guldance, and | ute to spirit intervention under any circumstances. One of the reasons adduced for condemning Mrs. Kane was that Mr. Sellers counterfeited the raps in her presence, and she detected it. How should she know, they asked, whether it Mr. Coleman Sellers.

In regard to Dr. Knerr, there is quite a significant fact, indicating perhaps how he achieved the fame and good fortune of belonging to the renowned Seybert Commission. The Report says (page 15):

"In Independent State-Writing, in our experience, there is period, of longer or shorter duration, when the slate is concealed During this period the investigator's eye must not watch it. [This is very far from being a universal fact.] When the slate is held un der the table, knees and feet and clothing exert no deleterious effect [why should they?], but the gaze of a human eye is fatal to all apiritual manifestation [a singular error on the part of the learned Commission]; although to one of our number, on three occasions, a pocket mirror, carefully adjusted, unknown to the medium, gave back the reflection of fingers, which were clearly not spiritual, open ing the slates and writing the answer."

Such a piece of testimony is, indeed, self-condemnatory of to afford any such chance of imposition. Spiritualists are ticulars of this extraordinary incident, but we could discover no reference to it. Reading, however, the accounts of the individual experiences given by some of the members, we found a narration of this incident in the article furnished by Dr. Knerr; and, singular to say, it refers to what he says occurred to him in 1884; whereas he attended no meeting of the Commission till February, 1885. We naturally asked ourselves, had this incident anything to do with the "addition" of Dr. Knerr to the Commission at that late period? Was this the cause of his being received

But what are we to think of the conduct of the Commission in inserting in their Report as a fact of their investigation, the unconfirmed statement of a person in regard to an and could have had no seeming connection except by making the observer a member? Was this the act of fairof persons who had resolved to be influenced only by the result of their own observations? It really looks as if they strengthen their arraignment of Spiritualism before the previously prepared. public. In regard to the mirror incident we believe that Dr. Knerr was entirely mistaken as to what he saw, or else he must have been a wholly incompetent investigator. [See our citation from Zoellner.

Dr. White's appointment seems also quite mysterious, made as it was about the same time as that of Dr. Knerr, as appears from the minutes; though there is nothing in the Report to indicate that he did not participate in the entire investigation. Looking into a work that emanated from the same Philadelphia press as the "Preliminary Report," and nearly at the same time, we seemed almost to stumble on a solution of what appeared so singular. The first paragraph in this work supplies the basis for at least a very probable conjecture. We read:

"Dr. W., a friend and acquaintance of the writer of these pages, a relation which has existed for thirty years, is the medium in the spiritistic illustrations here offered. This gentleman is an active member of the Seybert Commission."

Looking farther into the contents of this volume, we find an account of phenomena similar to those presented through mediums, achieved, as is alleged, by means of the wonderful advoitness and ingenuity of Dr. W., who, far from claiming mediumship, affirms that these astonishing feats were performed by him solely by means of an acquired skill in legerdemain. All this being antecedent to the Seybert investigation, we again ask ourselves, can this professed ability on the part of Dr. W. to produce or counterfeit the spirit-manifestations by means of legerdemain, have been the reason for making him a member of the Commission, so long after the commencement of the investigation? The record is very far from showing that Dr. White was an "active member," as we have already made evident. He attended but four of the eighteen seances, nor does he report any individual experiences. But was it his private counsel and influence that led the Commission to report that the "investigator has to deal only with a simple question of legerdemain," in inquiring into the genuineness of "independent writing"? However, be this as it may, it is obvious, from the facts we have here stated, that the Commission was, like a "packed jury," constituted. by the original appointment and subsequent addition of those known to be biassed against the subject which they were to investigate. As for Dr. Mitchell, he essentially took no part in the investigation, but showed his hostile zeal, if not his honorable feeling and love of truth, by being willing to sign a series of statements as of facts coming under his own personal observation which yet he really had no opportunity of observing or knowing at all, except by information. This would be sufficiently reprehensible, even if only abstract propositions were concerned, but when it is tantamount to the reckless signing away of several persons' reputation, holding them up to the scorn of the world, or, as Dr. Furness might say, making them

"Fixed figures for the time of scorn To point his slow unmoving finger at "-

it appoximates very closely to what the law regards, and punishes, as a criminal act.

The Commission triumphantly report the

FEAT OF A PROFESSIONAL JUGGLER as if it were an experimentum crucis which must definitively establish the truth of their reported statement, that in "independent writing" we have only an act of legerdemain. "For one of our number," says the Report, "the juggler subsequently repeated the trick, and revealed its every detail." Why, we may properly ask, were not these details given to the public, or at least to the full Commission, so that all might have been able to judge whether or not the counterfeit was really a fac simile of the original; whether, moreover, the process was capable of "baffling" those who were not willing, and did not expect to be baffled; and whether the juggling performance was truly "far more remarkable than any which we have witnessed with mediums"; so that the Commissioners might have truthfully attested the fact by their signatures? Only three of the Commissioners witnessed Kellar's performance—Furness, Thompson, and Fullerton-of whom the latter had no right to make a comparison between Kellar and Slade, as he attended only one of the latter's six séances; and most of the remaining members attended the seances of neither the juggler nor the medium. We have therefore only the opinion of the three men who were "baffled" as to the performance, and that of one man as to whether "every detail" of the trick was revealed. As described in the minutes it must, indeed, have been very simple legerdemain. Mr. Kellar was permitted to give the performance in Egyptian Hall. the scene of his nightly trickery; "nine slates were found lying on a small stand," all of which the conjurer seemed to wash on both sides, and placed on the table; then, the guileless Secretary innocently records:

"A slate was taken from the pile, both sides washed, another slate placed upon it, and both held together under the edge of the table. A long communication appeared upon one of them (or what seemed to be one of them) [Well interjected, Mr. Fullerton.], purporting to come from the spirits." [False; it had no such purport, but

was ostensibly a orafty trick.] In continuation it is said:

"Two more slates were taken and apparently both sides washed;" etc...." Writing was produced in similar manner on two other slates without the committee detecting the manner in which it was

One of these slates was found to have upon its surface writings in various languages, the last being, "Ich bin ein Gelst und ich liebe mein Lagerbier-Hans Schneider." This latter funny travesty seems to have given the grave and wise Commissioners great satisfaction, as they quote it in ther his conditions it would be the height of folly to attrib- to disclaim solemnly all "indifference or levity."

In this account of that mock seance held in the "professional juggler's" own workshop, with all his paraphernalia about him, with nine slates of his own choosing (none of which the Commissioners appear to have scrutinized), and was Mr. Sellers or the spirits who rapped, unless she made | with his own table and stand, with besides three spectators, all the raps for the spirits? The Commission, with the ob- eager to overlook any and every suspicious circumstance, ject which they had in view, certainly had a strong ally in no wonder the prestidigitative artist should have achieved so great and useful a success. The only wonder is, that he should have been put to the trouble of "repeating the trick and explaining every detail" to the "one of our number" who was honorably elected to be the faithful depository of so profound and valuable a secret in the trade of legerdemain. We are reminded of Horace's sage remark: "Dum stulti vitant vitia in contraria currunt."

Had these Commissioners given but a slight attention to the records of Modern Spiritualism, so as to prepare themselves for the task which they so rashly undertook, and far more rashly reported on, they would not have placed themselves in so ludicrous position as that in which they now stand in the view of every intelligent student of this important subject. They would scarcely have wholly disregarded the experiences of such investigators as we have referred to, and employed as a part of the basis of a report, the witness, inasmuch as a person must be strangely obtuse | intended to be scientific, the mere trick of a "professional juggler." They would have known that nearly "every denot thus made. Finding this statement in the Report, we tail" of this "baffling" trick was totally at variance with naturally looked all through the minutes to learn the par- | the test processes employed by competent investigators in establishing the fact of "independent slate-writing"-that such investigators often supply their own slates, seal them, and often hold them continuously in their hands, or keep them in view, during the whole process of writing, leaving no opportunity whatever for the exercise of legerdemain. We recommend to the perusal of these gentlemen a work entitled "Psychography" (London, 1878), by one of the most cultured gentlemen of his time, and at present one of the editors of Light; also "The Scientific Basis of Spiritualism," by the late Epes Sargent, of Boston; for evidence as to the reality of direct writing by the spirits.*

As to this contemptible trick of the "professional juggler," it was but an absurd travesty of a genuine case of such writing, through Slade, that occurred in Berlin, and was described by Prof. Zoellner in "Transcendental Physlos." Zoellner states that the slate, "written upon in six different languages," was "never in Slade's custody at all, nor was there the smallest opportunity afforded for effecting an exchange." How different this from the Egyptian Hall feat, in which the conjurer had the means to manipulate nine of his own slates, all "apparently" washed, with were ready to grasp at anything that seemed calculated to | the opportunity to select by dexterous legerdemain the one

> As we have already shown, only three of the Commissioners really witnessed the phenomena presented through Slade, and of these only one saw the whole; while as a subcommittee they attest nothing. There was no proper report; there was only a "compilation of notes and comments"! As a contrast to that very unscientific perform: ance, we cite the following "Report of the Observers of the Sargent Experiment in Psychography in Boston, March 13th, 1880":

> "At the house of Epes Sargent, on the evening of Saturday, March 13th, the undersigned saw two clean slates placed face to face, with a bit of slate-pencil between them. We all held our hands clasped around the edges of the two slates. The hands of Mr. Watkins, the psychic, also clasped the slates. In this position we all distinctly heard the pencil moving, and on opening the slates found an intelligent message in a strong masculine hand, in answer to a question asked by one of the company.

> "Afterwards, two slates were clamped together with strong brass fixtures, and held at arm's length by Mr. Cook [Rev. Joseph Cook], while the rest of the company and the psychic had their hands in full view on the table. After a moment of waiting, the slates were opened, and a message in a feminine hand was found on one of the nner surfaces. There were five lighted gas-burners in the room at the time

"We cannot apply to these facts any theory of fraud, and we do not see how the writing can be explained unless matter, in the slate pencil, was moved without contact."

This careful and definite statement is signed by F. E. Bundy, M. D., Epes Sargent, John C. Kenney, Henry G. White, and Joseph Cook.

But the learned and honorable Commission, who are willing to sign even what they know nothing about, positively aver that this mysterious writing is only a question of 'simple legerdemain.'

But what does the TESTIMONY OF PRESTIDIGITATEURS

themselves show? Houdin, in a letter to the Marquis de Mirville, said: "The more I reflect upon them [the spiritmanifestations] the more impossible I find it to rank them among those which belong to my art and profession." Hermann, Jacobs, and Samuel Bellachini made similar statements. The latter, the court conjurer at Berlin, made an affidavit, in which he declared that he had witnessed the phenomena occurring in Slade's presence, "with the minutest observation and investigation of the surroundings". and that he had not, "in the smallest instance, found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus," and that "any explanation of the experiments which took place by any reference to prestidigitation is impossible."

Even Harry Kellar, the very performer of the great "baffling" feat in legerdemain, so exultingly reported by the Commission, is stated to have placed himself, in 1882, in the same category with the other distinguished experts in legordemain. In a letter to the Indian Daily News, under date of January 25th, 1882, Mr. Kellar describes certain manifestations which he had witnessed at the residence of a private gentleman of Calcutta, the evening previous, through the mediumship of Mr. Eglinton. His letter con-

cludes with the following paragraph: "In respect to the above manifestations I can only say that I do not expect my account of them to gain general credence. Fortyeight hours before I should not have believed any one who had described such manifestations under similar circumstances. I still remain a skeptic as regards Spiritualism, but I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on that slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand.

(Bigned) HARRY KELLAR." In view of these facts, we may conceive of the quiet laugh in which the great conjurer must have indulged at the expense of the "three wise men" of the famous Seybert Commission quietly and sagely standing in Egyptian Hall to be fooled, or as they say, "baffled," by a juggling exploit, which he knew, and had solemnly attested, was but the counterfeit presentment" of a great reality; and he must have grimly smiled as he pocketed his fee, paid out of the \$60,000 which the zealous Philadelphia Spiritualist had given to the Pennsylvania University for a thorough, scientific, and impartial investigation of the cause he believed in, and had so much at heart. The logic of the proceeding is so worthy of such an eminent and scholarly set of men:the possibility of a counterfeit is a conclusive proof that the original does not exist!

We pass over, for the present, the articles at the close of the Commission's published volume, which recount the various adventures of some of its members, in the "roying commission" on which they were permitted to go, after the close of the investigation at the Briggs scance in March, 1886. They have no proper connection with the inquiry which these gentlemen were appointed to make. They might, as individuals, go round among the mediums, and amuse themselves, with the humorous phases of the subject; they might even contribute, as Commissioner Furness so cleverly did, to the amusement of the occasion by his funny shams and pretences with the seeming intent to bamboozie the innocent "spirits"; but what has this to do with a serious investigation of a subject to which so many able minds, during the last forty years, have given their serious attention, devoting years to its careful exploration

*There are many published works that treat of the subject of direct spirit sorting, that is, writing accomplished without the intervention of any human hand. We need not go back to the account, in the ancient scriptures, of the writing in Belshausar's palace, but may confine ourselves to the records of Modern Spiritualism. Among these works one of the most interesting and convincing is, "Le Rapite des Reprets, et Phenomens mercellerus de leur certions directs demanteds, par les Barons de Guidenselubbé (Paris, 1887). Becompty a write has appeared written by Mr. Theobald, a Spiritualist of London, and presenting a large mass of very interesting testimeny as to this phenomena bening the urclusively to mediums belonging to Mr. Theobald's family.

and study, and giving it, at last, the endorsement of their fullest belief? The Acting-Chairman might have gathered similar material for the exercise of his exuberant mirthfulness by making the round of some of the churches or religious meetings where ignorant, uncouth, and simpleminded people display their methods of religious devotionthe Salvation Army assemblies and practices, for example: but he would scarcely have inserted his experiences in a serious treatise on the evidences of Christianity. "As a piece of humorous literature, the New York Epoch mildly says, "this book is a great success, but as a report of scientific investigation it is open to criticism." This is especially true of the Acting-Chairman's part in it; and his is the largest part. His attempt to develop himself into a medium, under the tutelage of the notorious Caffray, if true, as described, displays another feature of his character, besides that of the humorist; but we suspect that the whole matter, description and all, is but a "big joke"-a piece of amusing fiction, that would have been far more suitable in a volume of light literature than in a work claiming to be the serious report of a scientific Commission.

What is to be thought of a man who, in an addendum to a report of this character, and apparently as a sacrifice of unpopular truth to conventional respectability, burlesques and turns into ridicule what in private circles he has witnessed with the recipient feelings of an "almost persuaded" neophyte-agitated sometimes with irrepressible emotions-affected even to tears by the clearly-manifested presence of the "loved and lost" through mortal intermediaries?

"Who but must laugh, it such a man there be? Who would not weep, if Atticus were he?'

This criticism might be extended much farther, but it is unnecessary. We have already shown that,

1. There has been no sufficient or proper compliance, on the part of the Trustees of the University of Pennsylvania, with the terms imposed by the founder of the Adams Seybert Chair and the conditions prescribed by him, and agreed to by the University on the acceptance of the fund of \$60.-000 bequeathed by Mr. Seybert, on the condition that the 'incumbent of the Chair," aided or not as he desired, by a

'Committee of the Faculty," should make the investigation. 2. It was a gross violation of those conditions, after the original appointment of five members of the Faculty to act as a Commission, to appoint five additional persons who were not members of the Faculty; and especially to appoint four of these persons, not connected with the University at all, several months after the investigation had commenced.

3. The Commission were obligated to investigate the claims of Modern Spiritualism not merely as to its phenomenal basis but as a system of "morals, religion, and philosophy"; and this they have not even commenced to do; but have only, in a most unfair, superficial, inconsiderate, and we might almost say irrational, manner, examined the manifestations of a few mediums, whom they have, most unjustly, according to their own record, held up to public scorn and indignation. Under such circumstances, to rush into print with conclusions so lame, imperfect, and ill founded, should subject them to the ceusure of every impartial and intelligent mind, as we doubt not it eventually

4. They have presented to the public a series of statements, called a Report, crude, imperfect, sweepingly condemnatory, and wholly unscientific, neither correctly representing the facts of their own investigation, as a Commission, nor making those distinctions and discriminations as to incidents, principles, and methods which a proper knowledge of the subject would have dictated.

5. Their Report is contradicted in many essential particulars by the minutes of their proceedings, which they have chosen to keep in the background, and away from the general reader, by inserting them in an Appendix.

6. Instead of conducting the investigation by sub-committees, whose carefully constructed reports could have been attested by the signatures of those making them, they have been guilty of the gross impropriety of presenting a Report signed by ten persons, which contains statements that only three or four could truthfully attest. In this way they have misled the public, and especially the newspaper press, and given a seeming importance to their investigation and the Report which they do not really possess.

INDIAN SPIRITISM --- A "WAR-PROPHET."

BY A. E. NEWTON.

In a work entitled "Mary and I; or, Forty Years with the Sloux," by Rev. S. R. Riggs, D. D., Missionary of the American Board of Foreign Missions, which has recently come under my notice, is an interesting account of an intelligent Indian who was for some time employed by this missionary as an aid in acquiring a knowledge of the Sloux language, and in translations into it. His name in English was "Eagle Help." He claimed to be a "War-Prophet," and the following is stated regarding him:

"As a war-prophet, he claimed to be able to get into communication with the spirit world, and thus to be made a seer. After fasting and prayer, and dancing in the circle-dance, a vision of the enemies he sought to kill would come to him. He was made to see in this trance or dream, which ever it might be, the whole panorama, the river or lake, the prairie or wood, and the Ojibwas [a hostile tribe] in cances or on the land, and the spirit in the vision said to him, "Up, Eagle Help, and kill." This vision and prophecy had here-tofore never failed, he said."

On one occasion, it is related Eagle Helphad a vision, raised a war-party, and went out "to kill," against the protestations of the missionaries, who prayed that the party might not be successful. The result was, they failed utterly. not being able to see a single Ojibwa. This failure the prophet attributed to the opposing prayers of the missionaries, and thereafter refused to render them any further aid. The account adds:

"In after years Eagle Help affirmed that his power of communicating with the spirit-world as a war-prophet was destroyed by his knowledge of letters and the religion of the Bible. Shall we accept this as true? And, if so, what shall we say of modern Spiritism? Is it in accord with living a true Christian life?"

Doubtless the Reverend Divine who asks this question expects an adverse answer to this last question. But a little better acquaintance on his part with Modern Spiritism, or Spiritualism, would have furnished him an explanation of the whole matter not in the least discreditable to Spiritualism. In the first place, in the light of common psychic experiences, it is not at all improbable that this Indian medium or seer was able, through fasting, prayer, and other appropriate exercises, to come in rapport with unprogressed spirits of his race who could endow him with prophetio clairvoyance as described. Nor is it at all Improbable that the counter-prayers of the missionaries may have had the effect to bring to act upon him a different and doubtless higher class of spirit-influences, who defeated his bloody designs, and those of his savage ancestral spirits.

Further, it is not at all strange that a change of occupation and surroundings, accompanied doubtless by a disuse of his psychical powers, should have resulted in a loss of these powers. Had this Indian psychic been instructed by the missionaries, as the should have been that there are spiritual gifts," which were a prominent feature of primitive Christianity, among which are both clairvoyance and prophecy-and that these gifts are to be used for beneficent purposes instead of for the destruction of enemies—he might have continued to cultivate them, and have employed them for good instead of for evil, by coming into rapport with a higher class of spirits—those who seek to eplighten and to bless rather than to kill. This would have been not only "Modern Spiritism," but Modern Spiritualism also: and it would have been wholly "in accord with living a true Christian life," as this was exemplified in apostolic times,

when spiritual gifts were not ignored by Christians. What a pity that a missionary sent out to Christianize the heathen should be so ignorant of the very things that the Apostle Paul urged his brethren not to be ignorant of l (See 1 Cor. xii: 1.) How shall the American Board and its missionaries be Christianized?

No doubt Indian spirits, like all others, on entering the spirit-life, continue for a greater or less length of time under the domination of the ideas and passions, the hatreds and desire of revenge, which have possessed them in this life. But no doubt, also, redemptive influences are at work in that life to elevate them to higher planes of intelligence and feeling. The writer has conversed with those who claimed to have been sent out of this world by the white man's bullet—victims of the foulest wrongs and the grossest injustice—and who have stated that for a long period the fires of revenge burned within them as spirits, and they did their utmost to rouse their kindred still in the body to deeds of retaliation and vengeance; but at length they have been led, by the persistent efforts of bright beings who have visited their dark abodes, to see the folly of this course, to feel the softening influence of love and forgiveness, and to realize how much nobler and more joy-giving it is to return good for evil, blessing for injury, as taught by the Nazarene. Thus these wronged sons of the forest have been led."

selves, in these words: "Bring no more vain oblations; they are a trouble unto me," and "Oh I Israel, what doth the Lord require of thee, but to do justly, live were the ord require of thee, but to do justly, live were the ord require of thee, but to do justly, live mad whith the prior, and walk humbly with thy God i"

In a late novel, entitled "Ben Hur," it is beautifully taught that the intuitive nature of Unrist refused what doth the Lord require of thee, but to do justly, live were, and walk bumbly with the God i"

In a late novel, entitled "Ben Hur," it is beautifully taught that the intuitive nature of Unrist refused all aid to save himself from death on the cross, because he was before the spirit world to vindicate the data of the first of the prior the dead. This doctrine had been believed in some sense, in Indian of the prior the dead. This doctrine had been believed in some sense, in Indian in Egypt, ages before, while later the Jews were the one nation who had practiced and taught the worship of an unseen and spiritual Jehovah. They when these responses were lost amidst the changes of their rablion and of their rebelion agains these wronged sons of the forest have been led in great numbers to devote themselves as spirits to the service of the white race, by whom they have been well-nigh exterminated from their own land; and this is given as one explanation of the presence of so many Indian spirits as assistants to healers, as imparters of vitality, and as aids in the production of various evidences of spirit-existence. Those who manifest their presence are of course of various grades of intellectual as well as of moral and spiritual advancement; but the frequency, almost universality of their participation in the modern movement, is one of its marked characteristics, which has often excited the wonder of inquirers and the libes of scoffers. And among the many ministering angels to whom the writer is indebted for services which no words can fitly acknowledge, none have proved more faithful, alert, untiring, sagacious, or powerful for good, and none more deeply imbued with reverence for the Great Spirit, or with Christly love for all humanity, than have these dusky sons of the forest.

Were the missionaries sent to the heathen properly acquainted with "spiritual things," they might be able to turn the mediumship or psychic susceptibility to be found more or less among all peoples into higher channels, and thus do far more effective work in human elevation by securing the active and recognized cooperation of advanced and enlightened spirits who are familiar with the genius and wants of each people. Will our missionary boards ever learn this great lesson?

AUTUMN LEAVES.

Hark! I hear the lovely sound Of crispy leaves along the ground; And well I know the pretty things Are loosed from summer fastenings,

And whirl about in eddled rings Like butterflies with tinted wings; Oh! hark, my heart gives welcome sound To hear the autumn leaves go round.

'Tis nature's soul in golden guise, Whirling abroad illumined eyes That smile unto the passers by In red and russet sympathy.

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And in each glance there seems a cry: "Just see how sweet it is to die "-So bright does God materialize. In autumn's lovely golden guise. -[Given by Spirit Alice Cary to John Lowe, Esq., of Chelsea, Mass.]

A Visit to the Perine Mountain Rome, Summit, N. J.

To the Editor of the Banner of Light: It was my privilege, as well as pleasure, to visit on Sunday, Oct. 9th, this beautiful place. It is situated some fifteen or sixteen hundred feet above tide-water. and from its summit the most charming views are obtained, overlooking the surrounding country, the city and ocean-in the distance-for many miles. It is here that spiritualistic meetings have been con-

ducted for three seasons past with so much success; the seeds have been sown, and they are now bringing

With the combination of talent that gathered at this other than unusually interesting. The exercises commenced with singing, at the close of which, Mrs. Martin, a trance medium of Newark, N. J., offered a beautiful invocation. She was followed by Miss Schooley of Trenton, N. J., who read a chapter from the Scrip-

Mrs. S. L. Hopper, of New York, then proceeded to give a lecture which was well received by an appreciative audience. I herewith present a brief synopsis of her remarks:

SPECIAL PROVIDENCES. SPECIAL PROVIDENCES.

Among the wonderfully inspired Psalms of King David, and as one quite in accordance with his Jewish education and experiences, we are called upon to notice especially that which is written as the ninetieth of this striking and beautiful collection. A noted English poet has finely paraphrased it thus:

"Call Jehovah thy salvation;

Rest boneath the Almighty shade;
In his recent habitation

Dwell; nor ever be dismayed.

There no tumpit shall slarm thes.

There no tumult shall alarm thee,
Thou shalt dread no hidden snare,
Gulle nor violence can harm thee,
In eternal safeguard there,

From the sword at noonday wasting,
From the noisome pestilence,
In the depth of midnight blasting,
God shall be thy sure defense.

God shall be thy sure defense."

You will all notice here that the fervor of the Psalmist (as well as that of the poet) has made the promises of protection to helpless bumanity in the highest degree poetical. And yet, as regards the exigencies of human life, it does show the superiority of a continued faith in the Divice appointments, which is far above that of the materialist or of the so-called infidel. On what, then, is this faith founded? and does the spiritual belief in the help of unseen powers take the place of the old impassioned faith in special providences, or of any partial administration of the government of God?

of any partial sumministration of the government of God?

We are promised—David said—deliverance of the soul from death and help in the time of trouble. With many and notable exceptions these things are not difficult to believe; and we appeal to any one who has learned the doctrine of "dominunton with spirits," to know if he or she dannot testify to the neity and comport in pader the most trying circumstances of these angels of God?

than with be or she cannot testify to to be flet and or form in the control of th

not walk in darkness; and he that liveth and believeth in the I am within me shall never die."
This, my friends, is perhaps the true meaning and benefit of those immaculate promises recorded in the night the pair.

ninetieth Psalm. ninetieth Psaim.

It was said in the Jewish Cabbala that "the great schoolmaster who first instructed men and angels in the letters of the Divine Alphabet was God, the Father of Spirits, and that the means of teaching were intuition, inspiration, and, besides, direct communion with these angels of God, "as a man speaks with his friend."

friend."
Had you asked the inspirational man of old how he

Had you asked the inspirational man of old now ne knew these things, he would have gazed upon you with astonishment and questioned back: "How is it possible that you should fail to know them?"

The men of a purely materialistic age doubt the existence of their own souls, because they cannot see them": "how, then, asks one, "can they expect to see spirits, or apprehend the nature of God who is a spirity."

Spirit??'

Bocrates said: "I respect my own soul though I annot see it."
Thomas Huxley believes with John Tyndali, that sci-

Thomas Huxley believes with John Tyndall, that science and its laws come of evolutionary action; but in all the intelligence manifested they cannot see God. Herbert Spencer, with his learned philosophy, has admitted only the unknowable; nothing of the spiritual finds favor with him because he lacks the visionary discernment of a personal God-like intelligence. From even the ancient Jew such philosophers might well take advice, information and prophetic truth. The delty we believe in is to us the author of natural law, rather than the subject of it, and we have, as yet, hardly begun to perceive, much less to understand the spiritual. It appears sometimes, however, a nearly fatal mistake that inspiration should be considered a guarantee for infallibility, or entire goodness of character. Solomon was not a delty, but he had a great reverence for the higher, and a strong instinct of worship.

reverence for the higher, and a strong instinct of worship.

Perhaps it is our own selfish human nature that often arraigns for private judgment a power that we do not understand. Should we not rather be content with our own deprivations when we know that multitudes of our Father's good and loving children are everywhere subject to destitution, misery and want?

It is nowhere promised, out of the realms of poetry, that one shall have a bed of thorns and another a fairy grotto; and yet these earthly values are certain to some, and are changing hands continually to others. Now we know that a knowledge of the higher laws of deity through spiritual agencies has done much to redeem man from suffering and ignorance, and from liability to constant disease and untimely death. A prayer that addresses itself to known and possible influences, looks for and eyen expects results.

Science now unfolds, and recognizes magnetism and mesmerism, and even the control of one's own will, as a possible remedy for many of the ilis of life; while the voice of the spiritual believer—he who has faith in a law that he does not altogether comprehend, but is willing to trust—seems able, sometimes, to be heard above them all!

Mrs. Martin, a faithful and devoted worker in the

Mrs. Martin, a faithful and devoted worker in the cause, followed with able and comprehensive remarks.

Mrs. Wells, of New York, gave convincing tests to many in the audience.

The well-known materializing medium, Mrs. M. E. Williams, of 323 West 46th street, New York, then held the closest attention of the audience by a neat little address.

Dr. Perine announced that the meetings would be continued until November. He also gave notice that conveyances would be in waiting at the railroad dépôt at Westfield for the arrival of the 12 o'clock M. train from the foot of Liberty street, New York, to carry passengers to and from the mountain top. On Saturday and Sunday evenings, Oct. 8th and 9th.

Mrs. E. A. Wells, of 822 Sixth Avenue, New York, who has made a most excellent reputation as a mate rializing medium held seances at the Perine Mountain Home to quite large circles with very satisfactory results. It is expected that Mrs. Williams will also hold scances at the same place at an early day. New York. T. K. W.

October Magazines.

THE INDEPENDENT PULPIT.—Lengthy Quotations are given from a recent number of the Nineteenth Century to show that liberal views are obtaining a place on Sunday afternoon, the meeting could not be countries that unusually interesting. The exercises com-Washington was baptized in the Potomac by a clergyman, citing from good authority the statement that in all his voluminous writings the name of Jesus Christ never once appears, and from a document signed by him as President of the United States, this: "The Government of the United States is not in any sense founded on the Christian religion. The United States is not a Christian nation any more than it is a Jewish or a Mohammedan nation," adding what Theodore Parker says: "His theological opinions were those of John Adams, Dr. Franklin and Thomas Jefferson," all of which plainly shows that the present attempt of certain bigoted sectarians to identify this nation with any one system of religion is in direct conflict with the spirit and purpose of the framers of the Constitution and the declaration of our independence. Waco, Texas: J. D. Shaw.

THE COSMOPOLITAN .- "The Passing of the Buffalo" graphically describes buffalo hunting, and in its portrayal of the reckless extermination of that animal, gives sad evidence of the tendency of mankind to acts of cruelty, for no other reason than that it is cruelty. It is pleasing to know that stringent laws are being enacted to prevent the killing, but it probably is, as this writer says, "ten years too late." P. T. Barnum relates a semi-comical story of the sale of the first Jenny Lind ticket and the outcome of it to the purchaser. In "The Pigmy Kingdom of a Debauchee," G. H. Fitch describes the condition of the Hawaiian Islands, the causes of the recent revolution, and the character of King Kalakaua and his subjects. The article is fully illustrated. "The Becond Wife of Nanoleon I." based on new material just published in Europe, by J. H. Hayes, will attract special notice. More of the Charles Sumner sketch by A. B. Johnson, and, apropos to the tour of President Cleveland, some account of the tours of past Presidents, together with stories, poetry, an essay upon "A Remedy for Poverty," by R. A. Proctor, etc., complete the number. New York: Schlight & Field Co.

New Publication.

JACK HALL: or, The School Days of an American Boy. By Robert Grant, author of "Face to Face," "The Confessions of a Frivolous Girl," etc. 12mo, cloth, pp. 394. Illustrated. Boston: Jordan, Marsh & Co.
A safe and helpful book to place in the hands of

boys. The author shows a thorough knowledge of them and their needs. Jack, a mischievous lad, after trying to its full extent the patience of a widowed mother, is sent to "Utopia," a school for boys. The principal of Utopia is a model teacher, guiding and leading rather than driving his pupils. Sports abound. Good, well prepared food in abundance keeps the lads healthy, which plenty of physical outdoor exercise serves to strengthen.

Jack is not by any means a perfect boy; he is often getting into trouble, and his antics at times are, as the saying is, "enough to spoil the patience of a saint"; but the teacher retains him, gently and kind ly admonishes him, and finally he graduates with hon or and enters upon a manly course of life.

The book should be in every family where there are boys. Its teachings are excellent, and the method adopted at "Utopia" cannot but result in good to all who come under their influence, either at school or at home. While it advocates athletic sports, glving much to base ball, they are not allowed paramount importance; with them as recreation hard study is insisted upon.

Passed to Spirit-Life,

From Denmark, Lewis Co., N.Y., ()ct. 1st, 1887, William Parsons, aged 81 years 9 months and 15 days.

The subject of this notice was born in Denmark, and was the first in a family of six children, and the last among them to leave the scenes of earth-life. On the first of May, 1831, he was united in marriage with Miss Melvina Van Siyke. One son and two daughters (all yet remaining in the mundane sphere) came to bless, by their presence and good deeds, this family of Parsons, all of whom years ago became earnest and includingnt spiritualists, and by their "good works" and worthy examples demonstrated the glory and grandeur of the sublime doctrines they professed hir. Parsons was a model of industry, honor and philanthropy. Many lecturers, speakers and spiritual medioms have found food, shelter, sympathy and ald in his hospitable home. His funeral was attended on the 4th inst, by a large concurse of people, to whom a spiritual discourse was delivered by Rev. J. H. Harter of Auburn, N.Y.

COM. From Denmark, Lewis Co., N.Y., Oct. 1st, 1887, Wil-

From his home in Stoughton, Mass., Sept. 28th, Mr. Wil-

From his home in Stoughton, Mass., Sept. 23th, Mr. William M. Briggs, aged 7t years.

He was a citizen of Stoughton for over forty years, and was one of the old charter members of Stoughton Lodge of Odd Fellows. He entertained broad and liberal views, won a large circle of friends and acquaintances, and was highly respected wherever known. He leaves a wife and one daughter, whose devotion to him through a long libress gave evidence that God's angels, as ministering spirits, abide with us on earth in human form to bless and confort amidst the shades of suffering and corrow. Their loss is his gain. "Blessed are they that mourn, for they shall be comforted." Five years ago the writer attended the fineral services of their only son, Gilbert Briggs, a young man of much promise, whose early call to the higher life blighted his father's fondest hopes. Now he has gone to join him, where parting is no more. Funeral service Oct. lst. by

Boston, Mass.**

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

The Amociation for the Advancement of Women The Association for the Advancement of Women Will hold its Fifteenth Congress in the city of New York Oct. 28th, 27th and 28th, in the Masonic Temple, corner of Sixth Avenue and 23d street.

Executive sessions at 10 o'clock A.M. Public sessions at 2:30 and 8 F.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 F.M., at the residence of Mirs. Mary A. Newton, 128 West 43d street.

Entertainment for officers and speakers during the Congress will be provided upon application to Miss Hannah Alieu, 36 Irving Place, New York, N.Y. Beard can be obtained at rates varying from \$\frac{1}{2}\$.00 to \$\frac{1}{2}\$.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 Indiana Spiritualists.
Pursuant to a general request, it has been arranged that a Convention of Spiritualists shall be held in Westerfield Hall, Anderson, Ind., Nov. 3d, 4th, 5th and 6th, 1837, to organize a State Association of Spiritualists.

Mr. and Mrs. G. 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. Westenfield.

Anderson, Ind.

The Annual Convention Of the State Spiritualist Society will be held at Buckman Block, corner of Fourth and G streets, East Portland, Oregon, Oct. 20th and 30th. All members are requested to be present, as business of interest to all let 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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the varied shades of opinion to which correspondence as the varied shades of opinion to which correspondence are not considerable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our impection, the sender will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for perusal.

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

Information, or assistance, Spiritualists are ever ready to afford it. But let the inquirers do as we have had to do: each of us having had to investigate for ourselves, and so prove it by personal observation.

Modern Spiritualism has no need of any synod, conclave, council or commission. Such can add nothing to our facts, which being true can

Banner of Pight.

BOSTON, SATURDAY, OCTOBER 22, 1887.

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tremble, ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John Pierpont.

Hold-Enough!

Another has been added to the procession of solemn follies that have marked the attempts of outside bodies to adjudicate upon the claim of Modern Spiritualism: f. e., that it is a demonstration of human immortality, by the return to this world of the so-called dead, who give sensuous evidence of the fact of their returning through the wide range of phenomena they produce. The Harvard investigation, that of the London, England, Dialectical Society, the attempts of the English "Society for Psychical Research," with other efforts, meanwhile, of lesser note, are now supplemented in their abortiveness by the so-called Seybert Commission, with its inconsequent "Preliminary Report," built upon the I-told-you-so plan. How the inhabitants of the spirit-world must laugh at the attempts made to disprove their existence !

Let us ask the serious question, has Spiritualism ever been helped by any of these committees, or commissions? Have such ever resulted in establishing the simplest of our facts upon any firmer basis than they stood upon before? In no single case has such a result ever been arrived at! In the nature of things, we could not expect it. The mendacious failure of Harvard, the inconsequent conclusion of the Dialectical Society, and the virtual "dodging" of the Society for Psychical Research in England, with the flippant and cynical appendixed Preliminary Report of the so-called Seybert Commission, are all so many plain evidences that such pretentious tribunals are a delusion and a snare. In the words of the Immortal Bard, (Donnelly notwithstanding,) is it not time we

cried, "Hold, enough"? In sober sooth it is. Several elements, however, enter into the question as to why these attempts at outside investigation have been made. A review of some of them may prove interesting and instructive at the present time. In the first place, in our early days, Spiritualists undoubtedly desired that their strange and marvelous experiences should be submitted to the fiercest light. Acting under a perfect consciousness of honesty, and thinking that their championing of the new cause could be fully vindicated by submitting its facts to the keenest scrutiny. thereby disarming criticism, they hailed with satisfaction the attempts of critical and scientifically trained investigators, doing their best to assist such in their inquiries. The results never realized their hopes: Insults, innuendoes, charges of all sorts, as also sneers and cynicisms-but admissions of their honesty even

let alone of fact, are few and far between. The next element was, undoubtedly, a desire upon the part of many among us to get an endorsement from somebody of assumed repute, so that when challenged with being a Spiritualist they could make answer: "Oh, yes; but it is endorsed by Professor Osseous Celljar, and the University of Molluskusville," and thus bolster up their faith, which was, and is, too

weak to stand alone. One other element only needs be here con sidered; that is, that if these outside investigations result in our favor, see how it will swell our ranks, extend our influence and in-

crease our popularity! The lesson cannot be too fully learned that we need never expect any help from outsiders, for if we are such poor examiners, and the spirits such careless experimental workers that they, and us, cannot sustain our facts, then let us cease to call ourselves Spiritualists, and confess that we will hereafter hand over all we have to people better qualified than ourselves.

For weeks past the American, Canadian and European press have been jubilant over the Preliminary Report of the much trumpeted Seybert Commission—which Report is a most ridiculous mouse from so big a mountain! Many have spoken highly of Henry Seybert, praised him much because of the good he was supposed to have done our cause! The actual fact is, he has virtually done nothing for us. He founded, and left a certain sum to endow, what he him self expressly describes as the "Adams Seybert Chair of Moral and Intellectual Philosophy," doing this "upon the condition that the incumbent of said chair, either individually or in conjunction with a commission of the University Faculty, shall make a thorough and impartial investigation of all systems of morals, religion or philosophy, which assume to represent

ualism"-these being his own words-and the 860,000 he bequeathed will never directly do Modern Spiritualism one cent's worth of good The paltry income derivable from the bequest is utterly inadequate to pay a competent professor fit to undertake the duties of the Chair. but when the large area of inquiry concerning 'all avatems which assume to represent the ing "a commission." or investigating our facts. will have to be materialized by some other process than the interest obtainable from the thousand dollar bonds of "the Raleigh and Gaston Railroad Co."! Our hopes from this bequest rest upon sand; the prospective advantage to the world outside is equally delusive.

We do not need any of these commissions to decide upon our facts-every Spiritualist knows they are true, and if the outside world wishes

their intentions utterly frustrated.

phenomena, accurately gauge their reality, care-tials of the name written inside are R. A." and accepting only that which demonstrates slate from the table, Mr. W.'s hand was conitself; then they will be their own vindicators, | trolled to write the following: be accepted, as they truly are, as the only experts in the matter. Let us stand firm upon our common ground of fact. The presumption of "commissions," and "committees," to investigate us is an assumption that we are not competent witnesses, therefore it is an impertinence to be rebuked. The results of faithful and honest observation and record, combined with honorable dealings between us all, and the aid of intelligent spirit-workers, will yet be sufficient to assure the vain and weak among us that Spiritualism can vindicate itself.

To be made a Test Case.

Miss Maggie Gaul, who, we are assured by parties we regard as reliable beyond question, is an excellent medium, was arrested by the Baltimore authorities on Monday of last week on charge of being a "fortune-teller." The particulars that led to her arrest are given as follows by the American; from them it will be difficult to see upon what ground a charge of "fortune-telling" can be based:

"A short time ago Mrs. Priscilla S. Perry, who keeps a boarding-house, on Center street, lost eighty dollars, which she carried beneath a jersey while shopping. When she missed it, she reported the case to the police. She was afterward advised to consuit Miss Gaul, which she did. After the consultation she again called upon the detectives and informed them that Miss Gaul had told her that she lost the money, and that a colored person had picked it up from the floor. The police say that she also informed them that she had paid Miss Gaul one dollar. The Marshal concluded that it was a violation of the law in regard to fortune-telling, and she was arrested by Detective Droste upon a warrant. . . . "

Miss Gaul's counsel stated in court that she is a spiritualistic medium, not a fortune-teller, and does not come under the law in regard to | written upon it: fortune-telling. She, he said, is gifted with a ing. The court-room was growded principally with friends of Miss Gaul, many being women. Miss Gaul, who was represented by Mr. 'ames W. McElroy, waived an examination, and Mr. McElroy became her bondsman for the sum of \$500.

Children's Lyceums in Australia. The Lyceums at Melbourne and Richmond

held an election of officers in July and August, preparatory to the opening of a new season of activity. The following were chosen by the Melbourne:

Conductor, Mr. C. H. Bamford: Treasurer, Mr. W. H. Terry; Becretary, Mr. Veness; Librarian, Mr. Warne ; Guardians, Messrs. Veevers, Debney and Warne ; Watchman, Mr. Everett ; Welcomer, Mr. Nelson ; Musical Director, Miss Dwight ; Leader of Choir, Mr. Henshaw : Curator of Museum, Mr. Thompson Leaders, Messrs. Veevers, Adams, O'Dowd and Rice: Mesdames Burbank, Rice, Fryer and Adams; Misses Kennedy, Burbank, Lawson and L. Stewart.

The attendance of late has been very good of both children and adults. Acknowledgments are made of donations to the museum of the school, by Mr. Hartmann of Oncensland.

The election in the Richmond Lyceum re-

suited in a choice of the following: Conductress, Miss L. Ling: Vice-Conductor, Mr. Walton; Treasurer, Mr. Spencer; Secretary, Mr. Eharpe ; Guardian, Mr. Lavell ; Watchman, Mr. Aston: Musical Director and Organist, Mrs. Watton Librarian, Mrs. F. Manners ; Welcomers, Mr. Chipperfield and Mrs. Campbell; Leaders, Miss Fairlie, Miss C. Williams, Miss Millist, Miss Adkins, Mrs. Walton, Mr. H. Ling, Mrs. Clemesha; Auditors, Mr. Chipperfield and Mr. Clemesha.

The retiring Conductor, Mr. Walton, was the recipient of a gift from the members, for which he tendered his thanks, and stated that he should continue his interest in and work for the Lycoum.

A Good Omen.

Plenty of evidence, it is said, is cropping out to the effect that a widespread indifference exists among our Catholic citizens regarding the teachings of those fanatical priests who have inaugurated a crusade in this country against the public schools, which have been the chief means of making the nation what it is to-dayfree and independent. It is reported that Dr. Joseph M. Sheahan, the principal speaker at the recent reception of Rev. Father Francis Frigugliotti, pastor of the Roman Catholic Church in Quincy, Mass., on his return from a visit to Europe, said in the course of his address:

"There are not wanting malicious minds, animated with a fruly diabolical purpose, who appear to have set themselves to the task of demonstrating that there is an antagonism between the tenets of our faith and the institutions of the glorious country in which we live. As if it were possible that we, born in this land of liberty, educated in the public schools, those nurseries of citizens, could for a moment forswear allegiance to the land which gave our fathers refuge. Thank God, that allegiance has never been withheld. The Catholics of the United States have followed with undeviating fidelity the fortunes of the Republic."

By reference to the fifth page it will be seen that Mrs. M. M. Durling, test and business medium, the truth, and particularly of Modern Spirit has located at No. 207 Columbus Avenue, this city,

Independent Slate-Writing.

OF

SEANCE WITH CHARLES E. WATKINS.

BANNER

Mr. Isaac B. Rich, the business manager of the Banner, the editor-in-chief, and Miss M. T. Shelhamer, held a seance with Mr. Watkins on the afternoon of Wednesday, Oct. 12th. The room-the second story front parlor of house truth" is considered, the funds for remunerat- 14:8 Washington street, this city, in which the party seated itself-was a large and well-lighted apartment, and at no time during the seance was the afternoon sunlight (that streamed in through the front hav-window as well as through the other windows of the room) excluded or shaded in any way.

The visitors, seating themselves at one side of a small table, proceeded to write the names of a number of their spirit friends upon slips of paper, rolling each slip into a tiny pellet, and placing them upon the table in an indiscrimiever ready to afford it. But let the inquirers | nate heap; the medium in the meanwhile was talking and walking across the floor, and in no manner taking notice of the work of his sitters.

Mr. Watkins then requested each one of the party to point with a pencil toward the pellets upon the table, and, presently, under a strongly add nothing to our facts, which being true can | marked influence he selected one, requesting amile at all such folly. These facts of ours are Mr. Rich to hold it, at the same time saying: not so many corpses that a coroner must hold I "The initials of the name on that paper are an inquest upon; they are living things, so to M. E. R.," which proved to be the case. Selectspeak, that claim a place at the board of human ling another pellet, the medium said: "This experience, as equals with all other facts. If we slip contains the word 'father,' and my guide have rich people in our midst, as we have, let says, 'there are many fathers in the spiritthem spend their money while alive, and so see | world-I do not know which to call; please to it that their benevolent intentions are duly write the name, Mr. Rich." The peliet was uncarried out. Else, most likely, if they omit so | rolled and found to bear the word "Father," as doing until they depart this life, they will see stated. Again a pellet was selected from the pile on the table, and the medium said, "Hold Let Spiritualists carefully investigate their that, Miss Shelhamer, for it is yours. The inifully eliminating all records of uncertainties, Then Mr. Watkins said, "Wait." Taking a

> " I cannot tell you much concerning earthly things, but on this, the spirit-side of life, everything is new. ROBERT ANDERSON.

> The pellet which called this forth was then opened, and found to read, "Robert Anderson-What news?"

Just here Mr. Watkins requested Mr. Rich to place his hand for an instant upon a clean double slate before him, to magnetize it, he said. The medium then closed the slate, and requested Mr. Rich to hold it by one corner while he lightly held it at another. Instantly, and without pencil or apparatus of any kind, the slates were opened, and the following message appeared within:

" I wish to say that this is truth, or else I would not be here. Is this something?

CHARLES JOHNSON."

The pellet to which this was a response proved to have been written by Mr. Rich as follows: "Charles Johnson, tell us something." This writing seems to have been done with some strange substance of a grayish color, that could be taken up or off by the finger. The slate upon which the message appeared was that day purchased by Mr. Rich for this special sitting, and taken by him to the residence of the medium; which slate had not for an instant been unguarded by the eyes of the party of investigators who made up the seance. Afterward the same slate was folded over, so that the above message appeared on the outer surface and placed against the opposite wall of the apartment, a distance of twelve or fifteen feet from the medium and his guests-when presently Mr. Watkins requested Mr. Rich to bring it back, and on doing so the gentleman found the following message from his spirit father

fortune-telling. She, he said, is gifted with a certain power. He said he desired to make a cach time. You cannot seem to understand it. But I test case to see if a spiritual medium can be wish to say that we do, and when you come over here punished under the law governing fortune tell- I will show you how this is done; but I cannot now. Your helping this cause, as you have, will repay you s thousand fold.

Your affectionate father, ISAAO B. RICH.

GEORGE." The name of "George" following the message of the senior I. B. Rich upon the slate belonged to Mr. Rich's spirit-son, whose name the medium had vainly tried to secure from the spirits during the earlier part of the séance, and in reference to which the following was written upon a slate in answer to a request written inside one of the concealed pellets to Mr. Berry, to make himself known to Mr. Rich:

"I have not much to say; am pleased to meet you here. We tried the best we could to have your boy come, but thought we had better wait till your father BERRY."

Taking a clean slate from the table the medium placed upon it a tiny bit of pencil, and holding it close to Mr. Rich's ear for an instant. succeeded in producing the following emanation from the spirit of Mary E. Rich, which was

written in a very small and ladylike hand: "MY DEAR HUSBAND-I am going to write you a few words to day, and I know you will be glad to hear from me. I want you to know that I am often with you; and, when you stop to think, you know I am. This is a glorious truth, and I want you to ever stand firm in the truth. Try to think I am ever with you: and if you ever doubt, think of this: I love you all just as I did when here; and don't forget I am ever with you, trying to cheer and comfort you all I can. Can't write more now, for so many want to ceme. Tell all I came; and dear love for all at home. Good-by.

Your loving wife. MARY E. RICH. I am glad you came to-day. I am very happy in my

In the meanwhile the response to questions written upon the 'pellets heaped on the table proceeded with marvelous correctness, each spirit addressed replying pertinently to the particular question asked, signing his or her own name, and accurately designating in each instance the person who had written upon the pellet, as subsequent examination of the same revealed. Among the number of pellets thus responded to were the following: "There is a pellet," said Mr. Watkins, pointing to a little wad of paper, "which the spirits say was written by Mr. Colby. It is to Lotela, and this is what she says, in reply," (he writing rapidly on the slate:)

"Tell Carrie we know how she appreciates the love and assistance of her friends in spirit-life, and we will do all we can for her good."

The pellet designated contained the words written and concealed by Mr. Colby: 'Lotela, give me a message for Carrie"—the Carrie alluded to being the married sister of Miss Shelhamer, and Lotela's dear friend.

Other pellets were attended to with satisfactory results; one calling out a pleasant little communication from Father Plerpont to Miss Shelhamer, thanking her for so faithfully serving as an instrument to him and his spirit helpers. This slip proved to have been written by Miss S., and bore the inscription, "Father Pierpont, I would like to hear from you." In one of the concealed papers Miss S, had written: "James Gordon, are you pleased with the new book?" In response to which there ap-

Toward the close of this interesting séance Mr. Watkins became powerfully influenced, and touching a remaining pellet on the table wrote rapidly the following:

"MY DEAR FRIEND COLBY-I wish to say that Fisk and I are not in the same sphere; in fact, I am better off than he is-his conditions and mine are far different. However, I know the reason you wrote EPES SABGENT." asking him to bring me.

The pellet to which this referred was unrolled and disclosed the following words: "Jim Fisk, can you bring my friend Epes Sargent here?" which elicited the above reply from our friend Sargent. It is true that we had a special, private reason for wording our question as we did. A spirit claiming the name of Mary O. Shelhamer wrote: "MY DEAR CHILD, do not worry about Fred. I really think he is better," in reply to a written question of Miss S. to her spirit-mother concerning the health of her brother across the ocean.

Thus concluded one of the most convincing series of proofs of the genuineness of independent slate-writing we ever witnessed.

Transition of a Veteran Reformer.

We stated last week that JOHN MURRAY SPEAR, a veteran worker for Spiritualism and other reforms, had just passed to the higher life from his home in Philadelphia, Pa.. at the advanced age of eighty-three years. The following brief summary of his life-experiences will show, to the present generation, the indefatigable nature of the man who has now gone to participate, as an arisen spirit, in new efforts for human good:

JOHN MURRAY SPEAR was born in North Square, Boston, Sept. 16th, 1804. His father died before his recollection, and he lived in early oblidhood with his grandfather in Spear place. His mother was a native of Scotland, and in tenacity of purpose and industry he has in life illustrated her people. When but a few months old he was taken to church, and the Rev. John Murray, the first Universalist preacher in America, took him in his arms, and gave him

America, took him in his arms, and gave him his name with his blessing.

In 1812, when barely eight years old, his widowed mother was compelled by poverty to put him and his elder brother, Charles, in a cotton factory, where the bell called them at 4 A. M. to the day's work, which ended at 7:30 P. M. The pay was fifty cents the week and board. The one redeeming feature of this wearying toil was the good heart of the clerk of the factory, who, on Sundays, taught these poor boys to read and write.

At the age of thirteen he was apprenticed to a shoemaker of Abington. Mass., for eight

to a shoemaker of Abington, Mass., for eight years. Of a religious bent, he became a diligent student of the Bible and conceived an irrepresstudent of the Bible and conceived an irrepres-sible desire to preach, and while a mere boy was accustomed to go to the woods alone and pray that God would help him to become a min-ister. After serving his master faithfully for seven years, he bought his eighth year of time and worked with great earnestness to obtain means for his cherished end. He had seventy dollars in the hands of his employers for that purpose, when they failed, and he lost his all. Exhausted by overwork, and penniless, he walked to his native city, where, through the kind aid of his brother Charles and the Rev. Hosea Ballou, 2d, he made his way to the long-desired pulpit.

desired pulpit.

He began preaching in Hyannis in 1829, where a society was formed and a church built for him. During the seven years of his ministry there, temperance, under the name of the Washingtonian movement, based upon moral suasion. ingtonian movement, based upon moral sudston, claimed much of his attention and interest. In 1836 he formed a Universalist society in New Bedford, and there, too, a church was built for him. His efforts to bring his society and denomination to see the duty which he felt in regard to the emancipation of the enslayed, soon placed him in the front rank of the unpopular minority, and at the end of six years he felt minority, and at the end of six years he felt called to resign his pastorate, owing to the con-viction that to take salary to preach only what the pews allowed, was but doing the bidding of capitalists, and in that relation there could not be growth in manliness or self-respect. So in ne growth in manifices or self-respect. So in 1842 Mr. Spear bade adieu to a "hireling ministry" and preached for four years in Weymouth, accepting free donations, but ever declining a salary.

He continued to labor for the overthrow of

He continued to labor for the overthrow of slavery, and it was on a lecturing tour in Portland, Me, that he barely escaped death from the hands of an infuriated mob. Shortly after, he moved to his native city, and became intimately associated with the leading abolitionists—Garrison, Phillips, Jackson, the Chapmans and Theodore Parker.

In connection with his brother Charles he published a weekly paper, called "The Hangman," (name given by John Pierpont) and afterward "The Prisoner's Friend," the objects of which were to show that the gallows was no deterrent to evil, and to point out the causes, effects and prevention of orime. It was the effects and prevention of crime. It was the first periodical in the world devoted to the abolition of the gallows, and the first in the country having a department devoted to the kind treatment of animals. For seven years Mr. Spear was daily in the courts, jails and peni-tentiaries, looking after the interests of the poor, the vicious and the oriminal classes, and gained the name of the Howard of America.

For nearly half a century he has been an ad-

vocate of non-resistence, universal peace, and equal rights irrespective of sex, color, nationality, and has never voluntarily been a supporter of a government based on force. In 1848 he began the investigation of Modern Spiritualism, and becoming convinced that it meant important and radical changes in religious and social institutions with a view to the improvement of man's physical and spiritual condition while in earth-life, he entered upon condition while in earth-life, he entered upon it, as he had upon other reforms, while it was in its weak and upon other reforms, while it was in its weak and upon pular stage. He has traveled and lectured upon Spiritualism and kindred themes in nearly all the States and Territories of the Union, crossed the Atlantic six times, preached and lectured in London and the Provinces, in Scotland and in France. His powers of healing and his psychometric gifts have been exercised wherever he has sojourned. Modern Spiritualism was to him a new dispensation, and he labored for its fulfillment unresation, and he labored for its fulfillment unre-mittingly in his own way to the end of his long

The following letter, written us by his widow, touchingly and graphically relates the story of his transition:

Mr. Spear passed from his frail body without a struggle on the evening of Oct. 5th. He had failed gradually since the early spring, yet believed, until September, that he would rally again. When it became clear to his mind that he could not, he hoped he would not be long in freeling himself from the tenement that had served him so well for eighty-three years, for he had become tired of the inactivity which his weakened limbs imposed. He had no disease, and his mind was perfectly clear to the ease, and his mind was perfectly clear to the last moment.

.The last Sunday morning of his stay here was very beautiful, and the window was thrown open for him to enjoy the sun and air while he lay propped up in bed. He said: "After all, I don't know as I am quite reconciled never to go out into this beautiful and sunny world again,"
and we both felt badly for a few minutes, but
it soon changed to gratitude for that loving
Providence that gives life for seeming death.
For the last month or more he has been fully

For the last month or more he has been fully aware of the presence of spirits about his bed, but only recognized his mother and one he supposed might be his grandmother, because of her aged appearance and making him feel himself as a baby in her soothing and restful embrace. One man stood by him such night when he awoke, and told him he should see him safely through without suffering.

The night of Oot the head a light chill, and felt week and tirel the hear moraling, say,

peared upon the slate, plainly written without the aid of mortals, this reply:

"I am much pleased with your new book, and you will be more so in time. Must stop now.

JAMES GORDON."

Ing: "I wish I could go to-day, I am so tired and such a burden to you." I reassured him as well as able, and said: "You know you cannot go yet, but will pass out unawares sometime; and then such rest as you'll have!"

He took his meals and listened to the reading of the delay page, and commented upon the

He took his meals and listened to the reading of the daily paper, and commented upon the matters that interested him as usual. As night approached he grew restless, and in the evening he said something strangely cold, unlike what he had felt before, had laid hold of him, and de-ired that I hold his hands. And thus, with his head on my breast, he suddenly and quietly left, without a sigh or movement!

His funeral took place on the 8th inst., and friends of peace, of anti-slavery and of Spiritualism, with others, made remarks.

He made request that the house should not be darkened at all, that no external signs of mourning be had, and that it should be made as happy an occasion as possible. His wishes were regarded; his face looked as sunny and pleased as when in his happlest mood. We laid his body in Mount Moriah Cemetery, among trees, flowers and birds, and in the warm sunshine left it, as he hoped would be the case.

trees, flowers and birds, and in the warm sunshine left it, as he hoped would be the case, that no gloom might be on those who must go away without his visible presence.

C. H. SPEAR.

2210 Mount Vernon street, Philadelphia, Pa., Oct. 15th, 1887.

Capital Punishment Not a Deterrent of Crime.

A correspondent of the Harbinger of Light. Melbourne, quotes from a book entitled "Botany Bay," a striking illustration of the utter worthlessness of hanging as a deterrent punishment. It seems that in the early days of New South Wales the bodies of some bushrangers who had been executed were suspended in chains from the bough of a large tree on the Liverpool road, about half-a-mile from the residence of a German baron, to whese cottage they had paid an unwelcome visit. "This; however, (adds the author,) did not operate as an example or terror to the desperate criminals with whom we had to deal, for the next party, four in number, who went to rob the baron, cut down the dead bodies, and locking the baron and his household up in the same room with them, rifled the premises and took

The Mechanics' Fair,

their departure."

Now help held so successfully at the great building of the Massachusetts Charitable Mechanic Association, on Huntington Avenue. Boston, deserves the attendance of every reader of the Banner of Light who is within reasonable distance of the scene of action. See card on our fifth page.

PRACTICE OF MEDICINE IN MINNESOTA.-Under a law recently passed in the Minnesota Legislature-says The Chicago Express of Oct. 15th—the restrictions placed upon the practice of medicine in that State will be more severe than in any other part of the United States. All persons who wish to practice medicine must pass an examination before a board of nine persons, irrespective of whether they hold regular diplomas or not and only those who have taken three courses of medical lectures will be permitted to the examination.

A correspondent of the Medium and Daybreak (London) writes:

"Mr. Raper was at our house Sept. 31, and during the evening gave a clairvoyant description of a friend. who had been in America some years. We were much surprised at this, as we had only lately heard that he was doing well and in good health. On my remarking this to Mr. Raper, he said the next news we received would be bad. Sept. 18th, we had a letter from our friend's mother, stating her son died August 23d."

Mr. W. H. Terry, in the Harbinger of Light of Sept. 1st, corrects a misapprehension existing in regard to the change tately made in his business relations, and desires it to be known that he is still the editor, publisher and proprietor of that journal. It could not be in

Madame Blavatsky is in London-to stay, we hear. She has just issued the first number of a new magazine, bearing the startling title of Lucifer, in which she explains that the word has been misused for many years. and that its real meaning is "light-bringer." and is a poetic name for the "Morning Star."

The excellent lecture of Alfred R. Wallace delivered last June in San Francisco, and afterward printed in our columns, is given to the readers of the Harbinger of Light, in its issue of Sept. 1st, prefaced with Mr. J. J. Owen's remarks upon introducing the distinguished scientist to the audience.

I J. J. Morse's Sunday services under his engagement with the Golden Gate Religious and Philosophical Society of San Francisco, are held in Metropolitan Temple every Sunday. Morning for answering questions at 11 o'clock. Evening an inspirational lecture at 7:45 o'clock.

E. Gertrude Berry will hold séances Wednesday evening and Sunday afternoon until further notice.

J. W. FLETCHER develops Mediums, also gives Private Sittings for Medical and Business. 6 Beacon street, Boston.

JOURNAL OF THE AMERICAN AKADEME.-The number for this month is the opening one of a new rolume, and is enlarged by the addition of eight pages. The leading paper is one upon "Creation and Evolution," by Alexander Wilder, and is marked by the scholarly and highly instructive features that invariably characterize whatever emanates from his mind. A report of the" Conversation" that followed its reading before the Akadêmê, is appended. Newark, N. J., 565 Orango street.

A correspondent, writing from Amboy, N. Y., says: "Our cause is gaining ground slowly but surely in this vicinity. We have developed a fine trance medium in the past two months, and have another, not like anything I have ever seen. They are giving some convincing tests in a private way."

Attention is called to J. F. Snipes's account of musical and test scances" in New York. The next entertainment, with same and other talent, was to have been given, we are informed, at Adelphi Hall, 7th Avenue and 52d street, on Monday evening, Oct.

Mrs. F. Morris Clarke has returned from her summer vacation, and her numerous friends and patients will be pleased to know that she can be consulted daily at her residence, 152 West 49th street, New York City.

As noted under "October Magazines," this week, Bro. J. D. Shaw, from his Independent Pulpit. Waco, Tex., deals a straightforward blow to the 'God in the Constitution' zealots.

Read the call of the New Hampshire State Spiritualist Association, on our eighth page. Read the sard of Mrs. T. B. McMillen, fifth

page. Do you wish to be a Medium? J. W. PLETON-ER will tell you how, Enclose look of hair, six questions and \$2,00. 6 Bescon street/Boston.

ALL SORTS OF PARAGRAPHS.

Liver of the state of the state

HYAR'S DE COON FOR YER MONEY. IN YOUR STANZAS. Stanza Three.

Pickin' off de cotton, hoein' in de cane,
Drinkin' up de blackstrap comin' fru de lane,
Hyar's de nig for ye, honey!
Bendin' o'er de saw buck, plowin' wid de steers,
Hidin' on de donkey, holdin' by his ears,
Hyar's de coon for yer money.

Miss Emma Abbott, the actress, attended the Methedist church at Nashville, Tenn., on a recent Sunday and the pastor, the Rev. W. A. Chandler, took advantage of the occasion to preach a sermon against the theater. At the close of the discourse, Miss Abbott arose and in a short speech entered a general denial of the pastor's statement. There was applause at the close of her remarks, and the preacher had nothing to say. The people of Chattanooga, Tenn., were so much pleased with Miss Abbott's rebuff to this cierical gentleman, that when she came to that city she was presented by them with a miniature silver yacht, and a

A lost dog is advertised as "strayed or stolen." A lost young man on his way to Canada has both strayed and stolen.—New Orleans Picayune.

While Inspector Sanvedra was examining explosives at the custom house, Lima, Peru, on the 12th inst., a cartridge of dynamite was, by some carelessness, caused to explode. Twelve of the bystanders were torn to pieces, three others died soon after ward, and nineteen others were fatally injured. Among the killed were several high officials.

Miss Alice M. Longfellow, who was recently chosen a member of the Cambridge school committee, is a daughter of the great poet. She has recently been largely interested in educational matters in the University city, and has devoted a great deal of her time toward the establishment and carrying on of industrial and kindergarten schools. She is a graduate of a female college, and ranked very high in her class. As an example of her standing in educational matters it may be stated that she is one of the trustees of the Harvard Annex. The election of Miss Longfellow places two ladies on the school board.

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The settlement of national disputes by arbitration Instead of an appeal to arms, which, strictly speaking, is a resort to wholesale murder, is in a fair way of adoption. It is stated that twelve members of the English House of Commons are to visit the United States this month, with the intention of presenting a memorial asking that differences arising between America and England, which cannot be adjusted by diplomatic agency, shall be referred to arbitration.

AUTUMN DAYS.

In the Fall the mighty pumpkin swells around the county Fairs,
And the Caudidate compares it with the mighty head he wears; In the Fall the lecturing parson turns his back upon his flock, And the coal-man, blithe and earnest, "over-valuates" his stock.

Joseph Cook, the apostle of creedal non-progress, spoke in Park-Street Church Sunday evening, 16th inst., in opposition to liberal theology, and in defense of the bigoted action of the American Board. He also had a growl at Rev. Dr. Parker, of England. Dr. P. can stand it, however.

The annual convention of the Secularists and Freethinkers of Canada will be held in Toronto on Saturday and Sunday, Oct. 29th and 30th, in Science Hall, under the auspices of the Canadian Secular Union.

The star of the plumber is on the wane. Once, when a man proposed to build a new house, he consulted the plumber, but now he leaves such details to the architect and builder.

"Yacht yer doin' wid my dory?" queried a Marblehead German the other day. "Putting a centre-board in it, you see." "Ah, dat ish goot ! "

It has been discovered by the Grand Jury of the United States Court in Arizona that organized cattle thieves have been stealing cattle from the Indians on the San Carlos reservation during the past year. Several prominent citizens are implicated. Much of the Indian trouble is due to cattle stealing.—Boston January.

It is not so long ago that the telegraphic despatches and other advices were "building up" a great Indian scare in this same Arizona. Have some of these implicated "prominent citizens" of Caucasian origin been trying to play the "Artful Dodger" to the Indians' "Oliver Twist"?

Auvertising is to dusiness what vigorous health is to the body—one can drag along an existence without it, but existence is not life any more than the simple fact of having something to sell is business.—The Wood Worker Advertising is to business what vigorous health is to

an Abbott, editor of the Union, has been engaged to supply the Plymouth pul. pit until a successor to Mr. Beecher is chosen.

The Caroline and Samoan Islands, about which one hears so much now-a-days, anent the occupation of these groups by Spain and Germany respectively, lie in the South Pacific, east of Australia. They are "islands of the sea," dear to every Sunday school child's imagination, for they are two of the groups among which the missionary steamer, Morning Star, and before that the sailing-vessel of the same name, have been plying for thirty years.

The railroad fire-flend accomplished his deadly work at Kout, Ind., Oct. 12th-a freight train running into the rear of an express stopped at a water tank : result, an awful accident, cars telescoped, passengers crushed, ruins on fire, and a large number (how many will never be known) burned to death while imprisoned in

"How did you begin life?" the young man asked the great man. "I didn't begin it," truthfully replied the great man. "It was here when I got here."

The Albany marketman who is buying English sparrews in large numbers, says there is a brisk demand for them, and that they make a delicious ple.

Anent the advance in the price of coal, it is generally believed in Philadelphia that much more coal has been ordered by wholesale dealers than they can nos sibly get rid of, and that sooner or later there will be

Col. Benjamin S. Heath, editor of The Chicago Ex press, after a severe sickness extending over several months, passed into immortal life Wednesday, Oct 5th, 1887, at 10 P. M., from his residence, 709 Congress street, Chicago, at the age of sixty-six years. J. H. Randall will succeed him at the helm of this able re orm journal.

THE TONGUE.

THE TONGUE.

Ah, me! these terrible tongues of ours!
Are we half aware of their mighty powers?
Do we ever trouble our heads at all!
Where the jest may strike or the hint may fall?
The latest chirp of that "little bird,"
That spley story "you must have heard,"
We east them abroad in our gossip rash,
And somebody's glass of course goes smash,
What fames have been blasted and broken,
What postilent sinks been stirred,
By a word in lightness spoken,
By only an idle word!

In his address to the Knights of Labor Convention at Minneapolis, Mr. Powderly said the assembly should pass a resolution demanding that every avowed anarchist be obliged to withdraw from the order or be expelled. He said the United States Governmen should establish a department of labor, and he favored governmental supervision of the telegraph.

The car stove has done it again. The car stove is getting to be the live issue of American polities.—Boston Globs. We should say it was the dead issue instead of " the

We call especial attention to the advertisement of the BANNER OF LIGHT. It is the best known jour-nal of its kind in this country, and while devoted es-pecially to Spiritualism it yet has many other inter-esting teatures.— The Model Commonwealth, Port Angeles, W. T.

The Boston Evening Record calls matrimony a great game." This is a solemn fact, if the details of the divorce cases published in that paper are correct.

The sixteenth annual meeting of the Iowa Woman Buffrage Association was held in Des Moines, Oct.

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Movements of Mediums and Lecturers. (Notices for this Department must reach our office by

Monday's mail to insure insertion the same week.] Dr. H. F. Merrill would inform his correspondents Dr. H. F. Merrill would inform his correspondents that he will be able to accept no engagements save in the State of Maine during this lecture season. To the 21st inst. he will be at Rockland and Thomaston; from the 22d to the Sist at Auburn; will give public tests in Auburn the 23d and 30th; from Nov. 2d to 5th will be in Bangor; 6th, Glenburn; 7th to 14th, Bucksport and Orland. Address all letters to Bucksport. Me.

J. Frank Baxter will lecture in Easton, Conn., on Tuesday evening, Oct. 25th, and will probably give an "extra" in Bridgeport, Conn., Thursday evening, Oct. 27th.

Mr. and Mrs. Dr. Still will go from Troy, N. Y., to Otsego County-thence West. Would like engagements along the route for which letters can be addressed to J. W. Still, M. D., Morris, N. Y.

Mrs. Jennie K. D. Conant, of Scotland, will speak and give psychometric readings for the Fitchburg Spiritualist Society Sunday, Oct. 23d, afternoon and evening; she will also speak and give psychometric readings in Lynn, Nov. 20th, afternoon and evening. Would like to make engagements for the first two Sundays in November, also would like engagements in Maine for the month of December. Address 20 Bennet street, Boston, Mass.

Dr. Fred L. H. Willis will lecture for the First Society of Spiritualists in New York City the first two Sundays of November, and for the First Society of Philadelphia the Sundays of January 1888. Would like engagements for December in New York or Consection.

Walter Howell, we are informed, has decided to make his home in Buffalo, N. Y., for the present. He will accept calls to speak in any of the adjoining

Mr. and Mrs. G. W. Kates have recently been doing some good platform work for the cause—in the way of lectures and psychometric readings—at Evansville, Ind. They were dated to lecture at Muncle, Ind. Oct. 12th and 13th; Winchester, 14th to 16th; Richmond, 18th to 23d.

mono, 18th to 23d.

Mrs. Clara A. Field lectures at G. A. R. Hall, WashIngtos, D. C., on Sunday, Oct. 18th, morning and evening, and will speak at same place Oct. 23d. Mrs. Field
solicits correspondence for lectures anywhere in the
South for the coming winter. Address her at 103 F
street, N. E., during October. Permanent address
care of Banner of Light, Boston, Mass.

Mrs. E. Cutler of 'Philadelphia, Pa., lectures and gives tests and psychometric readings at the ball on Halsey street, corner of Market street, Newark, N. J. Mrs. A. P. Brown, of St. Johnsbury Centre, Vt., will lecture at Northfield Falls, Vt., Oct. 23d, afternoon

Miss M. T. Shelhamer lectured at Onset, Oct. 2d; in Boston, Oct. 9th; at Haverhill, Mass., Oct. 16th. Will be at Greenwich, Oct. 30th. Her address is in care of this emos. Dr. Lucy Barblooat lectures, gives tests and psycho-metric readings from the platform. Those who wish may address her at office 175 Tremont street, Boston.

Hon. Warren Chase has still open for engagements the last two Sundays of November, the second Sunday of December, all of January and first two in February. He goes West in March, and this may be the last chance to hear him in New England except at the Camp-Meetings, and perhaps not there—certainly not next year, as he will attend the western camps. Mrs. Mary A. Charter will hold a reception on the 30th anniversary of her mediumship, Oct. 25th, at Wells Memorial Hall. Boston. Mediums and their controls especially invited. She will remain at 1038 Washington street but two weeks longer, as she then leaves for the West. Would like to engage to give

platform tests. Prof. J. M. Allen spoke in St. Louis, Mo., Sept. 25th, Oct. 24 and Oct. 5th. May be addressed for the present at 1260 South Broadway, St. Louis, Mo.

The Saratoga Eagle of Oct. 15th records that Carrie E. S. Twing, a prominent inspirational speaker and test medium, was to lecture at the Court of Appeals Room, Town Hall, Sunday morning and evening, 16th, and adds: "It was through Mrs. Twing's inspiration that what purports to be the experience of Samuel Bowles in spirit life was written. As an improvisatrice of poetry Mrs. Twing is also rarely gifted."

October the 5th Mrs. Abbie N. Burnham officiated at the funeral of Mr. G. B. Sherman, in West Manadeld (Baptist church); she spoke in Princeton, Oct. 16th; will be in Portland, Oct 234-30th; Salem, Nov. 6th-13th; Bridgeport, Nov. 20th-27th; New York, Nov.

Reception of Dr. and Mrs. Henry Rogers.

The evening of the 5th of October was the time, and 529 Eddy street, San Francisco, the place of an occasion that will long be remembered by all who were participants in it. It was a reception given by Dr. and Mrs. Henry Rogers, the well-known art mediums, at their new residence. The opening exercises consisted of brief addresses by J. J. Owen, of the Golden Gate, Albert Morton, W. E. Coleman, Amos Adams I. O. Steele, Mrs. Wilson, Mrs. Mozart and Mrs. Mc-Kinley, to which Dr. and Mrs. R. responded with much good taste and feeling. During the evening vocal and instrumental music was furnished by Mme. Fries-Bishop; Joseph Maguire, Miss Etta Hammond, Dalsy May Cressy, and a young lady whose name is not

A Pleasant Occasion.

We noted briefly at the time the social of Mr. and Mrs. J. J. Morse in San Francisco, held on the evening of Oct. 1st. We learn that the exercises were eminently fitting the occasion, the seventeenth anniversary of their wedded life. Mr. and Mrs. M. were highly gratified and deeply touched by several valuable presentations with which they were "surprised," among the articles_being a handsome scarlet plush-covered album, arranged upon a novel stand, the back of which, consisting of two panels of glass, afforded a view of choice specimens of calla, ferns and flowers; an elegant hand painted slik birthday card in bronze plush frame; asilver-mounted walking-stick made from the wood of the United States warship **Ecarsarye*, etc.

Washington, D. C. To the Editor of the Banner of Light: Mrs. Clara . Field, of your city, spoke before the First National Spiritual Society on Sunday last, and to-day [16th inst.], and has been engaged for the remainder of the month.

mainder of the month.

Mrs. Field's excellencies as a speaker are an old story to the readers of the BANNEB, but the writer of this notice oa motrefrain from expressing individually, and on behal of the intelligent Spiritualists of Washington, profo and satisfaction in the ability shown by Mrs. Field's controls in discussing the subjects taken up in her discourses. Each lecture seems perfect in itself, and yet in advance of that which preceded it.

Mrs. Field is logical and calm in her exhibition of the truth as it is revealed to her, and yet at times in her earnestness becomes almost passionately eloquent, carrying her hearers with her in rapt attention from the beginning to the end of the lecture.

It is a matter of regret that she is obliged to go South for its milder climate in the winter; good openings should be made for her services as a speaker, for the cause of Spiritualism needs the constant work of such evangelists as she.

such evangelists as she. PASTORA. Norwich, Conn .- Mrs. H. S. Lake and husband, Prof. W. F. Peck, are doing valuable work in our Society this month; Mrs. Lake giving the evening lec-Society this month; Mrs. Lake giving the evening feo-ture under inspiration, and psychometric readings following the lecture, while Prof. Peck speaks in the afternoon, and renders much sid in the musical exer-cises. He treated as his subject for the 16th inst.; "Was Christianity the Cause of Civilization?" The guides of Mrs. Lake selected as the evening address; "The Vices of Civilization." Both speakers are well appreciated and are laying a solid foundation of facts and philosophy upon which to base our winter's work. Mrs. J. A. Chapman, Seo'y.

Haverhill and Bradford .- The interest in the Brittan Hall meetings was manifested by the presence of large audiences fast Bunday, afternoon and even of large audiences as a Sunay, attended and verling, to listen to inspirational addresses and spirit-messages given by Mrs. E. H. Kimball, of Lawrence, all of which were of much interest. About one hundred and twenty five spirit friends made known their presence—a large proportion of whom met with recognition.—Next Sunday Mr. Edgar W. Emerson, of Manchester, N. H., will occupy the platform.

Haverhill, Mass., Oct. 17th, 1887.

E. P. H.

Providence, R. I .- Mr. J. W. Pletcher's Subjects next Sunday are : "How I Became a Medium," and "Denton in Spirit-Life." Many were unable to gain admittance last Sunday. A report of the evening (Me-morial) service will appear next week.

Horsford's Acid Phosphate in Nervous. Mental or Physical Exhaustion.
Dr. N. S. Read, Chandlersville, Ill., says: "It is of the highest value in mental and nervous exhaustion, attended by such functional disturbances as sick headache, dyspepsia, diminished vitality, etc."

The Cincinnati Waif Movement

Is a worthy one, and should become an established fact. What on earth is more commendable than to rescue from destruction, mentally and morally, the little neglected waifs of a great city? This Mrs. Hattle 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. Mackenzie that she has also received \$25 in addition to the above, which sum was sent to her personally by other

The BARNER OF LIGHT has entered upon its sixty second volume. Hearty good wishes, The Public Free Circles at the BANNER office The Public Free Circles at the Banner office are to be reopened for answering questions and giving information, as well as for enabling spirits who desire to reach their earthly friends to do so. These circles are coöval with the first publication of the Banner. During all these years how many voices from the beyond have been heard; how many a mourner has been cheered by the "sound of a voice that is still," still then no longer! I mix all fraud and delustill then no longer! Is it all fraud and delu-sion? Does any one seriously think so? Is there any one so wickedly abandoned as to go on for all these long years triling with and im-posing on the tenderest and most sacred feelligs, sore and harrowed up by bereavement? Does any one seriously contemplate the possibility of anything so base? Surely not.—Light, London, Oct. 1st.

The Children's Lyceum which meets at Metropolitan Temple is well attended, and gives promise of good results. What is most needed is devoted, unselfish workers, who will gather in the little ones and teach them the grand truths of our beautiful philosophy.—The Carrier Dove, San Francisco.

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

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

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

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

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 Ray Oressy, and a young lady wasse lader is legiven.

Nearly one hundred were present. Elaborate refreshments were served during the evening, which were superintended by a caterer of the first class. Everything was laviting in this department, and was partaken of with a relish by all the guests. The utmost good feeling prevailed, and, taken all in all, the reception was a social triumph unequalled by any effort of the kind in the spiritualistic society of that effect of the kind in the spiritualistic society of that effect. subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in the work.

COLBY & RICH, Publishers.

RATES OF ADVERTISING.

Each line in Agaie 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, Minion, each insertion.

Business Cards thirty cents per line for the gaph insertion.

each insertion.

Notices in the editorial columns, large type, leaded mutter, fifty cents per line.

Payments in all cases in advance.

Agr Advertisements to be renewed at continued rates must be left at our office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

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. accepted.

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

The BANNEB 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. We request parons to notify us premptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Dr. Jas. V. Mansfield, at 28 Dartmouth street, Boston, answers sealed letters. Terms \$3, and 100. postage. Dr. R. W. Flint, 133 West 86th street, New York City, answers sealed letters. Terms, \$2,00.

Dr. F. L. H. Willis may be addressed until further notice at 123 Amity street, Brooklyn, N. Y. O1

Andrew Jackson Davis, Physician to body and mind, may be consulted by letter or in person at his office, 63 Warren Avenue, Boston, Mass., every Tuesday, Thursday and Saturday, from 9 to 12 A.M. Consultation, \$2. Every subsequent interview, \$1.

To Foreign Subscribers the subscription price of the Banner of Light is \$3,50 per year, or \$1,75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

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

ADVERTISEMENTS.

MISS J. M. GRANT, Trance, Business and Test Medium, Hours from 10 A.M. to 5 P.M. 261 Shawmut Avenue, Boston. MRS. H. C. WAITE. Medical Examinations a specialty. 800 Washington street, Boston.

COCINISM, The Science of Practical Will-Ability

and Psychological Hygiene.

and Psychological Hygiene.

Till is wonderful science teaches man how to obtain control over the greater part of his nervous system, and to such an extent that, by the exercise of his will, he can direct currents of vital force through any part of the body. When the exercise of this power is once learned, the brain and the whole nervous system can be cleaned, more or less, according to the amount of force exerted by the will. If pain is experienced in any part of the body, when not the effects of physiological changes, it can be removed simply by removing the cause thereof; and even where such changes have taken place, if powerful currents of vital force can be forced through the parts affected, much forcign matter can be removed, thus giving Nature a chance to repair damages, especially in affections of the Liver. Falling Sight and Alemory have been restored in many cases, whilst chest diseases are always amenable to this power.

There is another Phase of the Science: The Psychology of Mediumship.

There is another Phase of the Kelence:

The Psychology of Mediumship.

This branch deals directly with the development of Sensitives. Hundreds of persons have been developed as seers who never dreamed that they were mediumshic; whilst, when making experiments, many persons where invited to sit, without knowing anything about what they were slitting for, yet the results were the same; proving, beyond doubt, that to become a medium, all that is required is the proper organism and a fair stock of common honesety.

Bensitives developed by this process never lose their consciousness whilst traveling through the Realm of Spirit; therefore, all descriptions of places seen and information given, whilst journeying through space, are indelibly impressed upon the memory, and to such an extent that, where there is sumciont Ability, maps of the country and plans of buildings are readily obtained, whilst the identity of spirits seen and spoken to are placed beyond all doubt.

In the event of the world saying that I claim too much for the Psychology of Mediumship, I would refer to an account of a portion of my work in Bouth Africa written by the Hpiritualists of Cape Town, together with the address that I received on the eve of my departure for South America, both of which were printed in the Medium and Daybreak, April 24th, 1885.

I feel impressed to give these facts to the world at large, with the view of demonstrating them, wherever I am called upon to do so. Business matters will detain me here in It liesario until next June, after which time, if the people of the United States think sufficient of my Science to invite to me, to their shores, I can readily prove all that is herein tated. If socioties or communi less wish to write to me, my acdress is C. M. COGIN, F. O. C. A.,

My acdress is C. M. COGIN, F. O. C. A.,

Bouth America,

MECHANICS' FAIR

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O22

AN OPEN LETTER

PROFESSOR GEORGE S. FULLERTON,

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

BY C. 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 unenviable position, the latter herein sets the matter right, and in doing so, clearly shows that the Professor had no foundation in truth for what he said. In this connection it may be remarked that Prof. Fullerto 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 the date of his séances with Dr. Henry Blade.

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OTHER TALES AND SKETCHES.

BY A BAND OF SPIRIT INTELLIGENCES

THROUGH THE MEDIUMSHIP OF MISS M. T. SHELHAMER.

And Love shall wips all tears from their eyes; and the faces of the sad shall grow radiant in the light of Eternal Dawn; the weary-hearted shall find rest; and the heavily-laden shall drop their burdens; for the Land of the lilest over-floweth with boundless mercies for all who enter therein.

This new volume consists of two parts: the first, containing a series of articles by Spirit "Benefice," enti-tled "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 narraapirit, entitled "Outside the Gates," in which the harra-tor 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 stories of individual lives and experiences as well as descriptions 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 soul 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, lau-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 soveral 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 sixteen 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 Sholhamer, need not be told of what a treat they have in store in the perusal of this production,

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Message Department.

Public Free-Circle Meetings

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, 9 Bosworth street (formerly Montgomery Place), on TURSDAY and THURSDAY AYTERISCON OF each week.

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

On Thursday afternoon, John William Fletcher, under the inducate of his guides, will afford an avenue through which individual spirit-invessages will be given. The Hall (which is used only for these skances) will be open at 20 clock, and services commence at 30 clock precisely, at which time the deors will be closed, allowing no egress until the conclusion of the scance, except in case of aboute necessity. The public is cordially facilist.

Bet 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 BANNER OF LIGHT office by mail, or hand them to the BANNER 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.

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

more.

All express as much of these who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

All a Saturation were superior or 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 piesaure to place upon the altar of Spirituality their floral offerings.

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

QUESTIONS ANSWERED, THROUGH THE MEDICMSHIP OF Miss M. T. Shelhamer.

Report of Public Scance held Sept. 27th, 1887. Spirit Invocation.

Spirit Invocation.

Oh! thou most lioly Spirit, we pray that a baptism of thy light and glory may fall upon every heart that searcheth after truth; we pray that the grandeur of thy wisdom may enter into, each life that desires a knowledge of eternal things, and that every lip may be inspired and every soul awakened to an understanding of thee and thy laws. We would gather up from thy ministering angels lessons of wisdom and instruction; we would receive the pearls of great price which they have to bestow upon us, meekly accepting whatever lesson they have to bring, knowing that every word spoken, every thought which they would stir within our hearts, is meantfor some good and lasting result. We would, at this hour, come into close spiritual communion with the high and pure of angelic life. We aspire for grand revealments from on high, thatour souls may be upilited and receive pearls of great price which naught of earth can bestow.

Questions and Answers.

CONTROLLING SPIRIT.-We will now attend to your questions, Mr. Chairman.
Quest.—[By G. A. N.] To what extent should we sacrifice our personal rights when we feel that such sacrifice is suffering an injustice? Is there a place where sacrifice ceases to be a virtue?

Ans.-This is a question which each intelligent person who has come to use his thinking faculties and to reason upon the subjects concerning his own life, might perhaps most prop-erly answer for himself. To our mind, self-sacrifice for another individual or a set of indisacrifice for another individual or a set of indi-viduals may arrive at that point where it ceases to be a virtue; but to sacrifice self for a great principle, for the advancement of a grand truth, or for the purpose of forwarding some noble reformatory measure, can never cease to be a high and ennobling virtue. We have come in contact with individuals possessing a spirit of self-abnegation, who have passed much of their lives in sacrificing their

possessing a spirit of self-abnegation, who have passed much of their lives in sacrificing their own personal comfort, pleasure and convenience, not only for the comfort but for the passing whim of some one near and dear to them. These self-sacrificing persons have not known what it is to live a life of ease and pleasure, for they have been constantly devising ways and means through which they might add to the comfort of their dear ones, irrespective to the comfort of their dear ones, irrespective of themselves and their personal advantages. But we have seen instances where this spirit of self-sacrifice has not been appreciated, and where the spirit of self-shness has been fostered where the spirit of selfshness has been fostered in the hearts of those who accepted the sacrifice without appreciation; and we have also seen that this constant self abnegation has proven an injury to the ones for whom it was exercised, rather than an adrantage. We question whether a personal sacrifice should be accepted as a matter of course, or looked upon as a right which the one who receives it is bound to expect. We believe that this spirit of self-sacrifice might be exercised in higher, broader ways, for the benefit of the many, rather than of the one, or even the few; while the individual who thus sacrifices his own personal sacrifices his own personal sacrifices and the planet Earth, although in relation to it in the realms of space, and then they will not repeat the statement of light merging into extreme darkness, or of encountering severes storms, hurricanes and the like.

Q.—Do little children, grieve long after passing to spirit life for their earthly parents?

A.—Little children, passing out from the physical life and its conditions, unless they were unusually strongly attached, in a magnitude of the passing to the spiritual world, which has no direct contact with the planet Earth, although in relation to it in the realms of space, and then they will not repeat the statement of light merging into extreme darkness, or of encountering severes storms, hurricanes and the like.

Q.—Do little children, passing out from the physical life are not long leid in contact with the planet Earth, although in relation to it in the realms of space, and then they will not repeat the statement of light merging into extreme darkness, or of encountering severes storms, hurricanes and the like.

Q.—Do little children, prieve long after passing to spirit. If they will not repeat the statement of light merging into extreme darkness, or of encountering severes storms, hurricanes and the like.

Q.—Do little children, prieve long after passing to spirit life for their earthy parents? the individual who thus sacrifices his own personal pleasure and advancement for the sake of others, must, in justification of himself, in time, see that it is not for the advancement and happiness of those individuals, that his methods are only proving an injury to their souls' welfare; and he will, in that hour, look rather to himself than to those who are not ap-

preciative.

But we would not advise an individual to become selfish, and care for himself alone be-cause his efforts have not been appreciated. While he may in justice to himself pay a certain amount of attention to his own wants and personal comfort, he may still exercise the spirit of self-sacrifice for the glory of God and

spirit of self-sacrifice for the glory of God and the benefit of his fellow-men.

Q.—[By a new investigator.] Are there any banks for money in the spirit-world?

A.—We should judge that this questioner has had but little experience in Spiritualism, or in the communion with returning spirits, but is of an inquiring turn of mind, and wishes to grasp strongly and keenly some idea of life and its relations in the world beyond. So far as the maintenance of banks in the spiritual world is concerned, those institutions of that country concerned, those institutions of that country are very different from the moneyed banks of this planet earth. Here, one lays up in the in-stitutions of saving, sums of material money, from which one expects to gain a pretty fair re turn, or perhaps an increased amount that will add to one's material welfare. We have banks in the spirit world, but not altogether like unto these, and one need not wait until he reaches the other life before he begins to make his investments in those banks, or perhaps even to reap a return from such investment. The man or woman who lives a life somewhat of self-sacrifice, and is constantly trying to do good by assisting others, continually exercises mind or spirit in large and helpful ways, and this exercise of the spirit generates what we of the other life call a magnetic aura, which, passing out from the system day after day, not only reaches from the system day after day, not only reaches the neighbor on earth with a blessing, but a portion of it is also taken up into the spiritual atmosphere, and invested in its institutions. The questioner may say: "This is a strange kind of coin, and we cannot see how it can add materially to the prosperity of any one." But this is precisely the kind of coin that passes current in the spiritual world, and the soul who has a large amount of magnetic sura among. has a large amount of magnetic aura, emana-tions of spirituality, may be able to pass into the society of the purest, most cultured and influential of the spiritual world, and be recognized as a wealthy personage; not wealthy in material things, for such are not needed on high, but in spiritual things, which are abiding.

When a spirit passes to the higher life, and comes into a condition, through which it is not a condition.

comes into a condition through which it may gaze around and take note of surroundings, it may discover that it has in its own possession not only an invested amount of spiritual wealth, but lands and habitations, and that these are some of the riches laid up for it in heaven; they are the treasures of the soul, built up, planned out, deskned, and brought into a state of production through the exercise of its own mind, not only in benevolent deeds and thoughts, but in the active outworking of the spirit through

grand avenues on this earthly side.
Q.—[By the same.] Are laborers in the spiritworld paid for work? world paid for work?

A.—Most assuredly. No spirit, in whatever department of labor he may be employed, is left without recompense for his work. But the spirit is not repaid for his labor in the same A.—Most assuredly. No spirit, in whatever department of labor he may be employed, is left without recompense for his work. But the spirit is not repaid for his labor in the same kind of coin or in the same way as is the laborer of earth. The earth affords a condition of existence to humanity necessary for its present annihilation, and gaining all the discipline that is persence, and gaining all the discipline that is possible from a contact with the material

things of life, the spirit may pass onward to a higher rlane of existence. When man steps into that higher condition of life he is not required to delve in the same lines of occupation, nor to outwork his energies in precisely the same way as on the earth. There is occupa-tion that is most congenial to every spirit; and in return for labor are provided for the spirit the necessities and comforts of a happy life, in many rich and joyful possessions, and with which it may do as its will suvgests.

Q.—(By the same.) Do people there have homes, and do they labor with materials? homes, and do they inbor with materials?

A.—As we have just said, the people of the spiritual world are provided with homes and habitations. A home is something more than a mere dwelling place, such as you of earth understand; for while you may possess in your particular to the state of the same and the state of the same and the same all and t own right a substantial structure, gleaming with beauty engraven by the hand of art, yet if all is cold and selfish and unfriendly within. it will not prove a home to those who occupy it. In the spiritual world there are many habitations which really prove to be homes, because love, sympathy and harmony of feeling reign within. These habitations appear as substantial to the spirit as do the dwellings on earth that are reared of material substance. In the that are reared of material substance. In the spiritual world they are erected by hands and brains, but thought finds the material for building these homes. If this thought is refined and beautiful, then will the material of which your spirit-home is built be of a like beautiful quality, and your home, when completed, will be substantial and artistic. But if your thoughts are vile and full of error, if you are unlovely in character and selfish by nature, the emanacharacter and selfish by nature, the emana-tions of your life will be dark and unwholesome, crude and coarse, dense in character— and the home built of such material will show

and the home built of such material will show a like repulsive appearance.

Q.—[By the same.] Do they have storms, daylight and darkness in the spirit-world?

A.—In the spiritual world, that is altogether independent of and apart from this physical planet, moving in its own orbit, yet holding a close relationship to the outward planet; Earth, there are no storms and conditions of darkness, as you have on the earth. The planet Earth has been and is passing through a period of unfoldment and growth; and, incidental to this unfoldment, storms, conditions of darkness and fluctuating light are a necessity. By-and-bye, this planet, when it has gained the height of its unfoldment, will not experience such storms, such tornadoes and blasts as attimes sweep across its surface; nor will the conditions of light and darkness be as extreme as they are at the present time. The spiritual world long since arrived at a period of maturity and grandeur that placed it above the conditions of storm and darkness; there are gentle ty and grandeur that placed it above the con-ditions of storm and darkness; there are gentle transitions, from and theretaes, there are general transitions, from the most pronounced stage of light to a quiet, peaceful twilight, tinged with a rosente hue, and yet which seems to throw a veil over the atmosphere, conducive to a period of gentle recuperation. Some one will say: "Spirits come to us who declare that their hore research through an experience of they have passed through an experience of planetary life in their spirit-homes which convinces them that the spirit-world has its storms and hurricanes, its sphere of physical disturb-ance, such as we have here on earth; they tell us of light and darkness, day and night; how may we reconcile these statements with those which you have just made?" It is possible to have many conflicting statements from so many different spirits, owing to each spirit stating just exactly what it has known, seen and experienced in the conditions of spiritual life; but it has often been said that there are life; but it has often been said that there are many spirits, of the earth earthy, living in the spirit-world for many long years, who as yet have not entered the higher spiritual world for various reasons; having various existing conditions connected with their personal life, they are still held, to an extent, in contact with this physical planet, although they may have risen in a degree chose it and its may have risen in a degree above it and its limitations; they may find separate homes and limitations; they may find separate homes and surroundings from those which you encounter in walking the streets, yet they are still in contact with the physical life and under its planetary conditions. Therefore if they speak to you of encountering some terrible storm in the atmosphere, you may be sure it is some such storm as has recently swept over the earth. When these spirits have become purified through discipline and experience, they pass to the spiritual world, which has no direct contact with the planet Earth, although in relation to it in the realms of space, and then they will not repeat the statement of light merging into extreme darkness, or of encoun-

were unusually strongly attached, in a mag-netic sense, to the parents they left, or to some member of the family; but if sc, the child will be held in contact with the home-life, and partake to an intense degree the grief and bitterness which fills the hearts of those it has left. But if the parents and friends are resigned to their loss, and feel that what has brought to them so much sorrow is really a gain to the litthem so much sorrow is really a gain to the little one in the world of sun-hine and peace, it will assist it in breaking the links that bound it to earth life. The spirit-child is taken in charge when it passes from earth by some kind and ministering spirit who will care for it, and bestow all the love and kindness possible from one soul to another. Placed amid beautiful surroundings, the little one cannot long mourn, but will rejoice in its new life. There may possible to times when a breath of sorrow, a wave sibly be times when a breath of sorrow, a wave of grief passes out from the earthly home and reaches the child, who, being sensitive and susceptible to whatever conditions surround it, may feel the wave of grief, and be affected by it, but even that will soon pass away.

Q.-[By the same.] Does a mother's grief, and er wishing a child back, cause pain to the

A.—Very much. A child is usually very sensitive, and susceptible to all external influences and conditions. A little one, taken from the physical body, may still remain, for a time, in contact with earthly life; even though there is contact with earthly life; even though there is an attendant spirit waiting, in all love and tenderness, to care for it, there may be a stronger attraction holding the child down to earthly conditions, the love of parents and friends, and other attractions. The sorrow of a mother or a father will affect the child and hold it down to earth-life, despite the efforts it makes to rise above it and soar to the glory and the joy of the spirit-world; therefore, parents, however much you miss your little ones from your home-life; however sad you may feel because home-life; however sad you may feel because of the loss you have sustained, yet it is your duty to seek to overcome that sorrow, to sup-press your wild longing and bitter despair, for by encouraging these rebellious repinings you are inflicting pain and sadness, even bringing darkness and unhappiness to the life of the little one whom you would cherish fondly.

Q.—Do children have animal pets in the other

world?

A.—Children who love animals and make pets of them are provided with such, if they desire them, in the spirit-world. It is now almost an established belief among Spiritualists, and indeed among many who do not call themselves Spiritualists, that there is animal life even beyond this physical plane. You can read of the birds of Paradise." If birds exist in the worlds beyond, why not forms of animal life? This, we assure you, is a fact, and it is no uncommon sight for one passing through the various avenues of the spirit-life to behold some child caring for some pet animal it loved on earth, but which has died, so far as material life is concerned. It is no uncommon sight for us to see children, and men and women, surus to see children, and men and women, sur-rounded by their pet birds, filling the air with music. In the higher conditions of the spirit-world there are not altogether the same forms of animals which have been known on earth, because the conditions for the existence of such are not found there; yet all life, however expressed or manifested in the past, must exist somewhere.

dorse party faction of any kind in human life, for we believe that it is contrary to the spirit of progress. Some one may ask, "How is it possible for mankind to advance in liberal thoughts unless we have a discussion of opinions, and unless we have human beings organizing into factions and parties?" We do not object to the discussion of opinions, for we believe by the ventilation of ideas new thoughts are generated. We do not object to individuals of one mind upon one subject coming together with the desire of convincing the world, provided their opinions are worthy the acceptance of the world. But this has nothing to do with the formation of "party factions." Such formation, merely for the sake of establishing a cherished point, and carrying out opinions, independent of the good or the evil they may do, is very much to be deplored.

Those who enter into such party factions, in the political, social, or other departments of

Those who enter into such party factions, in the political, social, or other departments of life, are not only materially retarding the progress of their own souls, but also assisting in hindering the progress of their kind. As this planet has yet to contend with storms, and suffer from the war of the elements, and from planetary disturbances, so must humanity contend with more and the most of the storms and the storms are storms are storms. tend with many an internal storm and tempest, and be beaten down at times, perhaps beneath and be beaten down at times, perhaps beneath the fearful convulsions which prevail around it. During the progress of the race we may have to grapple with many such conditions, and meet with the party factions, and gaze upon all that is brought forward in seeming retardment of progress. But as mankind reaches higher toward a state of perfection, the factions will understand that only in harmonious action is to be found the perfect fruit of advancement. As concord and peace abound in the heart, men may come together, even though they differ in opinion, and quietly and mildly discuss each point at issue, and come to a clear understandpoint at issue, and come to a clear understand ing, without reference to faction or party. In that day you will find that humanity has indeed arisen to a high and beautiful stage of unfoldment.

Blossom,[*] for other Spirits.

I don't know, Mr. Chairman, as you remem ber me; but I used to come here occasionally and speak through this medium, because I wished to learn how to control and become a messenger spirit. And perhaps you will re-member that sometimes I did give various mes-sages under the name of Blossom.

sages under the name of Blossom.

I have not been here for a long time, because I did succeed, as I told you I wished to.

Perhaps you have heard of my finding a medium for my own special use, and for a good while I have been trying to give, through that lady, messages from the spirit-world to those people who came to her for comfort and light converging their spirit friends. But now she concerning their spirit-friends. But now she is in trouble, and does not readily receive the impressions which her spirit-friends bring to impressions which her spirit-friends bring to her. She has asked, mentally, quite a number of times of late, why it is that she cannot get something from the other side, and Mr. Pierpont told me I might come to-day and say a few words for her through this lady; so if you print what I say my own medy will see it, and I know she will be glad and pleased.

Say that Blossen has come to give her the

Say that Blossom has come to give her the words which she would not receive herself, bewords which she would not receive herself, because she feared they might be the action of her own mind. Several times other members of her band beside myself have impressed her not to undertake to make that change which was urged upon her the first of the year, but to wait, because if she does make the change it will only involve her in greater trouble. If she waits patiently, toward the spring she will learn the meaning of just what they have said to her; all the difficulties will be smoothed away and she will be able to undertake new work which she is so auxious to do for the spirit-world. I know this is not very clear, but she will understand it, for she is in great menspirit-world. I know this is not very clear, but she will understand it, for she is in great mental disturbance at the present time. A pretended friend wishes her to undertake a change at the New Year, which her spirit-guides do not wish to have done. I send her the love of her mother and sister, who are in the spirit-world; they wish me to say that they are watching closely over her life; they are very thankful that she did do the work for the spirits, and promise to sustain her in that work. She does not know anything of me except that I does not know anything of me except that I call myself "Blossom," and I have come to her a great many times to speak messages as I re-

ceived them for others who were in need.

Now, I wish to say that as I came here, I saw an old gentleman who in earth-life was considerably bowed down and infirm, and had very white hair hanging over his neck. This gentleman said to me that he had been very anxious to reach his friends on earth a great many times. Some of them were Spiritualists, and read your paper, and wondered why they did not get something from the other side. He get something from the other side. He asked me if I would please give a few words for him, hoping they would be seen by those to whom he wishes to come. This spirit was a little troubled in his mind for a year or two because the other than the state of the state o fore he went to the other life; something connected with financial affairs disturbed him—I don't think things were clear and right. He wishes to say that he overlooks it all now; he is so pleased with the spiritual world that it more than compensates for all that he has passed through on this side. He also wishes to send thanks to other friends for what they have done for him and to say he remembers each send thanks to other irrends for what they have done for him, and to say he remembers each one of them with his blessing. This spirit did not tell me where he came from; he said his words would be accepted by those he wishes to reach. He gives the name of Henry Stillings.

f°Ere she closed, '' Blossom'' gave private messages to parties in the audience, who, after the circle, expressed their satisfaction and pleasure at what they thus received,]

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

Report of Public Seance held Sept. 20th, 1887. Alian Kardec.

Mr. Chairman, I do not know that I can well express in English what I have to say, but I will endeavor to do the best I can to communicate my ideas so they may be understood. I was for many years of my life deeply interested in a subject which I perceive at the present time people are beginning to think very much about much about.

much about.
One of the questions which intelligent minds often discuss is that of reincarnation, or, as you choose to call it at the present time, re-embodiment, which is the same thing. It is the subject of all others which most excited my mind formany years. Some people say there is nothing in it; that they should lose their is nothing in it; that they should lose their individuality if there was any truth in refuncarnation. I think that everybody loses their individuality: The child loses its individuality in the man, and the man eventually loses his in the angel, and the angel by-and-bye loses his in the archangel. Are we forever to say: "I am but a child, because I was once a child"; or "I shall claws he a man because I was or, "I shall always be a man, because I am a man now"? There are many steps in child-hood, manhood and angelhood—each one coming into the line of experience, all valuable and

necessary.

The solentists say there is a law of evolution.
But you cannot have evolution unless there is something behind matter to evolve. And I say, from experience only, that while there is an evolution of matter, so there is right along with it an evolution of spirit. The results in the physical condition to day are simply produced by the action of spirit upon matter, and necessary. the physical condition to day are simply produced by the action of spirit upon matter, and thatre mean the spirit upon matter, and that the processes of what you call spiritual evolution. But if such is the case we lose our individuality, you say. Yes, I reply, but we find it in what is called the quality of the spirit. You have a quality of cloth, you have a quality of mind, you must also have a quality of spirit. A child brought up on a low plane of mind is possessed of a very crude spirit when grown to adult life. But the individual who can see some good in all, possesses a more refined intellect, a more comprehensive idea of things.

is all wise, always kind and most juest wise, if there is no chance to return, no opportunity to gain a higher standard of intellect by and through the law of reincarnation, then the poliustics in heaven or earth. Therethere is no justice in heaven or earth. Therefore I come to state what I know in this respect—namely, that reëmbodiment, as taught in the past, and as we are endeavoring to teach it in the present, is absolutely true. Good-day.

J. R. Pomphrey.

I should like to send a message to my family, because it is very seldom that I am able to get a word directly to them, and they get so hun-gry for a word from me. It is n't their fault, however, that I don't come, nor do I know that it is mine, but there seem to be few doors

that it is mine, but there seem to be few doors swinging between the two worlds, and many are always crowding in to cross the threshold, and so I wait for somebody else, and my message is left unspoken; and if it was not a matter of importance I should hardly think of intruding here now.

I wish to send my love to my wife, who has been a faithful mother and friend to the children ever since I oame away. I was so ill and suffered so much, that at last it seemed as if I was outside of myself, and it was impossible for me to speak or even give them a single word of comfort. I leaned upon what I believed, and I know that they leaned upon the same facts, for now I can come; and I feel pleased to know that the children have been all so faithful to her, the two boys and two gils of mine. know that the children have been all so faithful to her, the two boys and two girls of mine. They love their mother deeply and well. The boys are doing as well as I can expect. I am interested in all the affairs which they have taken hold of, and both my sons will be prospered, because they are honest and straightforward in all they have to do. But what I wish to speak about more particularly is in regard to my daughter Emma, whom I am unable to impress. I find she is suffering a great deal, which is caused more by the climate and surroundings where she is than by anything else. As she always listened to me when I was here, so now I would like to have her thing else. As she always listened to me when I was here, so now I would like to have her come where she can get the breeze from the sea, and be relieved from the care that naturally grows out of the surroundings in which she is. Her lungs will be stronger, her nerves will be better, she will feel every way more like herself. I have partially made an opening of that kind, and when the invitation is renewed—which will be before very long—I sincerely hope that she will accept it, not alone as a matter of pleasure, but as a matter of health and necessity. necessity.

There are many other things I might speak of, but it will be unjust to those present for me to hold control longer; so then let me extend to them all my best love and thought. Tell them that their father is with them. J. R. Pomphrey, of Cincinnati, Ohio.

Clifford Thomas.

My friends in Pawtucket and Providence, R. I., have begun to wonder how it is with me, and I wish to tell them that I am all right in and I wish to tell them that I am all right in mind and in spirit, and that I suppose my body is taking care of itself. That does not give me much concern. I am very grateful to friends for the kind services they endeavored to render me, and for the tribute they extended to my memory. I tell you it is pretty hard when you know your friends and family are wishing for a word from you, many times with tears streaming down their faces because they feel so said that you are gone, and to be standing right by their side, and not to be able to make them know a single thing about it.

I think sometime when Spiritualism gets to be the only thing there is, in the way of relig-

tunnk sometime when Spiritualism gets to be the only thing there is, in the way of religion—as it will be by and-bye—that there will be a little place in every home and one hour in every day that will be devoted to those called "dead," just the same as you devote the other every day that will be devoted to those called "dead," just the same as you devote the other twenty-three to those who are living; then there will be an interchange of thought and affection which will be healthful to both parties. I don't come to make a speech, for I should make a failure, I am sure, but I have just come to say to my friends in the Association, and to my friends outside, that I am alive, and expect to make a same of them health and in the male. meet some of them before long in the world where wealth do n't count for very much, but where the character of a man constitutes true riches. Clifford Thomas, of Pawtucket, R. I.

Rev. J. M. Brewster.

Is this a place of spiritual convocation? And is it on the earth? [It is.] I thought I would have to go further than the earth to find it. I, sir, have been a preacher in the Baptist church, and I was led to believe that you were all children of darkness. I expected, as much as ever I expected anything, that when I closed my eyes in death, the angels of the Lord would come to guide me home. I have been expecting that for the last five years. I have been looking that for the last live years. I have been looking around for my Saviour; but either he isn't looking around for me, or else I have looked in the wrong place. I could not find him anywhere. But I saw a man who told me that I was standing in my own light, and he read me a verse, the purport of which is: You must become as a little child before you can enter the kingdom. I thought about that, and I wondered how I could become a child, except to turn my averse.

I thought about that, and I wondered how I could become a child, except to turn my eyes back over the book of life and see whether I had learned its lessons aright, or no.

If there was ever one man in this world that I had a perfect horror of, it was Theodore Parker. All my Christian charity and forgiveness went out of the window whenever I tried to think of the mischief he had done to our evangelical religion. And what do you think I while that was in my mind, I had to go to him to learn how to become a child. He said that he was connected with a place where it would do me a great deal of good to go and added. do me a great deal of good to go, and added,
"Call it an experience meeting — you know
what that is in your religion—and tell how you
feel, and then you'll feel better." There were a great many people around here that I spoke the door was open, and I came in. and I'd

Ike to send this word to those who belong to me:
That it is no use waiting for heaven after death;
it is no use waiting for a Saviour in the spiritworld. Go to work and live in peace with man,
and in harmony with God; blend harmony and
peace together, and from that union a Saviour.
will be born. I have learned that lesson in five

You can put me down as the Rev.—that is, only so far as earthly matters are concerned— Rev. J. M. Brewster, of Providence, R. L

Mary Bell.

My name is Mary Bell, and I should very much like it if I could send a word to my friends who live in Painesville, Ohio. They riends who live in Palnesville, Ohio. They have looked in the paper a great many times to see if they could find a word from me, and I know they will be very much pleased to ascertain that, at last, I have been able to come. I did not pass away in Painesville, but in Mantua; still my friends are there, and I call that my home. Had I lived longer on the earth I should have been able to do far more with the power which had just begun to affect me before I came away. It was a very pleasant thing and

came away: It was a very pleasant thing and I enjoyed the work very much indeed. \(\frac{1}{2}\) \(\frac{1}{2} and I tried to help those, who came to me.

Many a time I have seen a mother, sorrowing over the death of some loved one come into my room, full of doubts, and skepticism of by & Rich. Price 60 cents.

I hear some spirits as well as mortals say it is injurious to teach reëmbodiment, because those who do so are holding out the idea that people to rectify it to-morrow. What folly!

Whenever you hear any spirit condemning another, you may be sure that that spirit is in a low state of development, whether embodied or decarnated. The first lesson taught in the spirit-world is this—that there is good in everything, that progress is ever onward, and that all in their own good time will arrive at the goal assigned them by Infinite Wisdom.

In conclusion, I wish to say that it is not enough to prove the phenomena of Modern Spiritualism; it is not enough to get a communication from your decarnated friends, unless the facts thus imbibed lead to the study of the destiny of the human soul. If you can see in the unfortunate child the misfortune of today to be replaced by the greater good of the morrow, then you can feel that the Great Spirit is all-wise, always kind and most just. Otherwise, if there is no chance to return, no opportunity to gain a higher standard of intellect by

J. G. Barrows.

It has only been a short time, as months go, since I came away. I have tried to come back to my family—my wife and my children—and while they realized my presence somewhat, they had a great many doubts and felt very unhappy in regard to me. I lived in Grand Rapids, Mich. I was a photographer there for some time—that was my earth work. I only apeak of it to mark my identity more fully.

I wish to say to my wife, whom I have always loved and trusted, and who is a good, kind-hearted woman, trying always to be faithful to her duties, that I regret, more than words of mine can ever tell, the shadow that fell across our home a few months before I came away. It was all a mistake, all a misunderstanding, and had I the power now I would wipe even the memory of it from her mind forever.

Mamie sends her love, and bids her trust the powers that are around about her, for they are strong, faithful and good. They helped me much when this world seemed dark, and they can help many others if she will only trust herself to their guidance and control, Say to my sons, Bertle and Asa, that I am also with them, and would have them prosper in all their undertakings, as I believe after a while they will. Bid them all keep very near and close to their mother, and be assured that when they are together I am also present in spirit with them.

I have a brother, too, in Sturgis. I wish sim-

they are together I am also present in spirit with them.

I have a brother, too, in Sturgis. I wish simply to mention it, and to say that I am also with him; that all the trouble has fallen from me, and I have found a beautiful home in the spirit-world. There is a bright place in it for each one of them, and when, by-and-bye, their eyes shall close forever upon the scenes of earth, I shall stand beside the open door to bid them welcome to their Father's house. J. G. Barrows, of Grand Rapids, Mich.

Elizabeth S. Graham.

Have the goodness, Mr. Chairman, to record the fact that Elizabeth S. Graham, of Baltimore, is present, and desires to say that she sees the work that is being done with what she left in trust, before she came to the spirit-world, and that a different disposition would have been made of it had it been understood then as now, but the missions are accomplish-ing a great result, and the money that was left is serving that purpose well.

Winona, for Several Spirits.

How do you do? I thought I would come in for a few minutes, because there is such a crowd here it would n't be complete without me. I've just come to say a very few words. I want to tell you there's a man here who is very much disappointed because he couldn't come in and speak. You know everybody can't come at once, and that is something people can't seem to understand. This man wants me to say his name is

Capt. David Brown,

and he lived in Newburyport, Mass. He says, "Say that I was in the war for some time, and "Say that I was in the war for some time, and that afterward I was City Marshal for quite a while, and that I am now in the spiritual life. I would like to have my people know that I can return; and the boys—well, by boys I mean grown-up people—let them know when they are together I am there. Tell them I am all right, and that I tried twice to appear down there, but was n't very successful, so I had to give it up. Capt. David Brown, of Newburyport, Mass."

And now there comes a gentlemen who is

And now there comes a gentleman who is very anxious to speak to his wife; he gives the name of

James A. Pitkins.

He says, as he looks over the company here and bows, that he knows this message will go and down, that he knows this message will go
to her, only he has something particularly important to speak in her private ear that he
could not possibly have printed. He wants me
to say that, so it will be known to her.

Mrs. Thomas Beals.

sister is Jennie Smith, and my other sisters are right here, standing beside me. I want to send word to Tom (that's what I used to call him); I am so glad he has kept everything at home just the same as it was; and tell Jennie she must be very, very careful of herself, or she will be one more that will come to us. I was with my mother during her recent sufferings, and did all I could to help her; and they often wonder why I have n't come here. If you will be so kind as to give that I shall be very glad. Mrs. Thomas Beals." She says her first name is Celia. is Celia.

How Spirits are Affected.

Somebody now comes who wants me to say a few words for him: "I want to mention a few facts, so everybody who comes to this Circle-Room will please bear it in mind. All the sounds on the earth seem about five times louder to spirits than they do to mortals. When we are in control of the medium if anybody whis. are in control of the medium, if anybody whis-pers—and nobody ever does here—it sends out sound-waves, which disturb the control very much indeed. If there is any racket out-side, it disturbs us somewhat, but not so much as if it was in here, because an influence goes out from you. The light on the earth affects out from you. The light on the earth angels us just exactly as the sun affects you; it makes you wink every time you look at it. Whatever is bright or loud on the earth affects us when we get control, and so spirits need to have it quiet and a little darker than people do."

SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Oct. 6. — Mrs. Pasco; Oharlie Millen; Katie Vedder; Fathie Judson; Fidelity; James Littlefield; Winous, for William Binney, Milton Harvey, Paulina, Lucy Davis. THE MESSAGES GIVEN (THROUGH J. W. FLETCHER)

As per dates will appear in due course.

Oct. 13.—Kimball Gleason; Lizzie Bond; Tauxas; Willie Johnson; Orrin Richards; Jee Kidder; Fidelity; Controlling Spirit for Richard Scammon, Stephen Pearl, Mego, Jennie Wentworth; Warren Gilbert.

Verifications of Spirit-Messages. HENRY KINGMAN. In your issue of Sept. 17th, 1887, I find a message

from HENRY KINGMAN of Brockton, Mass. I knew him very well for many years. He was a young man of marked, ability and integrity, and was highly respected by all who knew him, and the statements made in the message are substantially correct. I attended his funeral services, held in the First Congregational Church, Brockton, Mrs., M., B. Townsend and Miss Lizzle Doten being the speakers. A little later his father passed on, and, being a Spiritualist, a proprietor in that church, and a man of wealth, influence and integrity, application was made for the use of the church for his funeral services. Mrs. Emms Hardinge Britten being engaged as speaker, but it was refused. The officers of another Congregational church near by (the Porter) generously opened their doors, and services were attended there—the house being N. W. PERRY. crowded. South Easton, Mass.

JENNIE STANLEY.

I am greatly pleased to find in the BANNER OF LIGHT, Oct. 8th, 1887, a message from my sister, Jan-WIE STAPLEY, given, through, that grand medium. J... William Flotcher. It is a pleasure and comfort to meto verify this message from a dearly loved one, who passed to apprictific a few years ago, and it is to secondance with a promise made to me that she would communicate with me through the BANNER If possi-, Die. Truly dur loved dies are ever near us. Tours for the truth, Grouds W. Branker.

Brown's Hotel, Ohloago, Oct. 9th, 1887, manigla att.

THE WAY TO FAIRY-LAND.

What is the way to fairy-land?
Which is the road to take?
Over the hills, or over the sand
Where the river ripples break?

The hills stand listening night and day
As if to a wonderful tale;
The river whispers along its way
Secrets to every sail.

They must be listening and whispering there With the fairy folk, I know; For what but this is the sound in the air Ho sweet, and soft, and low?

The sound that floats o'er the misty hills, And runs with a little shiver, As of a thousand musical trills, Over the running river.

Oh ! hills that stand so lofty there, Listening night and day, Listen to me and show me where The fairy-folk do stray !

And river, river, whisper low,
Whisper me low and sweet.
Tell me the scerets that you know
Of the fairy-folks' retreat.
— Nora Perry, in St. Nicholas for October.

Banner Correspondence.

Illinois.

CHICAGO.-J. W. Dennis (of Buffalo, N. Y.) writes us regarding his experiences in Chicago on a recent Sunday: "As I was somewhat of a stranger in town I took a list of spiritualistic announcements from that bright little paper, edited by Mrs. Hattle A. Berry, The Watchman, and started out. At 517 West Madison street I found Dr. Norman McLeod presiding over a meeting that is a flourishing one, with nice hall, good music, fair local speakers and quite a large au-dience. Some one mentioned that a few blocks away, at 55 Ada street, Mrs. Cora L. V. Richmond was to hold forth. I hastened there, and found a hall that would accommodate eight hundred to a thousand people, and Mrs. Richmond already on the platform. She delivered one of her inimitable discourses to a large

In the afternoon I attended a meeting at 116-118 Fifth Avenue, presided over by Mr. F. B. Geoghegan, who is one of Nature's best men, and an enthusiast, working hard for the cause. The services were of a varied nature; first, Frank C. Algerton, the boy medium, answered questions under control, in a manner far beyond his years or means of information. Young Burt Woodruff followed with some good tests; then a lady medium gave independent slate-writing tests from the platform; she gave eight or ten slates full.

Mrs. Berry, of The Watchman, then addressed the audience on the subject of mediums and their trials. This organization is called the United Society of Spiritualists, and holds meetings each Sunday; its

hall, which is too small, was crowded to its utmost capacity. The first organized Society of Mediums and Spiritualists meets at 159 22d street, each Sunday, Dr. J. H. Warn, Chairman. The South Side Children's Lyceum meets each Sunday at 159 22d street also, and is in a good healthy condition.

The Young People's Progressive Society meets at the same place each Sunday at 7:30 P. M. The Young People's Spiritualist Meeting, of the South Side, also meets each Sunday at 2730 State street.

The Spiritualists' Central Union meets each Sunday at 2:30 P. M. at Weber's Music Hall, on Jackson street. There are also three or four other societies which i could not reach in one day, and evening, but I think I have given an idea of what a live city Chicago is in the line of spiritual meetings.

I also called upon one of the best of mediums. Mrs. Blade; she is an old worker and a good one; then there are the Bangs Sisters, materializing mediums and independent slate-writers; Mrs. S. Thomas (colored) at 896 West Madison street, a perfect lady and a good test-medium; Mrs. Jennie Moore, 757 Warren Avenue, a fine materializing medium, who has good success; and Mrs. A. Wolf, a clairvoyant, who gives good tests. All which shows that Chicago does not want for instruments for angel-communion."

New York.

BROOKLYN .- W. J. Cushing writes: "For a long time the church has been trying to save souls for heaven by frightening them with the fear of a burning hell; but it seems as if in this enlightened age we should endeavor to save souls for a heaven in this life through a true knowledge of the laws of their being and self-effort to live in accordance with them. If we would truly spiritualize man, truly save him from himself, we must lift him above his animal nature only do by educating him in a knowledge of selfboth spiritual and physical. Soul growth must come through the discipline of life, through personal effort to reform that which is ignoble in our natures, through a true and lasting spiritualizing of the individual man. There is one line of self knowledge which the church has feared to touch, and one which is now being presented to the public mind more openly and purely than ever before. I mean sex knowledge. Humanity has suffered long enough to realize the need of it and appreciate it when offered; and many books treating upon such subjects are now offered for sale in all sections of our liberty-loving land. Such books as 'Tokology.' by Dr. Alice B. Stockham, and 'For Bova and 'For Girls,' by Mrs. E. R. Shepherd, ought to be in the hands of all, for they supply a needed want.

We need self-control as much as spirit control: we need a knowledge of how to make this life sweeter and better, by living true to our better natures and to that knowledge which is highest of all-a knowledge of man himself. History repeats itself. It was taught long ago by the few who saw the needs of humanity: it is taught to-day by the many. Let us heed the motto 'know thyself,' and grow wise unto true salva-

Massachusetts.

BOSTON .- A correspondent writes: "Recently a physician, who had an extensive practice, became quite sick and visited friends in another State. These friends had a nice, large, noble dog, who was greatly attracted to the doctor, and could not be induced in any way to leave him. He would jump upon him and lick his face and hands. The doctor became much better under this treatment and left for his home, while the dog grew sick, and for one week he could eat but little food. Doubtless the dog took the disease of the doctor upon himself, as is often done by many healers, and the dog was instrumental in helping to aradicate the disease from the doctor's organ

At another time the doctor's wife was afflicted with a felon. The dog was just as anxious to assist her as he had been the doctor. While she was with the doc tor when he was slok the dog took no notice of her and it was the same with the wife when she was sick the dog was not attracted to the doctor.

This dog is successful in cradicating disease, and it is a great wonder that the so-called regular medical practitioners are not looking after him to see if he will stand the test of competency and has a diploma There is just as much consistency in attempting to

prevent this dog from relieving the sick as there is in trying to prevent the people from employing faith and prayer-cure adherents and magnetic and clairyoyant

TOWNSEND HARBOR .- Mary L. French writes that meetings are regularly held by the friends each Sabbath, and that the last Sunday of October is to be set apart as a memorial one of those who have passed from their midst to the Summer-Land.

Florida.

COCOA.-W. C. Rainha writes : " I sent a sealed let-

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INDEX Angel Care.
A little white longer,
Angel Friends.
Almost Home.
And He will make it plain.
A Fragment.
A day's march nearer home.
Sow in the morn thy eed.
Star of truth.
Star of truth.
Star of truth.
Star of truth.

Jive for an object,
iy arbor of Jove,
iy home beyond the river,
ioving Homeward,
iy home is not here,
iy guardian Angel,
iot, yot,
io weeping there,
io death,
iot yot for me,
iever lear, nly waiting. ne woe is past.

Inc woe in particular to the point of the river I 'm going.
Oh, bear me away.
One by one.
Passed on.
Passing away.
Daving hymn.

A day's march nearer home. Star of truth. Silent help. Beautiful angels are waiting. Bleantiful City. Beautiful Land. Biliss. Boyond the mortal. By love we arise. Come up thither. Come, gentle spirits. Consolation. Come, go with me. Day by day. Don't ask me to tarry. Evergreen shore. Evergreen shore. Evergreen shore. Evergreen shore. Evergreen shore. Gathered Home. Gone before. Gathered Home. Gone before. Gathered home beyond the sea. Home of rest. He's gone. Here and there. I shall know his sangel name. I'm called to the beiter land. I long to be there. Looking over. Looking by ond. Longing for home. Let men love one another. Live for an object. My arbor of love. My home beyond the river. Summer days are coming. They 'live calling us over the sea. They 'live calling us over the sea. They calling us over the sea. They in a land of rest. The sabbath morn. They are coming. The happy time to come. The happy time to come. The happy time to come. The happy spirit-land. They shad-by. The Kden above. The happy spirit-land. The shining shore. The happy spirit-land. The shining shore. The happy spirit-land. They shad-by. We shall we meet again? We welcome them here. Watth artist in God.
The happy time to come. The happy time to come. The happy time to come. The happy spirit-land. The sabbath morn. They are coming. They are coming. They are coming. They are coming. They is a land of radices beauty. They calling us over the sea. They is a land to fadices beauty. They calling us over the sea. They calling us over the sea. They is a land to fadices beauty. They calling us over the sea. They is a land to fadices hearty. They calling us over the sea. They is a land to fadices hearty. They calling us over the sea. In they are coming. They is a land to fadices hearty. They calling us over the sea. In they are coming. They is a land to fadices hearty. They calling us over the sea. In they are coming. They is a land to fadices hearty. They calling us over the sea. In they are coming. They in they are coming. They in they are comi we shall meet on the bright, etc.
Welcome angels.
Waiting 'mid the shadows.
When shall we meet again?
We welcome them here.
We 'il meet them by-and-by.
Where shadows fail not, etc.
We 'il sacher in the harbor.
We 'il gather at the portal.
We shall know each other
there.

We shall know each other there,
4Ve'il dwell beyond them all.
4Valting to go.
4Valting on this shore,
We're journeying on.
What must it be to be there,
Where we'll weary nevermore. Whisper us of spirit-life. Waiting at the river. CHANTS.

Come to me. How long. I have reared a castle often. Invocation chant. Repose.

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BOSTON, SATURDAY, OCTOBER 22, 1887.

"Remarkable Visions."

[Continued from last issue.]

THE MEDIUM'S FIRST JOURNEY TO THE SPIRITUAL INHABITANTS OF THE MOON.

On the 2d of November, at half past one o'clock, she performed her first spiritual journey to the moon, as predicted by her. Her guide having arrived, and the journey commenced, she said without being solicited: "The moon is the nearest planetary body to our

earth; in four minutes I shall perform the journey thither." A watch was then laid down upon the table : the moment the four minutes, up to the second, had elapsed, she observed, "Now I have arrived." Soon after she was asked by her brother, how the moon ap peared in comparison with our earth? To which she replied," She much resembles our earth, only the atmosphere here is much brighter, the climate finer and milder. Here are mountains, valleys, rivers, lakes, trees, forests, beautiful gardens, towns, and many buildings, some by themselves, and others again contiguous."

She was then asked concerning the inhabitants; to which she replied," The moon contains those in the lowest state of felicity; those who after death are not immediately fit for a higher state of felicity come here. as well as those who are released from the first degree of the unhappy. I shall perform three additional journeys to the moon; what I am unable to tell you now, I shall state during the other visits. Although the moon is nearly forty times smaller than the earth we inhabit, it is far from being possible that I should be able to wander over the whole of it, as I never dare detain my guide longer than thirty minutes. I am only led to the principal places. Now I am conducted by him into a very large building, in which a spacious hall is shown me, where I meet with men and women of various ages, some sitting, some walking, and discoursing promiseuously with each other. I see here no children, but several persons whom I have known in the world, of both sexes,"

She was then asked concerning the occupation of

these inhabitants of the moon, when she replied-"This place is for all a place of education; here they have their instructors; they worship God, sing, pray and learn; in order to become qualified for a higher state of felicity. This is their legitimate employment; but as soon as they are prepared for that higher state, they are removed thither. I cannot leave uppoticed that they perform delightful music; and I am much pleased with the love and harmony which they have to each other; hatred, envy, quarreling, and the like, do not find place here: I cannot express to you their happiness; I should deem myself blessed if I could remain here, On our earth the richest and most honored are, by far, less happy than the lowest of these inhabitants. How strange it is, that if I wish to touch one of these happy beings, it is as if I reached a shadow.

"It is somewhat singular that deceased persons, (both the unhappy as well as the happy,) know each other, and every one knows directly what and who each have been in the world. This you may all take as a lesson-that the deceased recollect in the future life everything they have ever done in this world more vividly and perfectly than they did in this life-nay, every sin becomes manifest to them; every thought, good or evil, is plainly and clearly perceived by every

"My guide informs me that now our return commences. He bids me tell my fellow inhabitants of the earth, that if during their lifetime they attain a lively knowledge of their sins and a state of repentance, they will gain immensely, as the progress here is by very slow steps."

She was then asked when she would perform the second fourney to the moon; to which she replied. "To morrow evening after three o'clock, I shall fall asleep; at which time, however, my guide will not appear-1 shall only perceive places of light, Sunday, the 4th of Nevember, in the afternoon, between one and two o'clock I shall perform my second fourney to the moun; and when I make my last journey, I shall be permitted to look from thence down upon our earth."

After she regained her consciousness she said to those around, "Now leave me alone-I want restmy body is exhausted-but in my soul I feel a peculiar

An hour after she left her bed, and became quite

According to her prediction, she fell asleep the following evening at three o'clock.

SECOND JOURNEY TO THE MOON. The 4th of November, at half past one o'clock, she

fell into a profound sleep. (I would here remark, that during her first journey to the moon, as well as the present, and in all her lourneys to the planets, she assumed different attitudes and different features, which were observed by every individual present; each feature displayed honesty.

the color of her cheek was brilliant, and like a rose. Scribe.1 A few moments after, her brother asked her if she had arrived at the end of her journey? to which she

love, and the most exquisite kindness for every being ;

answered quickly-"No, it wants yet three minutes before I shall arrive;" and she at the same time rebuked him for his premature questions.

She then remained quite silent for some time, after which she spake as follows:

"I am not only on the moon, but my guide has conducted me into a city. Nothing on our earth can compare with it in beauty. The buildings are both large and handsome; the streets, however, are not very wide, but the pavements are excellent. It appears to me as if I was walking on velvet. The walks, however, are not covered with velvet, but only with the finest sand ; but of my footstep I see no trace."

She was asked whether she could tell the name of this city: to which she replied. " When I entered the gates, I saw it written above. I will now ask my guide; he will be able to remind me of it."

It was observed that she spake with him, and soon after she said :

"The name is Getheamene; my guide perambulates it with such quick steps that I can hardly keep pace with him."

Of the inhabitants she said nothing; and she was not directly questioned concerning them.

Now a very long and large building is shown to me, into which I am led : I am now in the entry, which is enormously tong and very light. I am next conducted into a very large and long hall; here the departed sit promisenously near each other in long rows; that sweet love and harmony, which I found with those I saw in my first journey, also prevails here. even in a greater degree. I must ask my guide why all are so exceedingly quiet, attentive and reverential

"He tells me to look around and I shall see two leachers standing near; this is the time for instruction: and this is why they sit so attentive.

"Ab! (she exclaimed.) their aspect is so serious. and yet so kind and affable, that they must inspire each learner with respect. "But however beautiful these teachers are dressed

the habiliments of my guide are still more brilliant. Instruction is deferred as we pass, for both teachers and learners have a great respect for my guide. "It appears to me that visits of this kind are very

rare. I never knew before, that besides the soul there is also a spirit that dwells in us; and it is this that is capable to undertuke excursions of this kind. She was then asked how the departed appeared, as to their persons, clothing, etc.

"As it respects their clothing, it is white; those whom I knew on the earth are much younger and more beautiful in form and feature—yet easily recognizable: the garments of their teachers are glistening white; and around their loins they wear rose colored scarfs. I am unable to express how much these gar-

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mentu become them." Alter a short pause, she said-"Tell Mrs. -

incer of the about the love of

observed that she was conversing with her guide, and soon after she re-commenced speaking:

"I have been conversing with my guide concerning my two brothers, F- and F-, born in the year 1808, and who died in 1814, and of J-E-, who died when an infant of fourteen days in the year 1820. I should fain wish to see them also. And he replies to me, 'l'erhaps you do see one of them.' I then observed, that in the empire of the happy they are all brothers and sisters. Who are you, then, and who were you when on our earth? to which my guide replies : The mother who carried you under her bosom, and gave you birth, has also borne me. I am your brother Frederick, and by divine command was appointed your guide. I see my parents, brothers and sisters, and all the others that are present, most perfectly, and know also each one of them; but their power of vision is by no means that kind as that they should also be able to see me; for they are flesh, and I am soul and spirit."

My guide, she continued, is now returning, and conducts me back to our terrestrial globe. He told me that during our next (and third) journey, he would show me some rivers that are on the moon; this will take place the 6th of this month at one o'clock in the after noon. As soon as my journeys to the moon are finished I shall be taken to a star."

Shortly after this discourse she opened her right hand, by which she held her guide, a signal that he had departed.

[Continued next week.]

Spiritualistic Meetings in Boston.

Banner of Light Circle-Boom, No. 9 Bosworth Street.—Sánnces are held every Tuesday and Thursday atterneon at 30 clock promptly. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman. Chairman,

Boaton Spiritual Temple, Herkeley Hall.—Lectures by able speakers Sundays at 10% A.M. and 7% P.M. Richard Holmes, President; O. F. Rockwood, Secretary; Mrs. Mary F. Lovering, Corresponding Secretary; W. A. Dunkine, Treasurer.

Children's Progressive Lyceum No. 1.—Sessions every Sunday at 11 A.M. in (large) Pame Memorial Hall, Appleton street, near Tremont, All seats free, Every one invited, Benj. P. Weaver, Conductor; Francis B. Woodbury, Corresponding Secretary, 45 Indiana Place, Boston, Sowing circle at 1631 Washington street Wednesdays at 3 P.M. Supper and social meeting in the evening.

First Spiritual Temple, corner Newbury and Exeter Sireets.—Spiritual Fraternity Society will cold public service Sundays at 2V P.M. and Wednesday evenings at 7½. Seats free.

nugs at the seasures. Spiritualistic Phenomens Association, Ladies' Aid Pariors, 1031 Washington Street,—Sunday meetings at 25 and 75 P.M. Scial meetings Thursdays at 75 P.M. Jackson Hall, President: Dr. U. K. Mayo, Treasurer; Francis B. Woodbury, Corresponding Secretary; W. C. Vaughn, Secretary. College Hail, 26 Essex Street,—Sundays, at 10% k, M., 2% and 7% P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street, corner of Easex.—Sundays, at 2% and 7% P.M.; also Thursdays at f.M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman. 1021 Washington Street,-The First Spiritualist Ladies' Aid Society meets every Friday, Mrs. H. O. Torrey, Becretary.

Chelsen.—The Ladies' Social Aid Society meets in Mrs. Bullum's parlors. 196 Cheston's street Buffum's pariors, 196 Chestnut street, every Friday afternoon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Secretary.

Berkeley Hall-Boston Spiritual Temple .-Mr. and Mrs. Lillie opened with a duet, "Over There." Mrs. Lillie followed with an invocation and Mr. Lillie with a song entitled "The Shadow Land." Upon questions handed in Mrs. Lillie said: We have two classes of subjects before us, and shall dwell largely upon generalities. First we refer to the query:

upon generalities. First we refer to the query:

"What will be the effect of Romanism in the future of this country?" Whatever there is of error in any system will die out, though it may exist a long time before its extinction. Is referring to Romanism or Protestantism we must give truth; each individual has a right to his own convictions; the first thing to do is to ascertain where truth is. Whatever encroaches upon the rights of another is injurious. I hold this also: nothing in Nature is out of piace; what are called good and evil are necessary. While we look upon the evil we must look upon the good, until we see growth in, the person, and he is fully developed into manhood. Nature wisely holds these scales of balance, for error unbound, unfettered, is a power to be dreaded. All that has held man in fear has been wisely ordered according to the law of progress. Man must be a thinker, must make use of his powers, his reason; then he will be a law to himself. Few have attained to this; in the progress of nations they have unfolded like the flowers, and as rapidly as these influences are brought to bear, man expands toward the light given him. The question "What in your optnion, is a practical solution of the problem between capital and labor?" was dwelt upon by the control, and much light shed upon what is to Bearly every one

light given him. The question "What. in your opinion, is a practical solution of the problem between capital and labor?" was dwelt upon by the control, and much light shed upon what is to nearly every one an intricate subject for adjustment in a manner satisfactory to all parties interested.

A comparison was made of our present knowledge of Astronomy and Geology, with the account of creation given in the Bible. The science of to-day gives a broad view of the creation, while the ancient record, as taught to us in our childhood, appears like a fable. Respecting the attributes of spirits it was said: "I, as a spirit, see you as lights. If I look at your spirit ual part it is discernible to me; I can read your thoughts because of their varied colors. Obstructions by disease send forth their shadows. These emanations or magnetisms are taugible to us, not to you."

Mits. Lillie closed with a poem upon "Creation and Heaven." A fine display of autumn flowers graced the desk, contributed by friends, for which Mits. Lillis returned her grateful acknowledgment.

Reming.—Mrs. Lillie speaking upon mediumship said: Mediumship belongs to the inneteenit century; the phenomena are as old as man. All are mediums to a more or less extent, and receive thoughts from some source. When many minds are thus affected it is proof that thought is abread in space; as inhabitants of earth we realize a spiritual presence. As we reach out in space we find a belt around this earth inhabited by spiritual beings; that spirit-world mingles its strata with the earth. You are surrounded by an ocean of spirits, and they influence minds upon earth. Mediumship is the connecting link between the mind embodied and disembodied. Every phase of mediumship is necessary. The indian and the child influences are introductory steps to more advanced phase. She spoke at length upon conscious and unconscious mediumship, both mental and physical, and held the close attention of a large and appreciative audience for one hour and a half.

MARY F. LOVERING, Cor. Sec'

Paine Memorial Hall. - Boston Children's Progressive Lyceum .- Last Sunday Mr. John Slater gave a brief test scance. Dr. York, of California made a vigorous address, creating much enthusiasm by his keen wit, logical hits, and earnest desire to up-lift and benefit humanity. Miss Lucette Webster en-tertained all with her readings. Readings and reci-tations were given by Allie Cummings, Uface Scales, Louise Wendermuth, Lillie Wendermuth, Maria Falls, Rose Wilbur, Emma Russell, Eddie Rich and Jose phine Moran; vocal selections by Jessie Judkins and

The management will insist at future sessions that only in cases of urgent necessity will any one be allowed to enter or leave the ball while a child or adult is

ed to enter or leave the nall while a child or adult is speaking from the platform.

A letter of fraternal greeting has been received by Mrs. Butler for the Lyceum from Thos. Lees, of the Cleveland, Ohio, Lyceum.

The Ladies' Ald Parlor was packed at the Wednesdand of the Lyceum.

The Ladies' Aid Parlor was packed at the Wednesday Social. A test reance was given by John Slater.

The Parlors at 1031 Washington street are soon to be opened. They are already engaged for several evenings in the week.

The Lyceum visits Brockton Monday evening, Oct. 24th. Friends desiring to accompany us please notify officers as soon as convenient.

Mrs. W. S. Butler is busy from morn till eve, and will be until after the Fair. Her labors in behalf of the Lyceum are deserving of endorsement and support.

F. B. Woodbrux, Sec'y.

Spiritualistic Phenomena Association,-Sunday, at Parker Memorial Hall, afternoon and evening, Mr. John Slater gave tests in his usual manner, proving them true before all present. Acceptable music was rendered by Mrs. Wentworth's Quartette, Prof. Willis Milligan presiding at the organ. Large audiences attended both meetings.

FRANCIS B. WOODBURY, See'y.

45 Indiana Place.

First Spiritualists' Ladies' Aid Society held its regular meeting in the parlors 1031 Washington street, Friday, Oct. 14th; the exercises of the evening able; the garments of their teachers are gilstening ite; and around their loins they wear rose-colored of far. I am unable to express how much these garats become them."

The a short pause, she said—"Tell Mrs.—, who comes concerned about the happiness of her husits baset her fears, for he is amongst the happy;

The said him here amongst other acquaintances.

The gardent interest. After a song by Mrs. And derson, Mrs. Sarah A. Byrnes was called to the platform, and in a feeling manner spoke of the loss the society had sustained by the passing out of our sister and ex-president, Mrs. Abble M. H. Tyler. Mr. John Slater was the next speaker. He urged the necessity of the mediums of Boston—who, after giving their lives almost for the good of others, when old age comes on, broken in health, are left by those they have helped to the ultermost, to get along as beet they may—

The area of the s

He would not change his present condition for all the world, although he has only arrived at the lowest state of felicity—this being a school of preparation for higher and more heavenly felicities, which are only attained step by step."

After this discourse, apparently in communion with horself, she remained silent for some time, but it was posserved that she was conversing with her guide, and

ALICE P. TORREY, See'y. ALICE P. TORREY, See'y.

> College Hall, 34 Essex Street .- The morning meeting was opened with singing by Mrs. Case. After remarks by Eben Cobb, psychometric readings were

remarks by Eben Cobb, psychometric readings were given by Miss A. Peabody, Mrs. J. D. Bruce and Mrs. Forrester. Mr. McKenzie gave tests; Dr. Ridridge diagnosed the physical state of several.

At the afternoon meeting Mr. Cobb gave a memorial address upon the life and death of Mrs. Mary Mitchell, wife of Judge Mitchell and mother of the late Benator Mitchell, all well known workers in the spiritual field, followed by tests and readings from Mrs. Jennie K. D. Conant, Mrs. W. A. Rich, Mrs. C. W. Odiorne and others.

Jennie K. D. Conant, Mrs. W. A. Rich, Mrs. C. W. Odiorne and others.

At the evening session, after singing by Mrs. Case, Mr. Cobb remarked that the minister in the pulpit finds himself endorsing the truths of Spiritualism ere he is aware, and wonders why he does it. Dr. H. B. Leighton, of Somerville, said that where a hundred people start to investigate Spiritualism, ninety-nine will become Spiritualism. Wr. McKenzie and Mrs. A. E. Cunningham gave remarkable tests. Mrs. Case again sang, after which "Winona" gave correct readings to several strangers. Mrs. A. E. King spoke, and gave tests. Mrs. C. W. Odiorne described visions, and "Big Thunder" closed with tests.

Spiritualist Meetings in New York.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meet-ings every Sunday at 11 A.M. and 78 P.M. Conference every Sunday at 28 P.M. Admission free to each meeting. Columbia Hall, 878 6th Avenue, between 40th and 50th Mirects.—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, Conducter.

Frank W. Jones, Conductor.

The Metropolitan Church for Humanity, Rev. Mrs. T. B. Stryker, pastor, will hold services every Sunday morning, at 10½ o'clock sharp, in McGregor's Hall, Mailton Avenue, South-East corner of 50th street (entrance 42 East 59th street). All are cordially invited to be present.

Musical and Test Seances.

To the Editor of the Banner of Light: A new venture among the New York Spiritualists was inaugurated Monday evening, Oct. 10th, at the residence of H. J. Newton, 128 West 43d street, with the first of a series of musical entertainments and the first of a series of musical entertainments and test medium séances, to be continued at intervals during the fall and winter, in private parlors or public halls, according to the encouragement given the unusual ability of the musical and medial talent to be engaged; and if the first performance be a sample of what is to follow, and the public interest keeps pace with the merit of the performers, even the most apathetic and critical will be aroused to admiration, and acknowledge the mutual compensation.

On this occasion, which was for the benefit of Mrs. Maggie Fox Kane (tickets, one dollar each), appeared Mrs. J. O. Goodwin, medium, of No. 143 East 16th street (a lady well known to opera managers), of handsome presence, independent spirit, a natural spiritual

Mrs. J. O. Goodwin, medium, of No. 143 East 15th street (a lady well known to opera managers), of handsome presence, independent spirit, a natural spiritual philosopher (she is now writing a book on Spiritualism); she is widow of Judge Goodwin, a distinguished lawyer of California, entirely at home among the gens do langues—especially fluent in French, Italian and Spanish—and possessor of a voice of large compass, facility and power. During the evening she sang the displaysive "Shadow Song" of Dinorah, the "Venzano Waitz" and "Coming Through the Rye" in Euglish. Her trilis were especially fine; Senor Aurelio Geruelos, inspirational planist, recently from Havana, captivated his audience with his modesty, skill and goût. He is a remarkable improviser of original impromptus from word subjects or musical themes iuroished by others. The writer suggested "Tempestad y Brillio de Sol," which was represented in reversed order, but with thrilling effect, as the oncoming thunders ushered a terrible storm, followed by the cheerful sunshine. He also imitated a music-box (by request) to perfection, and on the subject of "Liberty" originated a patriotic march. Miss Newton gave him a theme on the plano which he wove into an embellished composition. His next was a "Spanish Patrol," one of his own works, and his last the exquisite "Rapsodis Hungroise" by Liszt.

Mrs. Kane excited the interest of the audience with

Hungroiss" by Liszt.

Mrs. Kane excited the interest of the audience with

Mrs. Kane excited the interest of the audience with very distinct rappings on the table, floor and doors, and with written communications, a sample of the latter, as follows: "Bister, you will recover your lost property.—Tom," the receiver acknowledging the correctness of the name, relationship and loss. Extended and humorous remarks were made by Dr. Cetlinski and others, about the wiginal rappings.

Among those present were: Mr. T. Merritt, manager, Dr. B. M. Lawrence, Dr. Van Horn, Dr. Williams, Dr. Cetlinski, Dr. Emmett Denamore and wife, Dr. A. L. Northrop, Mr. and Mrs. Meilish, Mrs. Wells, Mr. and Mrs. Newton and daughters, Dr. and Mrs. J. B. Brittingham, Mr. and Mrs. Mesterveit, Mr. and Mrs. L. F. Deming, Mr. and Miss Meeker, Mrs. Savery, Mr. and Mrs. C. W. Nash, Mr. and Mrs. E. W. Lovell, Mr. H. W. MacGrotty, Mr. F. W. Jones, Mrs. Wakeman, Mrs. Morrell and Messrs. Avila, Farjas and Montemar, The large double parlors, in fact, were crowded, and great interest and satisfaction were expressed with the entire programme.

110 Worth street.

Spiritualist Meetings, Etc.

To the Editor of the Banner of Light: Mrs. Nellie J. T. Brigham, a lady who possesses rare powers, will continue her ministrations for the First Society of Spiritualists, and will draw the refined and intellectual elements for our cause.

The People's Meetings are now held in a new hall on Sixth avenue, between 49th and 50th streets, on the on Sixth avenue, between 49th and 50th streets, on the afternoon and evening of every Sunday.

[Our correspondent here speaks of the musical and test seame reported on our 8th page by Mr. Snipes, and continues]: The mediums of New York, of whom there are a large number, have returned to the city from their vacations, and are resuming their labors. Among those doing good work for suffering humanity is Mrs. L. A. Henry, 745 Sixth avenue, who possesses natural gifts of healing. Persons who have failed to be benefited by medicine, should not fail to call upon her.

J. T. Wait, a firm Spiritualist, a good friend, and an esteemed citizen, has passed to a higher life. Me friends will miss his gentle face and kindly words.

Fraternally yours, New York, Oct. 14th, 1887. G. H. PERINE,

The People's Spiritual Meeting Of this city had a most enjoyable session Sunday afternoon, 16th inst. The exercises consisted of a poem read by the Conductor; invocation, remarks and tests by Mr. S. A. F. Goodspeed; tests by Mrs. L. Higgins; remarks by Charles Bartlett, Horace M. Richards, Mr. Noble of Paterson, N. J.—an original poem of merit by the latter; remarks by Mr. Williams of Con-

necticut and others.
Rev. J. H. Harter of. Auburn, N. Y., pastor of "The Church of Divine Fragments," is expected with us next Sunday afternoon and evening. F. W. JONES, 230 West 38th street, New York, Oct. 17th, 1887.

To the Editor of the Banner of Light:

The Metropolitan Church for Humanity respensed its services in its new and beautiful hall, Madison avenue, corner 59th street, Bunday morning, the 16th inst. nue, corner 59th street, Bunday morning, the 16th inst.

The Rev. Mrs. T. B. Stryker, pastor, offered up an invocation, a masterpiece of eloquence, clothed in beautiful language. Mrs. Stryker was followed by Mrs. Milton Rathbun in an address rich is thought, one of the best efforts of this lady. Madame Anna Randali Diehi and Miss Florence Vanderbilt recited from Longfellow's poems as only these ladies can. A quattette, violin soloist and plane soloist interspersed soul stirring music throughout the exercises, making the occasion one long to be remembered by the large audience. The Metropolitan Church is renowned in this city for its rescheroké entertainments and intelligent audiences. The church erection is a work of love—to the memory of loved ones gone before—and from a parior, with its first audience of four persons, has now one of the finest halls in New York City devoted to spritualistic services.

G. D. C.

Spiritualist Meetings in Brooklyn.

Conservatory Hall, Bedford Avenue, corner Falton Street, Services every Sunday at II A.M. and Mr.M. Mrs. A. M. Glading will occupy the rostrum un-til Nov. 1st. Fraternity Booms. corner Bedford Avenue and Newh Becond Street.—Services every Bunday at 71/4 P. M. Children's Lycoum at 8 P. M. The Spiritual Literary Union meets the first and third Saturday of schmonth at 8 P. M.

nonta as o r. m. Everett Hall, 396 Fulton Street.—Brooklyn Pro-ressiys spiritusi Conference every Saturday evening, at t

Robertson Hall. To the Editor of the Banner of Light:

Frank T. Ripley gave another of his brilliant lee

tures, together with tests, at the new Robertson Hall, Oct. 16th. Both were received with the utmost satis

faction. He is winning golden opinions here in Brook

iyn, and at the request of his many friends probably remain through the winter. CHAS. T. BOSS. Progressive Conference.

To the Editor of the Banner of Light:
The Progressive Spiritual Conference held one of
the best of its sessions Saturday evening. Get. 15th.
Wis. C. Bowen, in a few well chosen and appropriate

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The Land Company of the Company of t

remarks upon "Mediumship and Spiritual Phenomena," gave the meeting a "send off," and prepared the way for the controls of Mrs. J. C. Vittum, Mrs. S. D. Hertine and Frank T. Ripley, each voicing practical thoughts. Mr. Mostow, formerly of Chicago. Joseph La Fumee, of Brooklyn, Dr. J. M. Cummings, of Brooklyn, and Mr. Williams, of Hartford, Conn., also took part.

Rev. J. H. Harter is expected to address the Conference next Saturday evening, 22d inst.

F. W. JONES.

Chicago, Ill.

To the Editor of the Banner of Light: On the Sunday evenings of Oct. 23d and 30th, the Young People's Progressive Society offer to their friends and the public an excellent opportunity for the investigation and study of Spiritualism in its high

friends and the public an excellent opportunity for the investigation and study of Spiritualism in its high-est sense. Mrs. F. O. Hyzer, an inspired teacher of this beautiful philosophy, and a noble worker for humanity, is beloved and honored by thousands of her Rastern brothers and sisters, where for many years she has labored for the grand work, the result of which is just becoming a realization to the world. Mrs. Ada Foye, who will represent the phenomena by a spiritual séance during the latter part of the evening, has no superior as a test medium. Her work has also been of the greatest help to humanity. She presents the teachings in a form so simple that even the most ignorant cannot fall to understand them.

The messages we receive from our angel friends, through this gilted medium, brighten the hours of sadness, and bring us to a realization of that beautiful world of spirits where loved ones dwell. This is the greatest object of our society, for in the practical illustration and the demonstrative proofs, man must realize the continuity of life, and in the presence of our angel friends humanity must and will become noble, aspiring and progressive. The young people seem to consider everything. Books concerning the philosophy and phenomena, the different publications such as the BANNER OF LIGHT. Reigo-Philosophical Journal and Golden Gate, are kept for sale at the meetings. The president says there is no use of people feigning ignorance on the subject, for we will get any books or papers they may desire, and if a man can read he will cerainly become abjuritualist. The socials that occur twice a month (Friday evenings) supply the young people with a source of pleasure and improvement. During the Sunday evenings before referred to, the services will begin at 7:30. Doors opened at 6 P. M.

Chicago, Oct. 15th, 1877.

Chicago, Oct. 15th, 1877.

Ada Foye at Albany, Wis.

To the Editor of the Ranner of Light: Our meetings are in a prosperous condition and growing in interest. There is a large liberal element here, and we have depended entirely upon home talent.

Last Sunday, however, was an exception, as on that occasion the justly renowned Ada Poye of San Francisco was with us, and in the evening gave one of her unique and incomparable scances to a spiendid audience in the new Opera House. There were many present who heard of Spiritualism from one of its exponents for the first time, and believers and skeptics allke were deeply interested in the exercises of the evening. No one can describe her scances; they must be witnessed to be appreciated.

Not only was the multitude pleased with her work, but those who were fortunate enough to make her acquaintance found her a genial, whole-souled woman. The scance has been the talk of the town since her departure, and all say they would be pleased to hear her avain. May she long be spared for the good that she can do.

Oct. 13th, 1887. here, and we have depended entirely upon home talent.

Oct. 13th, 1887.

East Somerville .- A correspondent writes that the services conducted at Hadley Hall last Sunday by Edwin Powell-consisting of tests, answers to questions, etc.—were well received by those in attendance. There will be meetings held at the same place next Bunday at 2:30 and 7:30 p. m.; platform tests and psychometric readings by Mr. Powell. No reserved seats. Every one invited.

Newburyport, Mass .- "H." informs us that the meetings at this place open for the season on Sunday, Oct. 23d—Mrs. E. H. Kimball, of Lawrence, being the speaker. The singing is to be conducted by Mrs. Wil-kinson. [Residue of letter will appear next week.]

JAMES PYLE'S PEARLINE

THE BEST THING KNOWN FOR $\mathbf{WASHING}$ and $\mathbf{BLEACHING}$

IN HARD OR SOFT, HOT OR COLD WATER.

SAVES LABOR, TIME and SOAP AMAZINGLY, and gives universal satis

poor, should be without it. Sold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE labor-saving compound, and always bears the name of

JAMES PYLE, NEW YORK.

The New Hampshire State Spiritualist Association will hold a Quarterly Convention at Plymouth, N. H., on Friday, Saturday and Sunday, Oct. 28th, 20th and 30th, 1837.

Among the speakers and mediums expected, note the following array of talent: Dr. H. B. Storer of Boston, Miss Jennie B. Hagan of East Holliston, Hon, Warren Chase of Worcester, Mrs. Addie M. Stevens of Washington, Edgar W. Emprson of Manchester, Mrs. E. B. Craddock and Mrs. L. A. Abbott of Concord, Mrs. E. T. Booth of Milford, Madam Snow of Boston, and others.

The friends at Plymouth will entertain all the speakers and mediums present free. The Penigewasset Hotel will furnish first-class board to all in attendance at \$1,00 per day. Round-trlp tickets may be had at the principal railroad stations at two cents per mile.

A cordial invitation is given to all mediums in the State, and friends everywhere, to come and make it the success of the year.

Francestown, N. H. Spiritualist Convention.

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

AT All Spiritualists are cordially invited to become con-nected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work, THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members. NELSON CEOSS, President.

J. F. JEANERET, Secretary, aiden Lane, New York.

CLEVELAND, O.—The Children's Progressive Lyceum No. 1 meets regularly every Bunday in G. A. R. Hall, 170 Superior street, commencing at 10% A. M. E. W. Gaylond, Conductor. conductor.

day Beening Spiritual Services.—The New Coa Theatre, Euclid Avenue, at 74 o'clock. Thomas imbia Theatre,

ST. LOUIS, MO.—The First Association of Spiritual-ists meets at 2½ F.M. every Sunday in Brandt's Hall, south-west corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W. Fay, President, No. 220 South Broadway. Issae S. Lee, Cor. Sec., No. 1422 North 13th street, St. Louis, Mo. CHRCAGO, RELL.—The Chicago Association of Universal Hadical Progressive Spiritualists' and Mediums' Society, organized on the 9th of May, A. D. 1884, meets in Spirits' Liberty Hall, No. 317 West Madison street, every Sunday, permanently, at 2½ and 7½ F.M. The public are cordially invited to attend. Admission 5 cents to each meeting. Dr. Norman McLeod, President.

CHICAGO, R.L.—Avenue Hall, 189 22d street. Ohldren's Lyceum, Bunday, at 11/2 F.M. Spiritualists' and Mediums' Meeting, 3 F.M. Mediums' Receptions, first and third Tuesday evenings. Society Sociables, second and fourth Tuesdays in each month.

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

CHICAGO, ELL.—The Young People's Progressive So-clety of Unitage hold services Sunday morating and even-ing in their hall, Wabash Avenue and 22d street, at 10% and 7%. The best speakers and mediums are siways engaged.

CHICAGO, RLE. - Mrs. Cora I. V. Richmond dis-courses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening:

EAST SOMERVILLE, Hadley Hall (Bread why) Lectures and tests each Bunday at 2% and 7% P. M. Edwin Powell, Conductor. NEW ARE, N. J., The People's Spirinial Praternity holds meetings every, Sunday evening, M. T. October at Libertal League Hall, No. 177 Hanny street, Mrs. G. Dorn,



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IF A MAN DIE.

Shall He Live Again? A Lecture Delivered by PROF. ALFRED R. WALLACE, at Metropolitan Tem-ple, San Francisco, Cal., Sunday

Evening, June 5th, 1887. This Pamphlet embodies, in clear typography and convenient form, the first and only discourse delivered in America on the subject of SPIRITUALISM by this widely-known English Scientist during his recent visit to our

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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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Stratham, N. H.-Opening of Severance Hall.

To the Editor of the Banner of Light: Mrs. J. B. Severance has opened a hall in this town, which was the scene of a festive gathering, Thursday, Oct. 6th, and as the spirit world contributed to the "feast of reason and the flow of soul," the event belongs to the historic records of the BANNER OF Liont.

The hall had been decorated with autumn leaves and ferns; the gathering was counted as a "harvest festival," and the guests were regaled with delicious

Capt. S. Chace was the genial chairman of the even-ing and leader of the singing, in which all joined. After appropriate opening remarks he called upon log and leader of the singing, in which all joined. After appropriate opening remarks he called upon Mr. T. Burleigh, who at once gave a spirit one to the meeting; speaking from his personal experience, he declared that a knowledge of spirit power and communion was elevating to every one who was unselfishly working to bless his fellow-man. His remarks were received with an approval that probably paved the way for the feature of the evening. Mrs. G. W. Foss of New York City was entranced by a spirit who did not give his name, but delivered an address that not only surprised the audience, but astonished the medium when she discovered what had taken place. It was, we understand, the lady's first appearance as a platform orator, but we prophesy it will not be her last. The control, after speaking of the hall and its future use, gave a spiritlesson that urged all to seek a knowledge of the "beyond" and prepare themselves for a life far higher and fuller than can be comprehended by them to day.

Mrs. Brown, of Hampton, spoke in her usual bright, cheerful way, and expressed her gratitude for knowledge possessed to day proving that the bright hereafter is a beautiful reality.

Mrs. Burleigh, who had opened the meeting with an invocation, followed Mrs. Brown and urged the study of everything that would elevate the human mind.

A closing address by Mrs. M. Wiggin brought this interesting meeting to a close, which thus spiritualized a hall that, we trust, may often be put to good use by spirits and mortals.

Bridgeport, Conn.

To the Editor of the Banner of Light: J. Frank Baxter is at work here at present as leoturer and medium. The Bridgeport Evening Post of Monday, 10th inst., referring to the previous day's labors, said: "The spiritualistic lectures and tests given yesterday afternoon and evening by Mr. J. given yesterday afternoon and evening by Mr. J. Frank Baxter interested large audiences," and it was true. The society is benefited, the people are aroused, and the press of the city—excepting the Farmer and the Biandard as yet—recognizes. The Monday's Morning News devoted, again, a half column, or more, giving a general idea of the substance and tone of the lectures, and quite freely citing to the public the principal names of the spirits described and the points of note.

cipal names of the spirits described and the points of note.

On Sunday evening Mr. Baxter's lecture was a radical exposition of Bible Spiritualism and Church inconsistency. The enthusiasm of the audience often broke out in applause. At times considerable excitement occurred, for a churchman present often interrupted and a-ked a question, or demanded explanation. Mr. Baxter was well prepared, and without a moment's hesitation answered the opponent. "That is n't in the Bible!" he cried, when Mr. Baxter alided to a certain spiritual occurrence. "Beg pardon, sir," said Mr. Baxter, "let me read you from the Bible." doing so, and naming book, chapter and verses—asking him to note them and read them for himself. Every time Mr. Baxter was prompt, and took a course of argument that completely silenced his disputant. Speaking of these things the News said the questions "were skillfully answered by the speaker, till the questioner finally left the hall in apparent discomfiture."

Although the News report was comparatively lengthy, set it closed by asying: "It would occupy several columns to present in detail the descriptions and personal representations given by the speaker in his delineations in making the names of the departed known. The bare record gives little idea of what really takes place."

It is to be hoped that pleasant Sundays may follow, even if on the two past ones the hall has been filled, though storny weather prevailed, for should there be an overflowing house, we've only to cross the vestibule and enter the theatre, which is, in emergency, at the disposal of Mr. Baxter.

Maverhill, Mass.—The First Spiritualist Society

Haverhill, Mass. - The First Spiritualist Society of Haverbill and Bradford commenced its meetings of Haverbill and Bradford commenced its meetings for this season the first Sunday of the present month—Edgar W. Emerson, the popular test medium, occuping the platform, afternoon and evening.—Oct. 19th, Dr. J. C. Street, the well known inspirational speaker and Orientalist, becaused the restrum at Good Templars Hall, speaking upon a variety of subjects presented by parties in the audience, in a manner to interest and hold the closest attention of all present. Sunday, Oct. 16th, Miss M. T. Shelbamer, the gifted medium who for sevenary years has acced as the monthpleoe for the denices of the other life is communicating at the Bankman or Lugar tree circles, addressed in Our meetings are held in Good Templars Hall, as heretofore, at and 7.0 shoat; p.m., That for the present season is most finitering.