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The Spiritual Rostrum.

SPIRITUALISM AS ORGANIZED BY THE SHAKERS.

BY CYRUS O. POOLE.[*]

Spiritualists have not yet accomplished much in the way of organization, except to gravitate toward those of the churches. In view of this, the Shaker communities, in contradistinction, constitute an interesting and instructive study:

To the unprejudiced observer they seem to be To the unprejudiced observer they seem to be a family of men, women and children, leading a rural life in peace and happiness, in a highly intelligent and attractive manner. They are a very religious people in the fact of living nearer and closer to Divine power than persons of the world. All religions seek unity of the Divine and human, and have their inception among the common people. A great traveler, who had known the extremes of society, says:

"I have seen human nature in all its forms; it is everywhere the same, but the wilder it is is everywhere the same, but the wilder it is the more virtuous."

Great agitations and important movements among the masses of men are always for more virtue, and hence are of a religious nature and

tendency.
The Shakers claim, as do we, that many times during past ages waves of spiritual force and direct spirit influence have been thrown upon earth's children from the other world, always causing great awakenings and progress among men. As our planet grows older these spiritual manifestations increase in frequency and power. Yet these invisible, supernal in-fluences cannot directly affect the aristocratic conventionality of wealth and fashion which rules society, politics and religion. It is the common people, who live in frugality and simplicity, that are receptive, and who welcome spirit visitation. It was for this reason, no doubt, that President Lincoln loved the "plain live in cellbary, and soul are consecrated to this purpose. It is a part of their unwritten creed to study people," as he styled in his first message, the working class. His lifelong partner, William H. Herndon, (who is now writing of the inner live in cellbary, and to exercise justice in the earning, owning and distribution of property.

Among them are neither bond nor free, rich me "that Mr. L. believed the 'plain people' were nearer the mystical sources of all things and were receptive to and felt the flow of inspiration more and better than those who live in luxury and sensuousness."

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This working of the spiritual element in the human is lately written about by the venerable elder Daniel Fraser, a leader among the

"Allow me to assure you, scientific men, philosophers, doubters, and all interested, that whenever human spirits are in the right condition and are about to change from the animal emotional to the divine emotional life, there will be manifestations of intelligent spiritual affinities, forces, effusions of the Divine Spirit, producing extraordinary results as on the day of Pentecost. There will be deep conviction of sin, bodily agitations, gifts of tongues, curing diseases, discernment of spirits, and striking with fear the hardened stuner and unbelieving opposer."

Secrabin and prophecy have likewise always

Seership and prophecy have likewise always

assuming immense proportions. Says an observer of a late date:

"Some idea of the strength of the Army in England may be gathered from the lact that Gen, Booth has on his rolls to day five thousand two hundred and ten officers. It was only a few days ago that the reunion of the Army forces in London at the Alexandra Palace brought out a parade of eleven thousand people. This organization is enthusiastic, irrepressible and fanatically devoted to the orders of their chief. Gen. Booth, His power over his followers is so great that if he should feel called, upon at, any time to give them an order to arm themselves to attack by yiolence any of the Government offices. It led certain that the majority of his solviers would face optails death to carry out his orders. It is a strange organization, It is hard to understand its success, but its hold upon common people of their European countries is growing day by day. It is one of the potent elements in the growth of a European democracy of the future where monarchical institutions have so long reigned supreme."

Look, also, at the Knights of Labor in our own country, who now number over one million five hundred thousand. As we define religion, this order, and in fact all organizations for the amelioration of the condition of mankind, seek a closer unity of the human with the divine.

In the Constitution of this order it is declared

divine.

In the Constitution of this order it is declared that political economy must be freely discussed, and that its members must become thoroughly informed as to their rights as citizens under the laws of the land, and under the higher laws of God. It also declares that:

God. It also declares that:

"The alarming development and aggressiveness of great capitalists and corporations, unless checked, will for vitably lead to the pauperization and hopeless degradation of the toiling masses.

It is imperative, if we desire to enjoy the full blessings of life, that a check be placed upon unjust accumulation, and the power for evil of aggregated wealth. This much desired object can be accomplished only by the united efforts of those who obey the divise injunction, 'in the sweat of thy face shalt thou cat bread.'

it, and then it will go on conquering sin and distress as they never have been conquered before in this

The Labor party may be called the American individualists. I am preaching religion from the theatre-stage and concert-halls wherever I go, and such places are sancified where the fatherhood of God and the brotherhood of man are preached."

At one of these meetings in New York a few Sundays ago, on its opening, the Chairman said that people had been repeating the Lord's Prayer for years and not realizing what the prayer meant. "They have been praying for the kingdom of God on earth and never doing anything to bring it about. And now when Dr. Modlynn has started in to practically illustrate it there is a hue and cry about the desecration of the Sabbath. The meetings are held Surday because the subject is a religious one, and whenever there is a cry for justice, religion should step in and satisfy the cry. We meet Sunday evening and talk of the Fatherhood of God and the brotherhood of man, and we be-God and the brotherhood of man, and we be-lieve in it. We find a part of this universe set-apart for a few. We find children coming into the world without a right to be here so far as the law is concerned."

These discussions are educating the masses as to the method of evolving the kingdom of heaven among men. It is proved that the self-ish rapacity of individualism must be overcome ish rapacity of individualism must be overcome by fraternal love—working through cooperation and the enforcement of the Golden Rule in the family and in social and business pursuits. Every seer and spiritually-minded person realizes that there is a glorious flood of light and love from the spirit-land now influencing humanity upward and onward. These heavenly showers are expanding Bibles, creeds, laws and religious out of selfishness; and all this to the end of having a universal, practical and intelligent religion for all mankind and for all time, which shall enter into and dominate all our science, philosophy and activities.

In this direction are the teachings of Spiritualism. This practical, intellectual religion,

alism. This practical, intellectual religion, vitalized by universal love, is taught not alone by Spiritualists. It is taught by the Shakers, and has been for a century. They, too, most wisely and lovingly reduce it to practice.

wisely and lovingly reduce it to practice.

And now I purpose to give you an account of these people, their environments and religion, from the standpoint of a Spiritualist:

I was their most delighted, interested and instructed guest at Mt. Lebanon for a few days last summer. This place is twenty five miles by rail from Hudson river and city: well watered and highly cultivated hills and valleys comprise their landed possessions, for a space six miles long and three wide on the eastern boundary of New York, and adjacent to the celebrated Berkshire bills of Massachusetts.

For a couple of miles along the mountain side five groups of buildings succeed one another, containing three hundred or more of both sexes and all ages. Each group constitutes a family,

containing three hundred or more of both sexes and all ages. Each group constitutes a family, presided over by two men and two women, whose judgment, patience and tenderness are constantly challenged in administering more especially to the spiritual necessities of those under their charge. They are assisted in the temporal affairs by two deacons and two deaconsesses, whose wisdom is available in all matters pertaining to the good of the society.

ters pertaining to the good of the society.

The family life is that of a religious communism, the intention, being, as far as possible, to preserve and perpetuate primitive Christianity.

nor poor. "All are incited to industry, thrift, generosity and fraternity, and there is a strong psychologic power in such sentiments, which, when exercised by masses of people, produce an when exercised by masses of people, produce, an influence that not even the stranger within the gate can quite escape. The despot or the millionaire would feel out of place among those "gentle ascetics," whose lives are a rebuke to that spirit of greed, selfishness and love of luxury which is the curse of modern civilization. We find at Mt. Lebanon several hundred people living in a simple, pure, wholesome manner. living in a simple, pure, wholesome manner, without the help of courthouse, jail, grogshops, or the three professions, so that even from an external point of view, Shakerism is

eminently successful.

All the buildings occupied by the respective families, constructed of wood, brick and stone, are commodious and well ventilated. The arrangements for cooking and eating are admirable; in fact, in regard to appliances for comfort and sanitation they take the lead among progressive neonics.

Seership and prophecy have likewise always been exercised among them.

Spiritual influences are now more general and powerful than ever before in the world's history, and these irresistible potencies are causing great social, religious and political discussions and agitations among the "plain people" in all civilized countries.

In England, the Salvation Army, under the leadership of that inspired man, Gen. Booth, is assuming immense, proportions. Says an observer of a late date:

The table, almost entirely vegetarian, is percocked and served with care and intelligence. Coreals, with the exception of superfine flour, are cleaned and orushed in their own mills, and leadership of that inspired man, Gen. Booth, is assuming immense, proportions. Says an observer of a late date: ranged in atorerooms for the winter's consump-tion. Woman's work is simplified by curious machinery, invented and made by some of their leaders. All work, but none overwork. Gar-ments are home made, and until lately woolen clothing was home-spun and home-woven. An abundance of spring water is carried into every building, ventilation and drainage are excellent, and sickness is almost a myth. Cleanliness of the person and of their dwellings is carried to

and slokness is almost a myth. Cleanlines of the person and of their dwellings is carried to its utmost extent. The wellings is carried to its utmost extent. The wellings is carried to its utmost extent. The wellings is carried to its utmost externs having real meaning. "Age cannot stale not, custom wither" men and women who live so near to nature, and in the exercise of such noble qualities. Accordingly they very generally appear to be from ten to twenty years younger than they really are. Many reach extreme old age and finally pass away from the natural decay of the body, with little sickness or pain. The expression of the face is mild, benignant and serene, sometimes approaching high spiritual beauty.

So much for the religion of the body—the only basis of the scientific and enduring.

Before reviewing their religious tenets it may be well to state that their origin is found in the Revolutionists of Dauphine and Vivarais, France, about the year 1639: Off-hoots of the parent stock formed a seciety in England in 1747; and two years prior to the Declaration of Independence by the American colonies, Ann Lee with seven of her followers, landed on these shores.

From the little spark brought over by them a fire was kindled which vivided many souls, and in New Lebanon, over a century ago, these gathered together and built their first house for public worship. From that period they have acted as a leaven among the elements of

For such purposes the "plain people" are holding enthusisatio meetings, which are eloquently addressed by priests and elergymen.

It is in the power of the Catholic Church (says Dr. McGlynn.) as it is within the power of no other agency on earth to hasten the millennum but it can be done only atterns have left nitle tenths of its trumpery behind

To sirrers, before the Brook ya (R. W.) Progressive err, as shown by his correspondence. This duckley of the correspondence. This duckley is now so generally accepted, that church

men are apt to forget that the Jewish Jehovah and the Christian God was forceful, revengeful, and on occasion hateful. This one sided Creator lacked all that sweet plenitude of womanly love which, united with a manhood of corresponding wisdom, would alone be worthy of reverence. And Christendom waited seventeen centuries for a woman to declare the duality of the Deific Essence.

This, then, is the central idea of Shakerism. Ranged about it are others, not the result of dry reasoning, but of experiences similar to those of Paul and the Pentecostal church. Ann Lee will ever be loved and venerated for being the first feminine teacher of this grand central idea, which is rapidly elevating in divine order, our mothers and wives, our sisters and daughters, as the equals and co-workers of man.

Upon this momentous truth, which is to free woman from tyranny and sensualism, the

woman from tyranny and sensualism, the Shakers are far in advance of any other people on our planet. "It is the only society in the world, so far as we know," said Eldress Anna, "where woman has absolutely the same freeworld, so far as we know," said Eldress Anna,
"where woman has absolutely the same freedom and power as man in every respect." And
the world may well hail the advent of woman's
era if it shall usher in such noble types of womanhood as we found at Mt. Lebanon, hid under the quaint cap and staid dress of the gentle
sisterhood. Social life among the Shakers is
free and broad, bounded only by the law of
chastity, which is not bondage, but freedom to
those who from true principle seek the higher
life on a spiritual plane.
It is not strange that Celibates among the
Shakers to-day should be ranked with Celibates of the past, who were necessitated, in
order to keep their vows of chastity, to seclude
themselves in some recluse of the mountain,
lonely cave, or gather within the cloistered
walls of a monastery, wearing sad counte
nances, fearing to smile lest some unballowed
influence should creep over them.
Not so with those lifted up from the natural
into the spiritual order, as they term it.
Innocence and simplicity form the oredentials to this new spiritual home as truly as to
the desired future home in the spirit spheres.
They are true Spiritualists in every respect,
recognizing the "divine afflatus" as the insol-

the desired future home in the spirit spheres.

They are true Spiritualists in every respect, recognizing the "divine affiatus" as the inspiration of all real progress. This divine element they believe has manifested itself whenever the condition of an individual or of society afforded occasion, from the beginning of history through Moses, Isalah, Swedenborg, Whitfield, and others, down to the time of Mother Ann, and ever since her time, in the greatest perfection among the Shakers, owing to the purity and apiritual elevation of their lives. They declare that "the continuous revelations of truth will ever be the leading lines of humin progress."

What is now known as Modefn Spiritualism is soccepted by them as a fact. They assert that all phases of mediumship were common among

what is now known as modern spiritualist is accepted by them as a fact. They assert that all phases of mediumship were common among them several years prior to the first rap heard at Hydesville, and that its advent to the general public was then foretold. In its higher phases it is still sometimes exhibited. Witness the sweet, pathetic yet simple melodies which come, "the gift of the spirit," as they believe, to one or another, either in private or in public worship. A brother or a slater at such times is inspired to sing a new song to new music, which, when written down, becomes a permanent possession. A large book has been published, consisting of these inspirational hymns, which is in constant use.

They do not generally believe in the miraculous birth or divinity of Jesus, but consider that he was divine in the sense of having power to rise above the lower propensities. His mission was "simply and fully to manifest the divine attributes to man" more than any other

vine attributes to man" more than any other

one who has ever lived.

They also believe that the first wave of delfic They also believe that the first wave of delfic light sweeping over the earth after the Reformation, began with the Quakers. Its mission was to "prepare the world for the divine form of human society." or the "kingdom of heaven on earth." The second appearance of this wave, or the "Christ Spirit," was manifested in and through woman in the form of Ann Lee.

They accept the Christian Bible allegorically and literally, and include among Bibles the Koran, Talmud, Zendavesta and other books sacred to various nations. They discountenance war, never go to law among themselves, and aim to actin a just, humane and brotherly manner to all men.

ner to all men.

Purity of mind and body is necessary to Shakerism. But virgin ceitbacy has in it not ing of moroseness or ascettism. A pleasant relation is maintained between the brethren and sisters, fostered by social meetings, in which reading, conversation and discussions upon topics germane to the welfare of humanity take place. In these, all who choose to do so, participate. In their cheerful, well-lighted and ventilated halls, these meetings take place two or three times each week, and the singing of quaint, and awart meldise-generally accommend. quaint and sweet melodies—generally accom-panied with the Shaker dancing marches— brings vividly to mind what Emerson says of such as they, in "The Celestial Love":

nas they, in "The Celestial Love":

"Not with scars or perfumed gloves
Do these celebrate their loves;
Not by jewels, feasts and savors,
Not by ribons or by favors,
But by the sun-spark on the sea,
And the cloud shadow on the lea,
The scothing lapse of morn to mirk,
And the cheerful round of work,
Their cirds of love so public are,
Their cirds of love so public are,
They intertwine the farthest star;

Is none so high, so mean is none,
But feels and scale this union,
Even the fell Furies are appeased,
The good applaud, the lost are cased."

In regard to the future, Elder Evans has de-clared their belief to be that:

clared their belief to be that:

"The old heavens and earth—united Church and State—are fast passing away dissolving with the fire of spiritual truth. Out. of the material of the old, earthly, civil governments, a civil government will arise—is even now arising—in which right, not might, will predominate. It will be purely secular, a genuine Republic. Men and women will be citizens. All citizens will be free holders. They will inherit and possess the land by right of birth. War will cease with the end of the old monarchical theological earth... In the new earth s-xuality, will be dised only for reproduction; eating for strength, not gluttony; drinking for thirst, not drunkenness. And property, bring the product of honest toil—as those who will not work will not be allowed, to eat—will be for the good of all, the young and the old."

Believing that human theologics perish in the using, while the 'revelations of truth are con-

Believing that human theologies perish in the using, while the revelations of truth are continuous and progressive, they earnedly watch and wait for every sign of the domination of the spirit of truth and justice over that of error and falsehood in the government or in social life. As to them, the fall of man consists in "disorderly relationables," and the zerpent is the sensuous nature. They are strenuous in the advocacy of purity, and temperance. And here it may be said that the institution of marriage is not condemned by the Shakers. All nere it may be said that the institution of mar-riage is not condemned by the Shakers. All men, they consider, are bound to make the animal propensities tributary to their higher natures, while marriage is a purely worldly in-attitution. They are called to a higher order of life, to come out of the world and be sepa rate.

In the writings, exhortations and speeches of their leaders, both men and women, an intelligent, liberal-minded person will be surprised, delighted and often instructed at the catholicity of thought evinced, the comprehensive grasp of affairs, the judgment of the trend and comparative value of social, political and religious movements, the balancing of various reforms, the interest maintained in scientific discoveries and inventions, and the depth and breadth of their love for lumanity.

Prof. Richard T Ely, of Johns Hopkins University, who sejourned at Mt. Lebanon for a few weeks, gives this testimony in regard to that visit:

"The feeling grew upon me that I was in a social

"The feeling grew upon me that I was in a social observatory, viewing as from another planet the buying and selling, the hurrying to and fro, the marrying and giving in marriage, the toil the pleasure, the vanity, the oppression, the good and the evil among men on earth."

In the present bright light of Spiritualism, they have the most reasonable of religious. Those who believe in natural justice and relig-ion and their formulas, will make the critiolsm that the cant, commonplace, theological phrases of Christianity are out of place in the vocabulary of these aspiring, clear-thinking persons. Still, when the Shaker meaning is understood, it is seen to be founded either in sci-

ence, philosophy or ethics.

It will also become apparent that their aim is to exist and subsist, to develop the body and unfold and enlarge the soul in the family relation of Fraternal Love, governed by justice, beauty, power and aspiration as the highest attributes of wisdom:

"For he that feeds men serveth few; He serves all who dares be true."

Their beliefs and practices upon sociologic questions are those of many of the best thinkers of ancient and modern time. They regard Mr. Emerson as particularly happy in many of his lectures in formulating the Shaker theory

his lectures in formulating the Shaker theory of the relations between the sexes, which is most charmingly done in his grand poem: "Initial, Daemonic and Celestial Love."

As a religious body or organization they are without peers or even rivals in daily and hourly living the higher life, and in the love and appreciation of all the cardinal virtues. It is apparent, therefore, that these people have entered the vestibule of the Spirit Land: When ripened by many beautiful years, the door thereto is gently opened, and they gladly and naturally glide into the superior country.

Last winter Eldress Antionette Doolittle died of extreme old age. Elder Evans, now near eighty years of age, gives the following interesting account of her last moments—and such scenes are of common occurrence among the Shakers:

Shakers:

her eyes; her countenance was calm and serene, while her freed spirit, triumphant over mortal dissolution, passed with angel friends to her glorious, immortal home.

She died sitting in her chair, being conscious to the last. It was a peaceful end of a good life. Ministering spirit friends attended, took away all fear of death and bore her away to a place they had prepared for her.' We have never witnessed a more perfect triumph over death, and so complete a victory over the grave. 'May my last end be like the end of our departed sister,' was the prayer of each one who saw her exit."

(From the Providence, R. I., Journal.) Spiritualist Memorial Service.

ADDRESS BY MR. J. WILLIAM FLETCHER, OF BOSTON, AT BLACKSTONE HALL.

Blackstone Hall was packed Sunday evening, Blackstone Hall was packed Sunday evening, Oct. 16 h, by the members and friends of the Providence Spiritualist Association, the occasion being a floral memorial service for the members of the Association and their friends who have died.

The request that flowers be sent was responded to generously, and the platform of the hall was converted into a veritable floral bower.

ed to generously, and the platform of the half was converted into a veritable floral bower. There were choice flowers of almost every species, in baskets, bouquets, vases and glasses, while a number of handsome set pieces were placed in conspicuous position. From each group of flowers, and connecting them together, were festoons of smilax, and at each end of the platform clumps of evergreen added great ly to the heauty of the hall. One very hand some floral piece, in the form of a triangle, hore the names "Eddie Lee," "Harry," and "Little Kin," and was dedicated to the memory of the three young children of Mr. E. H. Whitney, President of the Association. On each side of the proscenium arch was a landscape picture, painted by the late Professor Joseph John, of Philadelphia, a prominent Spiritualist. On the choir gallery front was suspended a large not ture of "Great Bear," a well known former Indian chief, which it was claimed was drawn in two hours and ten minutes by, L. F., Jones, a sifit artist, of Boston, while under spirit insi irit artist, of Boston, while under spirit in-fluence. This picture is purported to be the guide of Mr. P. H. Weaver for healing pur-DOSCS.

The exercises were conducted by President

The exercises were conducted by President E. A. Whitney, and were opened by the singing of "Consider the Lilles" by a choir consisting of Mrs. G. B. Lapham, soprano; Mrs. Pryor, contraito; Clarence Laselle, tenor; Mr. Christopher Pierce, bass; and Mr. George Fenner, organist and director.

"Mr. J. William Fletcher, of Boston, who has achieved some fame with his illustrated lectures, was then introduced as the speaker of the evening, and proceeded to recite with much feeling Arnold's beautiful and touching poem, "He and She." The choir then sang "Elsie Gathering Flowers," and Mr. Fletcher pronounced the invocation. After supplication by the choir, Mr. Fletcher delivered a brief address. He said that it was not his purpose to enter into any argument against any

deal more than this to Modern Spiritualism.

The belief entertained by every true Spiritualist has undoubtedly been productive of much good. A man cannot help his belief, and shall a man be condemned because he has a certain mental organization? Modern Spiritualism has brought to the world a knowledge of the life after death. Try to be your best self, see what is your highest possibility in this world, but do not attempt to be like somebody else who is looked upon with reverence and esteem for this is not possible for you to do.

A narrow-mir ded man generally has a God like himself, while a liberal minded man rests his belief in a broad worship of his God. Therefore for the purpose of giving man a higher conception of God a broader education must be given him, and the old prejudices must be given him, and the old prejudices must be hand of the world to day is against all those who are called criminals and sinners; but if Spiritualism can be the means of redeeming these profeturates of himsing them back into

Spiritualism can be the means of redeeming these unfortunates, of bringing them back into human grace, is not this alone sufficient to return sincere thanks for, and will not and has not Spiritualism accomplished much good?

The religion of human sympathy and human love can accomplish much more than the religion of books.

Modern Spiritualism has come to give to the down-trodden of this world that blessed boon down-trodden of this world that blessed boon of hope. Another of the comforts of Modern Spiritualism is that when your loved ones die they go into the love and hearts of those who have gone before. It is for them but the beginning of the to-morrow of life, and we know that in our troubles in this earthly life these loved ones in the spirit life will be with us. This is our strong moral vanguard, the presence of the unseen. Some say that it is all imagination. So be it, but God bless imagination. Others say that we deceive ourselves in such a belief! If so, thank heaven for such a deception. But we believe in the guardianship of the immortals, and bless those mediums through whose means these truths have been revealed to us. Modern Spiritualism is thus a comfort to mankind, and through its open door the reality of a new truth has manifested itself, and not all the bigotry of men and all the hostility of Church and State can ever shut that door that swings between the earthly and the spirit-worlds. between the earthly and the spirit worlds.
The choir then sang "Life, Beautiful Life," after which Mr. Fletcher gave a test scance, in

which he claimed to see several spirit forms upon the platform. He gave the substance of his communion with them to the sudience, and pronounced their names, and in every instance the spirit was recognized by some person in the auditorium. The choir sang, "Where the auditorium. The choir sang, "Where the Roses No'er Shall Wither," and "Only a Thin Veil Between Us," and the exercises came to a

Shakers:

"Bhe died without physical suffering. She was confined to her room one week, during which time she was visited by all the family of sixty people, and to each one she had a word filly spoken, with love and blessing. She said: 'Do not weep for me. I have been sensible for some time that good spirits were drawing and gathering me to them; I have had abundant proof of this. Only a few weeks ago they came and gently laid their hands upon me, making soolbing passes up and down my body. I have also had an li-ward indication of their presence and ministration for a number of years. They have frequently answered my petitions with a gentle shake of the head, and I have never been disappointed when I have received this signal.'

But retained her senses until the last, and when speech failed she would look up and sweetly smile in recognition of the sisters in attendance. Her face seemed transfigured with the brightness of a heavenly light that shone around her. 'It is the gift of God, were her last audible words. A beautiful and peaceful end, without pain, without struggle: she closed her eyes; her countenance was calm and serene, while her freed spirit, triumphant over mortal dissolution, passed with anyel friends to her glorious, immortal known among our faithful and devoted advoknown among our faithful and devoted advo-cates of spirit intercourse, have passed on. I could have written many epitaphs, if epitaphs had been needed, but as I shall need none ex-cept those left on the minds of those who knew me, so I thinkithey have left theirs, each one, on the minds of those they have blessed or as-slated in this life. Among the number are my highly esteemed and beloved brother and sis-ter. Richard Roberts and wife, of Washington, D. U., whose home has often been my home, and it was a home, as many others can testify. and it was a home, as many others can testify, and their epitaph is engraven on my heart, to remain while I stay here and have a heart. She went up, and he soon followed, and none who know them as I did wondered at his de-

parture when she was gone.

Dr. Abel Underhill, of Akron, Ohio, who has been to me like a brother both in the work that been to me like a brother both in the work that has occupied my time and mind, and in his home since he had one, and who has been nearly forty years with me in the public advocacy of spirit intercourse, has left his wife and darling boy behind and gone on, following his elder brother Samuel, also a faithful laborer in our cause, and who left years ago for the upper life. These two brothers were among the first advocates. two brothers were among the first advocates I found in Ohio when I first lectured there in 1852, when on my way to and from the National Convention in Pittsburgh, where Hon. Henry Wilson presided, and we nominated Hale and Julien for President and Vice-President and where done dent, and where I stopped then and lectured on apirit intercourse. The Doctor was an octogenarian, and was well prepared for the change when I was last at his home in Akron, but contipued to the last an active worker to the best of his opportunities, and spent many years of his life and labors in the cause.

Now comes another dear old brother, whose transition is ee in the Banner of Light of Oct. 15th, John M. Spear, late of Philadelphia.

Oct. 15th, John M. Spear, late of Philadelphia, but formerly of Boston, where I found him, and brother and sister A. E. Newton, on my first visit as a speaker to that city, and John S. Adams and wife, the last four still, like me, hanging on to the rim of this life waiting for the octo which he had reached, and has now passed on. Few persons have done more hard and unremunerative work in this cause than and unremunerative work in this cause than John M. Spear, and I, with others, rejoiced that he some years ago found a friend able and willing to furnish him and his wire a home during life in the City of Brotherly Love, the right

place for them.

Many other old friends have passed on, and Pryor, contraito; Clarence Laselle, tenor; Mr. Christopher Pierce, bass; and Mr. George Fenner, organist and director.

Mr. J. William Fletcher, of Boston, who has achieved some fame with his illustrated leotures, was then introduced as the speaker of the evening, and proceeded to recite with much feeling Arnold's beautiful and touching poem, "He and She." The choir then sang "Elsie Gathering Flowers," and Mr. Fletcher pronounced the invocation. After supplication by the choir, Mr. Fletcher delivered a brief address. He said that it was not his purpose to enter into any argument against any other form of religious worship. This can be done on any other Sunday in the year, but upon this occasion a spirit of periset harmony should prevail. In order, however, to satisfy many protent, who undoubtedly were not Spiritualists, he wished to say a few words in regard to Modern Spiritualism.

The majority of people, when asked if they know what Spiritualism is, answer that it consists of table-tipping, spirit rapping and calling up dead people. This is about the answer generally received. There is, however, a great words in regard to the week and lecture in the week and lecture generally received. There is, however, a great words in regard to the week and lecture generally received. There is, however, a great words in regard to the week and lecture generally received. There is, however, a great words in regard to the week and lecture in the week and lecture generally received. There is, however, a great words in regard to the week and lecture in the week and lecture generally received. There is, however, a great words in regard to the week and lecture in the week and lecture generally received. There is, however, a great words in regard to the week and lecture in the week and lecture in the week and lecture in the week and lecture when able.

Wanner Unable.

THE REFORMER.

Before the monstrous wrong he sets him downOne man against a stone walled city of sin.
For combines those walls have been a building;
Bmooth porphyzy, they slope and colding issas.
The fifting storm and wheeling sun. No chink,
No crevice lets the thinnest arrow in.
He fights alone, and from the cloudy ramparts.
A thousand out laces gibe and jeer him.
Let him lie down and die; what is the right,
And where is justice, in a world like this?

But by-and bye, earth shakes herself, impatient; And down in one great roar of ruin, crash Watch tower, and citadel, and battlements. When the red dust has cleared, the lonely soldier Stands with strange thoughts beneath the friendly

-R. R. Sill, in Century.

The Rebiewer.

OUTSIDE THE GATES; and Other Tales and Sketches, by a Band of Spirit Intelligences, Through the Mediumship of Mary Theresa Shelhamer. 12mo, cloth, emb., pp. 515. Ros-ton: Colby & Rich, Publishers, 9 Losworth

Preparatory to a visit to a foreign country it is natural for one to obtain all information that can be reached of that country-of its geography, climate: its people. their homes, modes of living, manners, customs, and all that pertains to them. And this, notwithstanding there are more chances that the visit will not be made than assurances that it will. Contingencies are likely to arise that will prevent it; but of not only a visit but an eternal abiding in the unseen country of which the volume before us speaks, there is no doubt; nothing will interpose to prevent our going there; it is the surest event in the history of every inhabitant of earth. Hence no reflective mind can fall to be interested in all that can be learned of the sequence; no one "outside the gates" can fail to desire to know of what is within them.

Probably in all the history of Modera Spiritualism no reports have been given of the spirit world and its nature, upon which greater, if indeed as much, dependence can be placed than those furnished by the guides of Miss Shelhamer, through her delicately poised organism; it is therefore reasonable to suppose that this, their last work, will be engerly sought for and read by the thousands who have bitherto been spiritually nourished from the same source.

Prefatory to the contents a few pages are given as a memorial of James Gordon, a gentleman formerly residing in Cincinnati, O., who is spoken of as " a man of honor, whose rare problty and sterling character won for him the regard of all"; one who, unostentatious in his daily life, made it a point never to display his good works to the public eye; yet in whom the poor and unfortunate were ever sure of finding a sincere friend who would sympathize with them in their misfortunes and assist them to rise above the

The authorship of the book rests in the spirit-world, with a family consisting of the father, who assumes the nom-de-plume of "Benedice." his two daughters. "Morna," the eldest, "Busle," the youngest, and one not related to them by any earthly tie, but evidently so spiritually, who gives her experience in the narrative that supplies the title of the volume.

Several of the stories have appeared in the BANNER OF LIGHT, and during their publication as serials numerous letters came to us expressing a hope that they would be made available in the more convenient and durable form of a bound volume. The portions that are given in print for the first time are "Morna's Story," in five chapters, and "The Blind Clairvoyant," in sixteen chapters. In the former very pleasing, in structive and graphic descriptions are given of the spirit-world, and much that relates to the life and progress of those who pass thither from this sphere of existence, so far as it can be done in human language to mortal comprehension.

The passing on of "Morna" was many years ago. "Before I lost full consciousness of my physical surroundings," she says, "I felt a divine presence, and ere the sounds of mortal life were wholly stilled I saw my sainted mother holding out her arms to me. as though I were a tired child, and I heard her voice calling my name in accents of tenderness and joy ... Close by my mother stood Susie, little Sue, radiant as an angel of light.... I remember my mother gathered me in her arms, and that she and Susle seemed to bear me somewhere, away from the grief of sorrowing hearts. I yielded to the charm of their presence, and like a tired babe dropped into a light slumber."

Hhe describes her first view of her mother's home as

follows:

"I awoke in a large apartment, the walls of which were hung with sliken draperies of white and blue. I lay upon a wide, soft couch, facing a large opening in the wall around which twined a delicate, slender vine of creamy, bell-shaped blossoms. Through this aperture the gentle breeze atrayed, bearing to me the odor of these perfumed cups; and every draught of this seenied air, like a sip of some invigorating cordial, inspired me with vitality.

I gazed around me upon the crystal walls of my apartment. They were clear and transparent, and

I gazed around me upon the crystal walls of my apartinent. They were clear and transparent, and through them I could see the waving trees and flower-gemmed grounds beyond. At regular spaces there were openings through which one could step upon a wide veranda. The walls were panelled, and each panel was encased by copings of carved lvory, from which blue and white draperies depended, now eaught back by silver cords. The articles of furniture in the room were elaborately carved and finished. They evidently were designed for both utility and ornamentation, and were very beautiful. I learned from my mother that I was now in her spirit home, and that here she had prepared a place for me."

She soon became accustomed to her new surround.

She soon became accustomed to her new surround ings, though for a time was almost in despair-upon finding so much to learn. She, however, quickly came to know that the human soul is capable of infinite expansion, and the effort made in applying the mind to study, strengthens and stimulates its powers of perception and understanding."

It was not long before the longings and affections of those on earth from whom she had been separated attracted her earthward. " I wanted them." she says. "as I felt they wanted me; and I needed to be with them, even as they seemed to require my presence."

Her interest in the welfare of her own relatives and friends on earth, led her to consider the wants of others. This feeling brought her in rapport with advanced apirits. A strong power surged through her being whenever she went forth to assist the needy, and helped her on to success. She did not at the time recognize it as an inspiration from celestial kingdoms,

but subsequenty learned that it was. Proceeding, the narrator describes the public schools in the new world she visited, wherein " no pupil was crowded with instruction, but each assisted to enter the particular class of studies toward which his mind inclined, and encouraged to cultivate his mental taste, and develop his intellectual powers in accordance with the formation of his brain." Next the govern mental institutions are portrayed, positions in which are held as a matter of duty, not for personal grand ear or for any other end than " the satisfaction found in the constant exercise of thought and energy for human welfare." Of what "Morna," witnessed in an assembly met for the advancement of public interests

"I beheld many women standing side by side with the male adjudicators, speaking words of wisdom, expounding law, and revealing their conceptions of human right and responsibility, and I learned that it is a common occurrence for intelligent and far-seeing individuals of both sexes to meet in council on important matters, and that distinction of sex never deprives an intelligent being of the right of franchise, the exercise of thought, or the freedom of speech, in the land of which I had so lately become a habitant."

**Entering balls of medical jurisurndence, she listened

Entering halls of medical jurisprudence, she listened to discussions, and saw students busy with their experiments-" not with scalpel and knife, nor with mineral substance or vegetable drug, but with the forces of nature, with vital electricity, with human magnetism, and other elements," and she there learned that "the time is coming when mortals will be freed from disease and pain: for the students of these higher colleges will find ways and means for the instruction of earth's people in the laws of nature and

She was taken into grand temples, where, through arches beautifully graven, strayed a softened light apon magnificent works: of art : she listened to rect tals of poetry until "It seemed as if the soft trickling ser waters, the tender murmuring of rectiess etling of forest leaves, the shimmering of and the sweet harmonies of human love, all

melted into speech through all the rhythmic lines."

"In storied structure and in leafy grove I listened to the lefty exhortation and the eloquent utterance of inspired minds, until my soul was stirred to its utmost depths; and through all these experiences I recognized the spirit-world to be a natural world—a needed world, a country that supplements and follows this earth planet as summer follows spring."

In the second chapter of "Morna's Story," the reader is enlightened upon a subject upon which very little has been said, but respecting which much speculative theorizing has been indulged in, and that is transition in the spirit-worlds-a phenomenon corresponding to what is termed "death" on earth. Attaining to a certain degree of advancement in spiritual knowledge, the individual becomes fitted for higher and more supernal realms of existence. These transitions, however, we are told, do not always take place singly. "Whole families, even companies, of spirits have been known to keep pace with each other in the acquisition of knowledge, wisdom and refinement, to such a degree as to be prepared to take their flight together."

Morna was permitted to witness the transition of one who had been a teacher in the highest schools, and had mingled as counsellor, friend and companion with the grandest souls of that land of grandeur; he had also been a bearer of light, hope and gladness to unhappy, wayward spirits, aiding them to struggle out of their ill-fated condition. The description of the event is so touchingly beautiful, and so instructive withal, that we can but think our readers will thank

us for giving it here in full:

"The spirit did not appear aged after the manner of earth, where time leaves its marks upon the human form in furrowed lines and trembling limbs. As you sometimes behold a softened, chastened expression upon the features of a truly good man or woman who has seen many years of mortal life, so upon this face gleamed a light which transfigured the features, and glorified the entire person. 'Almost transparent,' you would say of such a countenance; and it does seem as though a celestial glory shipes within.

Only a few beloved students and close friends of this grand soul were present at the holy hour. He had looked for this experience; for, though he had lived many centuries already, he considered them as but a few drops in the ocean of eternity. Now the summons had come, and he was about to enter on a higher career.

summons had come, and he was about to enter on a higher career.

We found him seated on a green bank at the foot of a favorite tree. It was in the garden of the temple within whose walls he had passed many hours in the elucidation of truth to eager minds. Unly a fold of white and shining fabric encircled his form. His face beamed with joy, and one could not doubt that he already beheld supernal visions, so glorified was the

already beheld supernal visions, so glorified was the expression of his eyes. The friends of the patriarch knelt around him, while a solemn hush, as though the very air were bowed in prayer, pervaded the place. There was no influence of sorrow or pain; only an atmosphere of tranquil satisfaction and peace. Every heart knew that a ripened soul was to be gathered home, and there was no occasion for cloom.

I held back, reluctant to advance among the kneeling friends; but I was gently led forward by my teacher, in response to a sign from the sage in whose honor we had come. Close to his side we passed, and knelt before him. How surprised, how humiliated, how awed I felt, as his hand touched my bowed head in benediction! Daughter, floated the sentence from his soul to mine, 'thou art a crystal vessel through which light from beyond shall stream in blessing to the people.'

his soul to mine, 'thou art a crystal vessel through which light from beyond shall stream in blessing to the people.'

He then raised my head, and clasping my hand with those of my guide and holding them in his own, waited for what was to come. He had uttered his parting thoughts to friends, and I saw that the body seemed to be collapsing and shrinking, as if something from within was being withdrawn, and presently it fell backward against the tree. A few moments more, and the watchers were electrified by a marvelous vision; for there, standing before us, enveloped in light, his face more transparent than before and illuminated by a gibrious smile, we beheld the sage. We gazed with rapture for a time until he slowly vanished, and we knew that he had taken a celestial journey.

Tender hands straightened the vacated body beneath that favored tree, covering it with spicy boughs and flowers. For three days—as mortals measure time—loving friends lingered upon the hallowed spot, and then they returned to their homes, for the last vestige of the body, with its coverings, had disappeared; you could properly say it had dematerialized or evaporated. All had dissolved; their elements had been taken up in the atmosphere, to be utilized in other forms.

When the soul-principle had departed, the chemi-

other forms.

When the soul-principle had departed, the chemiwhen the soul-principle had departed, the chemical properties holding the atoms in place being withdrawn, the body had but to resolve itself into its original gases. There was no corruption, no residue of matter to dispose of, no burial—so perfect are the processes of disintegration in our world."

After remarking at some length upon the event above described and of the steps that led to its fulwe are told that though it required three days for the body to wholly disappear, it is known that in the celestial spheres, when one passes to a higher, the body disintegrates at the moment the lifeforce is withdrawn.

Want of space will not permit us to place before our find on the turning of every leaf of this volume. In continuing her "Story" Morna describes the language of the sphere in which she resides, adding that spirits from higher spheres inform her that in their home. that of the celestials-external speech is not employed, thought being conveyed from one mind to another and quickly understood. We are next told of the means of locomotion, though some spirits by the exercise of their will can glide swiftly along, above the surface of the ground, and thus travel without vehicle of any kind, rapidly, and without fatigue. Foods are described; likewise social customs, and the varied employments of spirits. Preparations for entering the temple, preparatory to the development of mediumship, and the assumption of its duties and responsi-

bilities, are described with great minuteness. We have confined ourselves to one portion of Miss Shelhamer's book for the reason that it is a fair illustration of the whole volume, and exhibits its general style and bearing : from what we have presented, some idea may be formed of its great value as a means of learning—so far as it is possible for us to do in this life—of that world to which we all are rapidly hastening, and of what awaits us when we, like "Benefice," and "Morna," "Susie," and the unknown author of the opening story, are no longer "Outside the Gates."

A Premonition.

One other illustration of the frequency of inoldents that have their origin in the realm of spirit, to which we have recently referred as being of late reported in the secular press, is given in the Lewiston (Me.) Journal, as related by a young lady of Portland:

"She was visiting in Boston, a friend of hers, a girl of peculiar mental and physical organization, whose nerves and susceptibilities were so scutely strung that she suffered much from nervousness, and at one time thought of putting herself under the care of Dr. Mitchell of Philadelphia, the great authority on nervous diseases. It was New Year's day, and as they had sat up late the night before, at a party, merrily ushering in the new year, her friend was tired out and was taking a nap on the sofa by her side. Suddenly the alceper began to mean pitcously, and then sitting bolt upright with a look of terror on her face, exclaimed: 'Oh! how dreadful! I have had a terrible dream; I have actually seen my coffin. It seemed as if I had met with a violent death, even as I was laughing and looking forward to some great pleasure in atore for me. I can see the coffin now. It was made of rosewood, and lined with some lavender-colored material. The glass in the cover was cracked for the space of two inches in the upper left hand corner, and there was a slight scratch on the right side. It was all so terrible real that I remember it exactly.'

It was days before the poor girl got over the effects of that vision, but finally nothing more was thought of

The Portland girl returned home, and later in the winter was again in Boston visiting her uncle, when one day she picked up a paper with an account of the frightful accident near White River Junction, Among the names of the killed she was shocked to find that of her friend. She attended the funeral, of course, and nearly fainted when on taking a last farewell look at all that was left of the girl she had loved so well, she noticed that the lining of the comu was of a lavender hue, and that the glass was cracked in the upper left hand corner. Trembling in every limb, she looked on the right side of the collin and there found the scratch as described by her friend, a fewahors weeks before."

When you see a man look at his watch and put'it back into his pocket; ask him the time, and nine cases out of ten he cannot tell you until he has looked at it again.—Boston Herald.

Banner Correspondence.

New Jersey.

VINELAND,-A correspondent, who writes that he has been an advocate of atheism from childhood, says that now, at the age of fifty-two, he has become a thorough believer in Spiritualism. Being in Camden, N. J., stopping with friends who are Spiritualists, he was induced by them to attend a private leeture given through the mediumship of a lady, described by him as "spiritually gifted from infancy, naturally refined, a scholar, and quite well known in literature.". He says: "As I had been told it was to be a private circle I did not expect to see the goodsized hall into which we were ushered, nor the company of fifty or thereabouts. I soon learned the majority were church people, who would not be seen publicly entering a liberal lecture room, or have it known they were investigating an ism of this kind. No one was aware of the gathering except those who received personal invitations from the host and hostess. Mrs. K. (our hostess) explained how difficult it had been to persuade the medium into performing this favor, and that it was wrong in her to deny society the great good of her mediumistic talents. In spite of my skepticism I had to yield the lady a real reverence as she opened the meeting with a few pleasant sentences, and read, in tones that betrayed true cultivation, a poem of Whittier's.

The lady having solicited a topic I ventured to carry to the stand my old question: 'Can spirituality be scientifically recognized by carnal man?' and after an able response to several other queries she settled apon 'The Spiritual' for a text. From the first, she claimed my astonished interest, presenting facts and deducing conclusions such as my material mind had never imagined. I found I had been so eager to prove my set theories that I had become a one-sided thinker, foolishly shutting my vision to every spiritual light; but if I had striven to prove spirit existed in man I could never, of myself, have caught at the unquestionable points that were so easily handled by her.

'Thought is the result of a finite and infinite mechanism conjointly,' she said, and went on to prove it carnal and then to show the immortal outcome; what it was and how it perfected the soul. The ethereal was never before so thoroughly analyzed to my apprehension; its human physiology never so ably portrayed. 'What i' she continued, 'you call man a gross substance? Lot the tiny handful of ashes! the few unwholesome bubbles amid the tiny litter of dust ! You all have seen these remnants of mortality. Even they, so little, so very little, will disappear-absorbed into the atmosphere. Thus the crude-what man calls the tangible-ever dies; it evaporates into nothingseemingly nothing to mortal man-but science will soon prove to him that nature's invisible machinery has only swallowed it up to beich it forth again, crude as ever and attached to some other spirituality, for these essential particles represent the grossest in nature, and hence have no individual or positive es-

Another sentence recurs to me: ' Man cannot die. Death, as it is experienced on earth, is simply dissolution-a separating of the soul from a burdensome clog; a clog so corrupt it has required great vital forces from the ethereal elements to keep it from in stantaneous corruption, from falling off, away, dissolving. If you will think of this matter you will recognize the heritage of moral cowardice which fear of death's mysteries has inspired in the human creature to such extent that the spirit instinctively hugs its clogs all the closer when the torment thereof becomes great and seems to promise eternal release. Pains may be excruciating, each mortal particle seem to weigh tons, so intense the pangful drag upon the spirit; but man will summon strength to endure; he will force himself to endure rather than knowingly face the dread hereafter. Die i no, no; death is too

From thence she explained that man's cowardice in this respect is mostly hereditary; that fear of taught to each succeeding generation; it was the worst hereditary disease that tainted human blood; the symptoms, coughs and fear of consumption which are transmitted through certain families from genera tion to generation are not to be compared with the shudders, hysteria, never-ceasing blood-chills and weakening symptoms through fear of death that are descended to man, a very essence, a very poison him, physically, mentally, characteristically. Proreaders the many intensely interesting passages we flicted with that hereditary feebleness, mental, morbilities which illumine and dignify the soul; it has rendered you superstitious, and, through superstition, the easy prey of false-tongued creed-makers Every generation has its unscrupulous Moses, ready to romance upon sacred themes, and the engrossing fears of ignorance and superstition demean the human family into humble adulators, sacrificial self-immolators, into anything the preacher pronounces necessary to propitiate the too human God, born and bred in his (none too saintly) imagination. And it is thus you have lost the tangible sense of soul-existence; you have allowed strange gods to sway you: you revel in the bacchanalia of over-indulgence; to please the senses carnally, you have weighed the natural balance of your being till the gross drags it one sided, clear to the dust. The spiritual cup bears barely a few sighs in its airy poise, while its opposite or carnal cup is the first inspirational speakers of the day." heaped with gold and greed, falsity, envy, weakness and folly, cowardice and ignorance and instability generally. Alas that man should thus undo himself! Riguratively speaking, he has lost himself in a dense wood through whose tangle he can neither see nor hope to penetrate; yet he is destined, through Nature's good grace, to come forth into the clearing sometime. Ay, he'll come out into the beautiful sunshine of spiritual life, a soul whose mnemonic experience is so dark, so evil, so unlovely, he stands shamefaced, astonished, conscious nothing within him can attract the harmonious lights he sees from their ennebling duties to warm association with a soul so blackly, hideously ignorant as he. Poor soul ! can be obtrude himself into a more torturous hell? No burning lake could afflict him as does the angulah of his remoras-the despair attending his deep penitence. He needs no stern judge to stand before him; the contrast of the holy strength permeating the white souls he is so mifit to emulate is all the court he need be arraigned in. Tantalus praying for water, Lazarus sighing for Paradise—these examples convey no tithe of what the lost soul experiences in its resurred

tion.' From thence the medium showed us how to live so as to ennoble the soul and keep it prominent and recognizable; she dwelt on the fact that atheists had strong grounds for their belief when man's soul-power come the most indistinct feature of his personality. She did not maintain that man was made per feet at the start and had lost his birthright by sin; but that, being an imperfect production, he had neglected his heavenward intuitions; that instead of drowning the soul it should have been cultivated; but claimed it was the sin of ignorance and not of knowledge that bore the blame; that was man's curse. cannot in a letter like this eliminate the full train of her argument; my letter is already too long; I must only mention that the electrical and ethereal forces which comprise the spirit were as intelligibly elucidated as any learned physiologist ever described the | questions presented by the audience answered." anatomy of the carnal body. It was a wonderful reve lation, such as every earthly creature ought to hear

and digest. To that end I am inditing this epistic. I want the Spiritualists to draw this lady into the arena of public mediums. She has no right to hide away, and bury her marvelous gift. I sought her out in her home, and other side to serve me like a seri, to keep me well, nor

She shook her head in disbellef. 'You do not realize how/yery frall I am; nor do you know my real circumstances. My parents are agoing. I am an only child, and they live with me. My husband's health has become very broken lately, and I am working hard to help him keep up our annual income. By close ap-plication with my pen, as far as bealth admits, I manage to earn a little in spite of 'our defective copyright laws. Of course you know how they cheapen literary labor. Now suppose I, believing your flattery, attempted to breast the public life you advise, and became seriously iii in a week or two? De you guess the consequences? Let me tell you! When I get ill it is so hard for me to rally-I have been sick so much that I might be unable to win another dollar in one or two years. Think of it ! and I am not sanguine that husband or parents could have health or work to keep our home up as you see it now. No, no, (with a shudder) I can take no risks; mediums are not well paid; I love my dear home; it would kill me to lose it.

But, Madame, your mediumship may pay you better than your pen! 'I don't like the idea,' she replied. 'Then I cannot believe what you say: I don't admit the credit you give me as a speaker. You are good to be so interested in me, but I fear it is of no avail. The old

habits engulf me; I love my pen. The lady seemed so determined that I've no doubt most men would have left her to pursue 'the old habits' in peace, but somehow there appears to be an invisible something urging me to bring her into the field by advertising her ability, and soliciting correspondence with such societies as may be pleased to offer some terms for her to occupy the speaker's seat among them.

I am prone to think Mrs. F.'s frailty is due more to her persistent battle against the spirits, who would place her before the public, than to any acute disease, for she does not seem—though delicate looking—at all like the average invalid. What Society will be first to help me install this talented lady upon the Spiritualist rostrum? Address, until Nov. 25th, John I. Hayden, P. O. Box 285, Vineland, N. J."

Massachusetts.

CHARLESTOWN DISTRICT (Boston) .- A correpondent writes that he perceived with pleasure in the Bannen of a recent date a notice of a meeting held by the friends of the veteran medium, Mrs. H. W. Cushman, at her residence, 212 Main street, in honor of the thirty-fifth anniversary of her development. He was present, and speaks as follows concerning the exhibition of her peculiar powers which she gave on

that occasion:
"Mrs. Cushman placed a guitar in the laps of several people who sat around a small, circular table, while she grasped the neck of the instrument in her left hand. The light being slightly lowered several airs were played by invisible fingers, and also exact time was kept with tunes sung by the audience. While the instrument was being thus played, Dr. J. D. Moore (who was chairman for the evening) requested those who could get near enough to look carefully for the hand which thrummed the strings. Some dozen or more made the effort; when the music had ceased the Doctor requested those who saw the hand to manifest the fact, and some six or eight testified to it. Dr. M pronounced this a most satisfactory test, which sentiment was heartly endorsed by the audience."

QUINCY .- "Investigator" writes: "Mrs. Jennie K. D. Conant, of Scotland, spoke and gave psychometric readings for the Quincy Spiritualistic Society at Faxon Hall, Sunday, Sept. 25th, at 2:30 P. M. and at 7:30 evening; her lecture was very much appreciated by the audience; the readings were considered wonderful, and all pronounced correct; many were present who never heard anything of the kind before Mrs. Conant was so well liked that she was engaged to hold a series of meetings by private families for investigations. Two meetings, held on Sept. 28th and Oct. 11th at South Quincy Adams, gave perfect satis faction."

NEWBURYPORT .- "H." writes: "Oscar A. Edgerly is at home, after a tour among the eastern campdeath began among heathen ancestors and had been grounds. He is reported as improving in his medium ship. Wm. P. Holt has his new house nearly completed, and expects to move into it next month, when he will resume circles and sittings. The singing for our meetings this season will be conducted by Mrs. Wilkinson, a new comer to our city. Mrs. Dr. Green is again at home, this time to remain the entire season. During the past summer Mrs. Green has taken the first rest during the discharge of above a quarter mixed in his blood, and forming him, shaping century of mediumistic work, and, as might be expect ed, enjoyed herself hugely. In her absence she visited ceeding, she said: 'Yea, humanity, thou art af- all the noted places of interest in the West, including trin through California: returning eastward she vis al and physical cowardice, called death-fear! It ited all the prominent camp grounds, purely on pleas. has made you blind to the individual responsi- ure bent, thence to her home to settle down to business once more. She has had a remarkable career as a clairvoyant physician."

New York.

LEE CENTRE .- "W. H. H." writes: "Miss Carrie Downer, of Baldwinsville, N. Y., in company with her friend. Mrs. Denio, spent two Sundays with us, speaking twice on each. Miss Denio is an eloquent inspirational lecturer, speaking on subjects given by the audience while on the rostrum, taking several of them and weaving them together in a masterly manner. At the close of each lecture she gives poems upon subjects presented, holding her audience spellbound with her enchanting eloquence. Her lectures gave universal satisfaction, the interest and audience ncreasing with each lecture. We consider her among

BUFFALO .- J. W. Dennis writes: "The public interest in the cause in this place received a slight impetus from the camp at Cassadaga, and the conse quence is that we had Mrs. Rose Shepard Lillie here in September to speak for us twice; Edgar W. Em erson has been engaged upon two occasions: Walter Howell has occupied our platform once; Mrs. Clara Watson of Jamestown, N. Y., has also spoken for us at Metropolitan Hall. At all of these meetings we have had good attendance.

Waiter Howell has made up his mind to make Buf falo his headquarters after December next; and will fill engagements at any and all the surrounding towns. He intends to speak during the winter at Ellichttville. lamentown. Niagara Falls, Rochester, N. Y., and Franklin, Oil City, Meadeville, Titusville, Pa., or at any other town near here where the friends give him a call. Walter is a grand and a good speaker, and it is hoped that he may do a great deal of good."

Washington Territory. SEATTLE.-D. S. Smith writes : "The interest in

Spiritualism has been quiet here for some time, but now it is reviving owing to the labors of Dr. Houbert who came amongst us a stranger. It happened we had commenced holding small conference meetings, when Dr. H. came, and introduced himself as a trance speaker. He proves to be a gentleman of varied eapacities, and a man entirely devoted to the cause of Spiritualism. He speaks here every Sunday, and attends some circle every evening. He also speaks every Sunday evening four miles in the country, and all he asks is that we provide a half to meet in. He is certainly re-building the old Society, and appears to have a large band of spirits to assist him. The meetings are held in Masonic Hall, Bront street, every Bunday, at 8 P. M. Bubjects for the lecture are given from the audience. At the close tests in the form of descriptions of spirits are given, and

Kansas.

WINDOM.—Nelson Bilvester writes: "I have had dyspensia for many years, and since being developed as a medium a spirit claiming to be Dr. Benjamin Rush-formerly a physician of Philadelphia—informs me that the disease is owing to the enlargement of took the liberty of saying thus much to her. Her an- the spleen, which was caused by my going in 'swimswer was: 'Bir, my health is precarious; I can endure | ming' when too warm, by overwork; etc.': He also say no hardships. I do not expect any spirit now on the that the office of the spicen is not understood by medical men; and would remark for the beneat of such other side to serve me like a sert, to keep me well, nor would I like such service. I wish to be 'myself most that it is a giand which 'score is 'the 'gastrip' julio of the time. I claim the privilege of holding an individuality of my own. For such a person as myself, gan by twenty ligaments, and inside of said or said or the stomach. It is attached to the left said of said or sa

the spleen is very common in this country-those of a sensitive and passionate nature being most liable to 12. The trouble causes indigestion, headache, nausea, mental depression, lassitude, palpitation of the heart, etc. It can be helped somewhat by the exercise of the will in controlling the passions, carefulness in eat. ing and not overdoing in anything: In fact, by living in accordance with the laws of health.

· Since the visit of Dr. Rush I have looked into Hill's School Hygiene, a late work, which says: 'The use of the spicen is unknown.' This certainly confirms a part of the Doctor's statement, and I send it to the BANNER OF LIGHT, hoping that it may meet the eye of some physician or chemist who will examine into the matter and report the result in your columns. It seems that if the spleen (with its ligaments) of some animal were analyzed for a trace of the gastric juice. the correctness of the spirit's communication might be ascertained."

Indiana.

BVANSVILLE.-Philip Sommers, Secretary of the Spiritualist Association, writes : "Mr. and Mrs. G. W. Kates recently concluded a very successful two weeks engagement here, and many were the regrets that they could not stay with us longer. They made many warm friends who will welcome them back should they visit us again.

Mrs. Kates is invariably correct in her public pay. chometric readings. Some incidents were given in the lives of persons not recollected by them at the time, but afterward acknowledged to be correct.

They could make longer engagements in one place, more profitable to themselves, but they prefer to visit as many places as possible this fall, in order to awaken a general interest in the cause and to canvass the State of Indiana for a State organization. A convention for that purpose is to be held at Anderson, on Nov. 3d to 6th inclusive. There are but few local socleties in the State, and hence a great need of such unselfish missionary work; in this Mr. and Mrs. Kates are deserving the generous cooperation and support of Spiritualists wherever they go."

Illinois.

VILLA RIDGE.—Esther Dille writes, earnestly expressing the wish that Spiritualists, as a rule, would eek to display toward each other a sentiment of kindly appreciation, rather than hypercritical denunciation. When one seeks the presence of a mediumeither as an investigator, or a believer seeking more light-she would have the party do so in a passive frame of mind, ready to perceive any new truth which may be presented, rather than to shut the door in its face through a too prompt and prominent feeling of self-assertion.

Iowa.

KELLOGG .- A correspondent informs us that Mrs. Charlotte White, of this place, is already doing good work as a medium in answering sealed letters; as she lives some miles from the post-office she trusts correspondents will pardon her delay (if any occurs) in replying to their kindly favors.

Original Essay.

IMPRACTICABLE ADVICE.

Nothing is so common or so easy as to proffer the advice to the poor of the crowded cities to go out into the country and go to work on the land. There is more land than is cultivated, they are told, and all it needs is more people to work it. So they are bidden to leave the tenements into which they are crowded and the streets they are accustomed to tramp idly in, and go forth into the open country and make homes for themselves on the land. As if it were a thing to be as easily done as wishing! As if, too, people who can get little or no work to do in the cities could go right into the business of farming as young ducks take to water. This kind of advice is given so freely and with such an air of confidence, as if there was no sort of mistake about it, that it has come to be considered sound and sensible; and a great many people thoughtlessly wonder why more poor persons, if not indeed all of them, do not instantly accept and act upon it.

When those who mark the course of events, lament the trials and sufferings that crowd around the pathway of the children of the poor. n the great centres of commercial activity. some city editor will trump up the inquiry with a vociferous zeal that might be mistaken for indignation, why the parents of these children do not take them out West, where land is plenty, and there is abundance of room to breathe, to play, and to work. And there the matter is supposed to end. The inquirer's conscience is apparently satisfied and silenced. He feels that his duty is done when he has had his say. Little think those who talk in this loose and easy way that what they advise so glibly is a matter simply impossible. If they only considered or even comprehended the facts in the case, they would be much more chary of their useless advice, and in fact would withhold it altogether. What is so easy to advise is, to my

mind, at least, very far from being so easy to do:

Just think for a moment of the father of a half dozen or more children, who is barely able to support them at all trying to comply with the philanthropic suggestion that he take them out West, where there is land enough for all. How is he going to get the money together to transport them all there? What locality shall he decide to fix himself in? How is he going to secure the land to put them on, with the needed home provided too? And how are they all going to begin, and where, and with what aid of stock, seed, and agricultural implements? In what way shall they take hold, not one of them all knowing anything about farming or about any kind of labor but that to which they are accustomed in the crowded city? It would be just as sensible and kind to advise them to go opt and buy better food and more of it in the city, or to move into a better house, or to tell he father to go into a store, an office, or a bank and begin work without further preliminary, as it is to tell him to go out West and go to farming.

Suppose a man, the father of a family of young children, has worked all his days at some particular trade, in only a single department of which he has attained the aptness and skill that comes of long habit and familiarity. Of course he can work at nothing else. If he receives scant wages for his labor it is manifestly out of his power to change his occupation for another in hopes of bettering his condition. It would be a revelation to such a man to be told that he is capable of becoming, all at once and without experience, a farmer, and of thus supporting his family, on simply being turned loose into the open country, which is likewise owned by others and is not to be had by him except by purchase

Time, and the continued agitation of thought, may hereafter produce some practicable system or method by which the surplus of population in the East, and the superabundance of land in the West, may be brought into harmoplous and useful conjunction; and toward the evolution of that system or method, all wellwishers for human good can consistently work, even if they also have to wait: but to hold up to the stready handloapped laborer as a pana-ces for his pressing ills, a condition for which he is at present totally unfitted, and it a location which he comput reachists to may design matther candid nor reasonable. e of a

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Childhood and Nouth.

For the Banner of Light.

"IDONTOARE."

BY M. T. SHELHAMER, There's a brawling little creature. Stout of limb, and queer of feature, Strolling through the world to-day; He is reckless and defant. Ever on himself reliant, Claiming all the " right of way."

Though no larger than your finger, He may often come and linger All persistent by your side— When it suits his mood or notion To infill you with commotion. In his daring and his pride.

"Idontcare" is what they name him, And the wiser people blame him, For the faults of youthful lives: Willful, carcless and neglectful, Often of the truth forgetful, Discord in his presence thrives.

In the evening and the morning. "Idontcare" is full of scorning-He's a swell not worth a pin, Who should be denied all measure Of society or pleasure, Till he dies of pure chagrin.

The Indian Pappoose.

(From Harper's Young People.)

I am a jolly little Indian pappoose. I keep pretty close to my mother. She does not often like to face a responsibility of my size, but she will shoulder it any time, and so we are bound together by the strongest ties.

When I am at home I live in a wigwam which mother and I built. We made it of poles covered with bark and skins. We built it together. Mother did the work, and I backed her up heavily, and between us both we pulled through without interrupting father, who was busy sitwithout interrupting father, who was busy sit-ting around basking in the sun and smoking. He works at basking and smoking and eating nearly all the time when he is not sleeping, un-less there should be a war or a hunt; then he

goes off with a gun.

Mother and I do all the rest of the work; we plant and hoe and harvest the crops; we grind the corn between stones, or pound it in a mortar; then we make it into cakes, and roast them in the fire for father to eat. Mother does it, but I keep right round after her, and see to it all.

Sometimes we have nothing to eat—roots, berries, acorns, everything gives out. Then we start for the Agency to get rations. It is a long tramp, but I do n't mind it, for mother does the walking. We form a procession of two—a double-header. Mother heads the front, and I head the rear. As the column moves forward I go ahead backward like a born leader of the hindmost, and I pass everything on the road that is not going my way. Of course I can't see what I am coming to till I am going away from it, and I can't dodge it till it is past. That is what comes of going ahead backward.

My people are pretty much like me. The old

My people are pretty much like me. The old Mother Government straps them upon a board, and shoulders them around from one place to another. If she hears them mean with hunger, who feed them: she feeds them; if she sees them shiver with cold, she blankets them; when they shriek and kick with rage, she beats them. She lets them live on the hind side of somewhere till some-body else wants it, and then she bundles them off to the other side of nowhere, which nobody

wants.
White men who stay home and make books white men who stay nome and make books say my people are dying out; but white men who look around and count say my people are living on, as many as ever. Oh! it is chaps like me that keep the Indian question going. There are thousands upon thousands like me, but we are always on the hind side, and looking backward.

are thousands upon thousands like me, but we are always on the hind side, and looking backward.

They say there are white babies who are carried upon their mothers' hearts, and next to their cheeks; these babies always look forward, and everything starts small and grows large, and comes toward them, and they can catch it if they want it. These babies have their eyes and ears trained to find out what is coming, their foreheads bulge out to meet future events, and their noses are sharpened upon them as they whiz by. So these babies grow to be strong men.

Oh! old Mother Government, take up my poor people and bear them upon thy heart! feed them with the milk of human kindness; give them justice, and teach them, by example, the law of love.

poor people and bear them upon thy heart! feed them with the milk of human kindness; give them justice, and teach them, by example, the law of love. the law of love:

("Alluding to the peculiar mode of transportation by which the indian mother carries her child upon her back; strapped to a board—the infant looking backward as she moves forward.)

Retrospective Notes of Clinton Camp. To the Editor of the Banner of Light :

Upon my return from Clinton, Iowa, Camp-Meeting, I thought it might be interesting to your many readers to learn something of those who contributed to its spiritualistic progress.

Mrs. Wells of New York was daily called to the platform, to give descriptive tests describing those who had passed away, their diseases, age, and giving

Mr. and Mrs. Hull were untiring in their efforts for the success of meetings, and their lectures were more than acceptable to all who had the rare opportunity to

free Thought.

A WORD TO THE WISE. BY DR. DRAN CLARKE.

To the Editor of the Banner of Light: From time to time, during the last quarter of a century, I have used your kind mediumship through which to address words of counsel or admonition to the Spiritualistic public, and again I am impressed and impelled by higher powers to "speak as one baying (their) authority" to call to action and to duty all who love the truth and yet are not as active as they might be in its promulgation.

I yield to the injunction of my spirit-prompters the more readily from seeing their wishes anticipated by

might be in its promulgation.

I yield to the injunction of my spirit prompters the more readily from seeing their wishes anticipated by the New Thought and an approving paragraph in the BANKER OF LIGHT, which urges those who have been in attendance at the summer camp-meetings to go to work in their various home neighborhoods to start local public meetings for spreading the light they have received at these great baptismal fonts.

Although what Bro. Huil and yourself wrote was well said, I opine there is need of "adding line upon line and precept upon precept" of the same tenor. It needs but a casual survey to see throughout the country, with here and there a commendable exception in some of the cities and large villages, that the cause of Spiritualism, as a public movement, though not "dead," as our opponents when and declare, is yet in "a state of suspended animation," as doctors would say, and needs some mighty galvanic battery to arouse its dormant energies.

Here in my native State of Vermont, which has furnished so many distinguished public workers, and still has several of exceptional talent new "on furnished so many distinguished public workers, and still has several of exceptional talent new "on furnished with a several of exceptional talent new "on furnishing as there are speakers lying ide, or having to go abroad for service. This statement needs but little modification to be true, I think, of New England, and all the rest of the country. Grand old Massachustts, the banner State of our cause, has not a tithe of its towns illuminated by live, active spiritual societies. Since believers have multiplied throughout this country from thousands to millions, it is an important query why this public spathy and indelence? I can find no sufficient reason for it but a lack of a sense of duty. True, I can get excuses enough from those who should put their shoulder to the wheel of progress, but do not. They will tell me, "We are too few in number and too poor to sustain meetings," even if asked to hold but one, w

To this end as an indispensable means organize so-oleties and open doors to those who are called to voice the ideas and truths of Angelic "Ministers of Grace."

TO THE MEDIUMS OF THIS COUNTRY

Knowing as I do the numerous trials to which you are exposed—difficulties incidental to your mediumis tic career-I hesitate in placing before you a matter that has been pressing upon my mind for many years.

the phenomena, neglecting the matter of the law and the gospel.

I would not be understood as depreciating in the slightest degree the various physical manifestations that incite the attention of the many; nor would I seek to lessen the attendance thereupon, for, in the present status of the world, I regard these evidences of continual intercourse between the visible and invisible shores as by far the more important:

But there is soarcely one visitor at the different scances but could and would frequent them on other evenings, so that if the custom of omitting them on Sundays was, general, it would soon be known, and none would lose thereby financially.

For my own part, I think the practice would be of great benefit to mediums, as thereby rest upon one day would be secured, and overworked media gain an advantage. If some few popular mediums would agree together upon such a course, I believe it would soon be generally adopted. Test the matter, dear friends.

who had passed away, their diseases, age, and giving names to perfect strangers. I doubt it she has her equal for this phase of mediumable. Her materialization was very good. I attended two scances which were very satisfactory.

Mrs. Thayer-Goodsell's independent slate-writing, usually accompanied with flowers inside the slates, wet with moleture, created the greatest wonder. The slates were often brought by the individual desiring a communication, and frequently after two had been bound together were rolled up in a shawl, or overcoat, and placed on the floor under the feet of the sitter, while the messages were being written and the flowers brought. These facts, together with the messages being signed by their friends, surprised them almost beyond belief.

Mrs. M. E. Aldrich, of Philadelphia, is at present with her desire to benefit humanity, attract to her hosts of friends. She gave a very fine address to the hosts of friends. She gave a very fine address to the campers, followed by psychometric readings of a superior order, in nearly every instance recognized. She is doing a great work in the West.

I had one slate-writing with Mr. Mikeswell, of Dess Moines, who is quite noted in this section. A brother wrote who had been on the other side fility years, and appear of a business transaction wholly unknown to any of my family, which was an unmistakable proof of spiritperower.

I also attended two séances of Henry B. Allen. The of that inc. He was presented to seances of Henry B. Allen. The shown that it pays the capitalist in a pocuniary sense, lemonstrations were very fine. I had some remarks even, to organize industries to build palaces for a lib of that life. He has practiced as he has preached, and workers, to establish educational institutions on a liberal scale for every child, in a word, to place the equivalents of wealth at the doors of all industrious people. A careful reading of the book before us will shed much light upon the great problem of the age—the harmonious adjustment of the relations between labor and capital. A complete history of the Pamilistère at Guise is given, together with views, plans, and, a description thereof. The same was invented by M Godin to designate the unitary palace-homes founded by him for the workers he has associated himself with. It is occupied by twelve hundred people, while two other buildings of like construction contain six hundred. Its grounds comprise twenty-five acres of gardens, traversed by the river Olse. In the early

> presentiments experienced by him in childhood and youth, that have been fulfilled in the noble work he has accomplished. THE PEOPLE'S BILLE. Discourses upon Holy Soripture. By Joseph Parker, D.D. Vol. VI. Judges VI.-Samuel XVIII. 8vo, cloth, pp. 858. New York: Funk & Wagnalls.

> part of the book the author gives an account of two

This volume comprises the last sixteen chapters of Judges, the whole of Ruth, and the first eighteen chapters of Samuel, Dr. Farker's writings are said to be "as valuable for what they suggest but do not say, as for what they say."

WIDE AWARE. Vol. W. square, 8vo, boards, pp. 410. Boston: D. Lothrop & Co. gentleman.

The officers were kind and accommodating; the campers and visitors were ever their first care, and I am sure every one, left the Park hospitzed with a greater nower for good.

The notice appearing each; month of the current issue of the popular Wide Assate sufficiently negative power of lake, Missail in Charles, Goodsen, Goodsen, Charles, Goodsen, Goodsen, Charles, Goodsen, Goodsen, Charles, Goodsen, G

ing pictures, that, durably bound in pictured covers, will prove to be one of the best gifts that can be selected during the holidays for a boy or girl.

Parlor Games for the Wise and the Other-wise. 16mo. bds., pp. 96. Rochester, N. Y.: The O. M. Hubbard Company.

A good means of ascertaining on the occasion of an evening party what shall be done to amuse and be amused.

CASERLL'S NATIONAL LIBRARY.-Recently issued volumes of this unique dime series of standard works are" My Beautiful Lady, Nellie Dale," by Thomas Woolner, R. A.; "Travels in the Interior of Africa," by Mungo Park, 2 vols.; "The Temple," by theo. Herbert; "King Henry VIII.," by Shakspeare; "An Essay on The Sublime and the Beautiful," by Edmund Burke; "The Diary of Samuel Pepys," 1666; "Plutarsh's Lives of Timoleon, Paulus Amilius, Lysander and Sylla."

Among the press notices of "IMMORTALITY INHERENT IN NATURE," by Warren Sumner Barlow, author of "Voices" and other poems, is the following from the Lutheran Observer: "To conduct theological argument in meter and rhyme has its difficulties and limitations. The design of the author is commendable, and he has conducted his argument to its conclusion with skill and success."

Time and Labor saved by the use of PYLE'S PEARLINE. Sold by grocers everywhere, but be sure you are not imposed on by the vile imitations in the market.

Bpiritualist Convention.
The New Hampshire State Spiritualist Association will hold a Quartelly Convention at Plymouth, N. H., on Friday, Safurday and Sunday, Oct. 28th, 29th and 30th, 1887. Among the speakers and mediums expected, note the following array of talent: Dr. H. B. Storer of lioston, Silas Jennie B. Hagan of East Holliston, Hon. Warnen Chase of Worcester, Mrs. Addle M. Stevens of Washington, Edgar W. Emerson of Manchester, Mrs. E. B. Craddeck and Mrs. L. A. Abbott of Concord, Mrs. E. T. Booth of Milford, Madam Snow of Besten, and others.

The friends at Plymouth will entertain all the speakers and mediums present free. The Pemigewasset Hotel will furnish first-class board to all in attendance at \$1.00 per day. Round-trip 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.

Gronge D. Epps, Secretary, Francestown, N. H. Spiritualist Convention.

the year. Francestown, N. II. The Association for the Advancement of Women Will hold its Fifteenth Congress in the city of Now York Oct. 20th, 7th and 28th, in the Masonic Temple, corner of Sixth Avenue and 23d street.

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

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

Entertainment for officers and speakers during the Congress will be provided upon application to Miss Hannah Allen, 36 Irring Place, New York, N. Y. Board can be obtained at rates varying from \$4,00 to 43,00 a day, Julia Wand Howe, Rhode Island, President, Ella U. Larham, New York, Secretary. The Association for the Advancement of Women

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. 2d, 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 notel and railroad rates will be arranged. Address all correspondence to J. W. Westerffeld.

Hidden Way Across the Threshold;

or, THE MYSTERY WHICH HATH BEEN HIDDEN FOR AGES AND FROM GENERATIONS. an Explanation of the Concealed Forces in Every Man to Open the Temple of the Soul and to Learn

The Guidance of the Unseen Hand. Illustrated and made plain with as few Occult phrases as possible.

BY J. C. STREET, A. B. N., Fellow of the Order S. S. S. and of the Brother-hood Z.Z. R. B. Z.Z.

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CONTENTS.

From Night to Light; God and the Divine Image; Bacred Symbols; Man and the Opportunities of His Life; Soul and Spirit Soul; The Astral Body; A World's Religion; Adept, Seer and Mediumship; Cultivation of Spiritual Gifts, or the Guidance of the Unseen Hand; Spiritualization of Mater; Metaphysics, the Prayer of Thought; or Expression of Infinite Mind; Evolution and Involution; The Great Mystery, or the Hidden Way; The Many Mansions; Translations or Thoughts from Other Tongues; The Temple Within; Gathered Sheaves; Acress the Threshold.

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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 Beientist during his recent visit to our

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

he present age.

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W. E. Gladstone; 2. The Interpreters of Genesis and the
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Panner of Fight.

BOSTON, SATURDAY, OCTOBER 29, 1887.

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

Gone to his Reward; Decease of Allen Putnam, Esq., of Boston; Funeral at Forest Hills Cemetery: A Brief Biographical Nketch; Tributes to the Memory of this Spiritual Veteran by A. E. Newton, Esq., and Prof. Henry Kiddle.

Allen Putnam, whose name has been prominent in Boston as that of an upright citizen for nearly half a century, and who is known abroad by reputation wherever Spiritualism has a name, through his published works, and his valued contributions to the columns of the BANNER OF LIGHT and other papers, passed to spirit-life, and a renewed companionship with the loved ones in the better land, on the morning of Friday, Oct. 21st, 1887, at the ripe

It was our privilege but a week or two since to meet and converse with this now ascended worker, at our office, and he then expressed himself as ready and willing to "go hence," feeling that his labors in the mortal were nearly at an end. We are informed by Dr. Paxon, to whose kindly services the deceased brother was indebted for added comfort in the closing hours of his life, that Mr. Putnam retained his consolousness to the last, and was cheered as the hour of change drew nigh by the recognized rare garlands of beautiful flowers which they brought before his vision as a foretaste of the sympathetic welcome which awaited him in the Summer-Land.

Full of well-spent years, and laden with the sheaves of good endeavor for the advancement of the New Dispensation, our brother has gone to his reward in the Eternal Home. Another of the old guard of Modern Spiritualism is missed-as a mortal-from his place in the ranks; their number grows smaller year by year, but to the trembling lips of age the deathangel is, in turn, pressing the cup of immortal youth, and in the soul-land the risen ones indeed realize that the cause for whose advocacy their youthful energies were so self-sacrificingly devoted, is destined to go on conquering and to conquer. Let us close up the ranks and continue the struggle until to each weary toller shall come the spirit signal of release that speaks of victory assured!

Funeral services were held in the beautiful chapel at Forest Hills Cometery, West Roxbury, on Monday at 1 o'clock, at which a large number of Spiritualists and other friends were present. The services were conducted by the venerable Rev. W. P. Tilden, formerly pastor of a Unitarian Church in this city, and an intimate friend of the deceased, who in his address bore emphatic testimony to the eminent virtues and spiritual faith of the risen brother, whom he characterized as one who had carried consolation and hope to many homes. The speaker had often visited families in his own parish in which Mr. Putnam had been, and where he always imparted much of his own serene faith in the Heavenly Father and confidence in the reality and nearness of the unseen world. His remarks were eminently appropriate, and sat-

isfactory to the Spiritualists present. The remains were deposited in a charming location, on an elevated terrace, beneath the boughs of a spreading oak, in one of the most beautiful cemeteries in the world. "His soul is marching on."

BIOGRAPHICAL.

ALLEN PUTNAM was born in Danvers, Mass. Oct. 31st, 1802. He spent childhood and youth happily there with his parents, till 1818, in which year he went to the Franklin Academy in North Andover, Mass., where, under Preceptor Simeon Putnam, he was fitted for, and in 1821, at the age of nearly nineteen years, entered Harvard College.

Immediately after graduating in 1825, he took charge of the Westford Academy, in Westford, Mass. He remained there till the spring of 1827, whence he went to Salem and took charge of a private classical school. In the autumn of 1828 he entered the Divinity School in Cambridge one year in advance; leaving that in 1880, he went to Eastport, Calali and Machias in Maine, laboring there some months as a Unitarian prescher; and in the autumn of that year went westward and spent several

Ohio River. In the spring of 1831 he briefly oc-cupied the pulpit of the Unitarian Society in Northampton, Mass, and formed acquaint-ance with Miss Abigail H. Pierce, whom he after-

ward mariled.
From Northampton he went to Augusta, in Maine, where he received a call to settle, and in November, 1831, was settled there; also was married to and took with him the lady named above. His labors in Augusta, commencing late in 1831, terminated early in 1834—making late in 1831, terminated early in 1834—making his ministry there not more than two and a half years. During the last year of his labors there he was suffering from extreme dyspepsia, and was apparently brought near to the end of his mortal career; on the 21st of December, 1833, his wife gave birth to a daughter; fever followed the birth of the child, and removed the mother to the home of the departed on the 2d of January, 1834. Feeble himself, and needing kind care for his motherless infant daughter, he, in the spring of that year, resigned connection with his parish, and taking his child with him returned to his father's home in Danvers. There he resided for seven years, laborvers. There he resided for seven years, laboring much upon his father's farm; occasionally preaching in varant pulpits in that vicinity, and serving as school committee-man, also for three sessions serving his fellow citizens as their Representative in the Legislature. Beginning in 1840 he was for nearly three years editor of the New England Farmer, owned by Joseph

His constitution always suffered from prolonged confinement to sedentary pursuits, therefore in 1843, having favorable opportunity to engage in the lumber and fuel trade, he closed his engagement as editor, and thence forth for eighteen years was a lumber and coal

merchant in Roxbury In 1843 he married Hannah D, daughter of Aaron D. Williams, of Roxbury; that wife survived her marriage only about six months. In 1846 he married Sarah B., daughter of Enoch thirty three years; she sympathizing with him in faith as to Spiritualism. Twice the citizens of Rox bury made him one of their Representatives in the Legislature of the Commonwealth: also he was several times in their Common Council; and at various times on the school committee, both before and after annexation

to Boston.
In 1881 he married Frances M. Remick, a native of Portsmouth, N. H., a spiritual medium; removed from his former residence in the Roxbury section of the city, into what has always tion has been in connection with matters spir-

He stated in conversation with us not long since that he had been called to pass through many and varied ups and downs in reference to inancial, social and domestic states; he had had experience in poverty and in competence; had been in free social intercourse, at times, mostly with the cultured and refined, at other times much with the unlettered and unpolished: and also in domestic relations had met both pleasures and pains—for the removing angel caused him many sad exteriences interspersed with his many joyful ones; but amid them all he never lest confidence in the benevolence of

the Power that rules the Universe; each sore trial or disappointment, he said, gave the suf-ferer an opportunity for self-improvement. It was in connection with Modern Spirit UALISM that he became most widely known. He becam life under the influence of parents abounding, behasaid, inglithedomestic, social. He regan life under the influence of parents abounding, he has said, in all the domestic, social, moral and religious virtues; but they had inherited and they intellectually cherished the Calvinistic creed, which had come down to them from their Puritan ancestry. That creed they sedulously taught their children; but in heart, said he, they were too benevolent to give their creed logical application in their judgment of and intercourse with the world. This son held their creed, undoubting its truth, up to early manhood, and then began to question its justice, and consequently its emanation from a just and henevolent God. After many and severe mental and emotional struggles he broke that creed's hold upon himself es he broke that creed's hold upon himself ad became a Unitarian. Such he remained; but his Unitarianism subsequently underwent much expansion and purification by his blend-ing with it spirit teachings and operations. He has been heard to say that he was thankful for his need to leave the ministry, because of the greater freedom thereby gained to be an open advocate of Spiritualism, when that came under his notice than he would have had if hampered

by the opinions and interests of parishioners.

Being a merchant, when evidence came to him that a departed loved one addressed him from her blissful abode, he felt free to either augment or to nullify seeming evidence of spirit Therefore during an entire year he subjected evidences of it to rigid tests before he ventured to make public proclamation of his absolute conviction that spirits are free to return—do return—and that both they and we may profit by their return. He received his first communication on the 20th of July, 1852. when he was far along in the fiftleth year of his life, and in September, 1883, he openly lec-tured upon the subject in the City Hall of Rox-bury, and on the first of November of that year repeated the same lecture in the Melo-deon in Boston. Though Laroy Sunderland, John M. Spear, A. E. Newton, and perhaps some others, had openly advocated Spiritualism in Boston, Mr. Putnam probably was the first graduate from Harvard College to be an open advocate of that vast and momentous subject. Some other graduates of that college were Boston, Judge Joseph G. Waters, of Salem, James Furbish, of Portland, Thos. B. Hall. of Boston, may be named as such, but no other graduate so early nor so publicly and extensively advocated that cause as did and has Mr. Putnam.

During a few years subsequent to 1853, although then in active business, he found time to visit many mediums, and was active in many ways in drawing public attention to Spiritualism. He was President of the New England piritualistic Association, formed in Boston in 1864, and in 1855 was prominent among the starters and supporters of the New England Spiritualist. In 1857 he was Dr. H. F. Gardner's attendant on a visit to Cambridge to make arrangements with Harvard Professors for their investigation of Spiritualism; he was present at the investigation, and became sub-equently the historian of it in his work entitled "Agassis and Spiritualism".

He had previously published two lectures—one entitled "Spiritualism Real but not Miraculous," the other, "Mesmerism, Spiritualism, Witchcraft and Miracle," also the little book: Natty, a Spirit," all of which had extensive

circulation. Subsequently to about 1860 his health and cares were such as to lessen his movements abroad, so that his work in the cause was confined nearly to occasional articles in the Ban-

NER OF LIGHT. But later he found time to put forth the books entitled, "Bible Margel Workers" and "New England Witchcraft."

Labor in advocacy of the cause he loved and valued most was never his main employment; not until nearly fourscore years had passed over him did he labor in behalf of Spiritualism wherehy to carn the means of subsistence. In whereby to earn the means of subsistence. In earlier times he was a contributor of thousands of dollars for the advancement of that cause, as well as much personal labor given gratui-

tously.

At the start he was a cautious and persistent At the start he was a cautions and persistent inve-tigator of matters pertaining to the return and coanizable speech and action of spirits. When firmly convinced that the departed were speaking and acting among us in ways which proved to him their identity, he never shrank, under any circumstances, when saked for his opinion, to assert his full and firm conviction, that the departed are one sistem desired. that the departed are our visitors, desirous of being our teachers and helpers.

the call. It is hardly necessary to say of these faithful and illuminated workers, that they

... "go, not like the quarry slave at night,
Reourged to his dungeon, but, sustained and soothed
By an unfaitering trust, approach the grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams!"
Nay, in the light of modern revealments we

Nay, in the light of modern revealments we may say, they lie not down, except, perhaps, for a brief recuperation, but stand again (anastasis) in rejuvenated life, ready to enter, not upon "pleasant dreams" merely, but upon a bilasful activity of higher and more effective service for their fellow beings—which is far better than the pleasantest of dreams to humane souls like theirs. There is no occasion for mourning and lamentation on their account, but rather for rejoicing that the time of release and promotion for them has at last arrived.

You ask me to write what I know of the spiritualistic experiences of the last-named broth er. In the brief time at my command I shall

cr. In the brief time at my command I shall be able to mention but little of what came within my knowledge in the early years.

At my last interview with Mr. Putnam, which occurred but a few weeks since, (when he appeared in more vigorous health than for years before, and his speedy departure was not anticipated) he stated to me—what I did not know before—that his attention was first seriously enlisted in the subject of spirit communication by reading the small pamphlet put forth by myself and wife, entitled "The Ministry of Angels Realized." He said he had previously given the matter some thought, but had viously given the matter some thought, but had met with no testimony regarding it that seemed worthy of much attention. On perusing that work he had remarked to his associates: "These persons seem to know what they are talking about; I must look further into this matter."
He soon sought me out at my then place of business (the old "Pathfinder" office), and we had an interesting interview in recounting experiences in this then novel line of investigation. We speedily became fast friends, and a mutual confiden a sprang up which has continued un-

broken until the present time.

Mr. Putnam thereafter became a frequent visitor at my house, and through the mediumship of my companion and that of others whose acquaintance he made—notably Miss Bugbee of Roxbury, Miss Ellis (afterward Mrs. Little), Mrs. Haydee a d Mrs. Leeds of Boston, Mrs. Sisten of Somerville and some whose names I do son of Somerville, and some whose names I do not now recall, who were prominent at that time
-he made such rapid progress in this new field of inquiry, that, on the evening of September 21st, 1833, he gave a public address to his fellow-citizens in the City Hall of Roxbury, in which he boldly avowed his full conviction of the truth of spirit manifestations, and gave his reasons therefor. This address, ewing to the well-known standing of Mr. Putnam as a substantial business man and former clergyman, at racted no small attention; and he was called upon to rereat it soon afterward in the Melodeon in Bos ton, before a very large audience. It was sub-sequently printed, and became one of the stand-

ard publications of the new movement.
In the spring of 1855, Mr. Putram, in connection with several other prominent Spiritualists of that day—among whom were Messrs. Phineas E. Gay, A. B. Hall, and Luther Parks—formed a plan to establish the paper called The New England Spiritualist, as an exponent of the growing spiritual movement of the age, and invited the undersigned to take editorial charge of the same. This position was accepted, while Mr. P. h. id the place of business adviser and frequent correspondent. To the columns of that paper he contributed many most interesting, convincing and instructive results of his experience in apirit-communion. Being of a genial, hospitable and charitable disposition, as well as a man of the highest probity of character, his presence was always helpful to both sediums and spirits; and consequently the demonstrations he received were not only numerous, but of the most convincing nature, such as left no possible room for doubt of their extramundane, or snirit origin. But he was always mundane, or spirit origin. But he was always cool and cautious, and never appeared in the cool and cautious, and never appeared in the least to lose his balance, or be otherwise than level-headed. Some, no doubt, who have been less successful in their attempts at obtaining evidence, have thought him credulous and easily duped; but the true explanation of his success, and his consequent firmness of conviction, is no doubt that given above. Hardheaded, harsh-minded, unsympathetic, oversuspicious investigators, who fail of finding any satisfactory proof of spirit intervention, and hence disbelieve that others do, should learn that the cause of failure is probably in themselves—their own repellant atmospheres acting selves—their own repellant atmospheres acting upon both sensitive medium and spirit, rendering full demonstration difficult or impossible. In his intercourse with the invisible world.

Mr Putnam came early in contact with a lively and entertaining youthful spirit who called himself "Natty," who communicated through various independent mediums in a very intervarious independent mediums in a very interesting manner, and in a curious way procured the painting by an artist of a picture of himself, which, to say the least, is a most singular production. A narrative of the whole affair was given by Mr. Putnam in a small volume entitled "Natty, a Spirit," published in 1856, and is rather remarkable reading, furnishing numerous processes of spirit avenuy.

numerous proofs of spirit agency.

Mr. Putnam participated in the famous Harvard investigation in 1857—as was fitting that he should, from not only his familiarity with the facts of Spiritualism, but from his having oeen himself a graduate of Harvard and a personal acquaintance of most of the Professors engaged. This qualified him, at a later day, when the ignominious failure of the committee to make a report became apparent, to give to the public a narrative of their proceedings, so far as known to himself; which he did in a pamphlet on "Agassiz and Spiritualism." He was also the recipient of a series of remarkable posthu-mous confessions from these same discomfited but now converted Profesors, which he gave to the public at a recent date.

Having been born and reared in the neighborhood made famous by the witcheraft trage-dies of two centuries ago, in which some of his own accestry were involved, and with the de-tails of which he was familiar, Mr. Putnam was not long in recognizing the similarity between some of the strange occurrences which so puz-zled our forefathers, and the psychic phenomena of the present day. In April, 1836, he gave two lectures in the Boston Music Hall, on "Mesmerism, Spiritualism and Witchcraft," in "Mesmerism, Spiritualism and Witchcraft," in which he clearly set forth the identity of phenomena known under each of these designations. This idea he subsequently elaborated into a volume of about five hundred pages, published in 1880, under the title "Witchcraft of New England Explained by Modern Spiritualism," which will go down to future generations as a monument of patient and fair-minded research, and as the true exposition of one of the strangest chapters in New England history.

tory.
As a clergyman and theological student in As a cleryman and theological student in his earlier years, Mr. Putnam was of course familiar with the so-called "miracles" of the Bible; but acquaintance with the facts of Modern Spiritualism soon revealed to his penetrating mind the true nature of those mysterious occurrences in the remote past which were thought to impart such peculiar sacredness and authority to Ribbs records and Ribbs tacking. authority to Bible-records and Bible teachings He saw that the recognition of finite spiritagencies, working in accordance with natural and spiritual laws which may be investigated and understood, was sufficient to account for most if not all of the ancient prodigies and words of inspiration which had been attributed to direct Divine interposition; and hence the claim of infallibility attached to those ancient writings could not be maintained. His work, entitled "Bible Marvel-Workers," published in 1878, is an elaborate analysis of soripture evidence bearing on this point.

lished in 1878, is, an elaborate analysis of scripture evidence bearing on this point.

But I must close. His long and faithful work in the body for the enlightenment of his fellow-beings is ended. The blessings of many whose minds he has illumined, and especially of numerous mediums whom in the days of his vigor and prosperity he was wont to assist by counsel and material aid, will follow him to his apparent hoofs. But that he has entered upon

uses the following language, which we take the liberty of placing before our readers:

DEAR MR. COLBY—Yours of yesterday just received. I see no reason for sorrow at the translation of our friend and co worker, Allen Putnam, except that a very earnest and faithful advocate of spiritual truth has been taken away. Under the circumstances he cannot but rejoice at the transition, and feel satisfaction in the retrospection of so long and useful a life. I thought when I saw and heard him on the platform in Boston, at the Sist of March Anniversary, that he could not long be with us in this world of trouble and trial.

In this world of trouble and trial.

Yes, the old workers have passed or are passing away; but I doubt not that others will be found to take up the work in the new phases which it necessarily must assume. The real guardians of truth and progress will not die, but will find other mortal instruments. God's will must at last be done, however long it be resisted. His sgents know neither death nor defeat, so I am not anxious.

New York, Oct. 24th, 1887.

Early Scientific Explanations.

One of the most remarkable things concerning Modern Spiritualism, itself a phenomenon of no inferior grade, is the vast number and variety of explanations aside from the legitimate one it has been subjected to, one following another about as rapidly as the falling leaves in autumn, and, we may add, with about as much tenure of existence. Through all the retinue of these explanations the so called scientific world has now and then bobbed its head up above the stream, with "here you have it," only to soon sink again beneath the surface and be borne with the multitude of others on to the ocean of oblivion and forgetfulness.

A correspondent writes that in a recent conversation the question rose whether Dr. John Boyee Dods, who once wrote a book explanatory of spirit-phenomena on other ground than that maintained by Spiritualists, afterwards abandoned his theory and accepted their conclusions, and asks us to give the facts in the | Children should be encouraged to give forth case, which we cheerfully proceed to do; they are these:

In 1852 was published in this city a book en- school could be divided into several pleasant titled "Philosophy of Mysterious Agents, Hu- and harmonious groups, in which latent spiritman and Divine; or, The Dynamic Laws and Relations of Man. embracing the Natural Philosophy of Phenomena styled 'Spiritual Manifestations.' By E. C. Rogers." Dr. Rogers's theory matched in lucidity, or the want of it, many that preceded and followed it.

"He thought," said a contemporary writer in what was intended as a favorable notice, the revelations were not spiritual, but a cerebral automatic movement, depending for its development upon the idiosyncratic temperament of each individual, inspired through the spinal centres by a mundane process of electrized vitality acting upon every molecule of the system." Think of that as an explanation of the producing cause of independent slatewriting, full-form materialization, and a score or more of other phenomena! Among other notices of the same work appeared the following in the Cincinnati Commercial. It may be thought to border on the burlesque; whether worthy of less confidence as a truly scientific elucidation we leave our readers to judge:

"The only true and legitimate manner of accounting for the taps is the psychological defect of the membranous system. The obtuseness of the abdominal indicator causes the carness of the addominal indicator causes the car-tilaginous compression to coagulate into the diaphragm and depress the duodenum into the flandango. Now if the taps were caused by the rogation of the electricity from the extremi-ties, the tympinum would also dissolve into spiritual sinctum, and the olfactory ossification would ferment, and become identical with the planearum."

pigmentum." But Dr. Rogers's front-brain theory left an open field to be worked as a source of all the phenomena that were stirring up the world of science and even threatening the church with a demolition of its cherished dogmas; and so Dr. John Bovee Dods, a lecturer of considerable note on Mesmerism, hastened to it and gave to the public a book in which he set forth what he termed an "Involuntary Theory," claiming that the manifestations were caused by the "automatic action of the cerebellum." This was pungently reviewed and boomed on to annihilation by W. S. Courtney, a vigorous writer of Pittaburgh, Pa., in a pamphlet published by Partridge & Brittan in 1854, entitled 'A Review of Dr. J. B. Dod's Involuntary Theory of Spirit Phenomena," announced by the publishers to be "a most thorough refutation of the only material theory of the modern

phenomena that deserves respectful notice." Notwithstanding the admitted ability of Dr. Dod's explanation, it soon failed to suit even himself; he saw its weakness when brought face to face with the facts, and he submitted to the inevitable. His daughter, Miss Jennie Dods, became an excellent medium, and the workers beyond the veil, through her instrumentality, convinced Dr. Dods that Spiritualism is a truth. He then wrote as eloquently and ably in defense of Spiritualism as he had before written against it, and brought many to see the light that had so auspiciously dawned upon his own path.

Children Developed as Mediums.

Two young girls in California have recently been developed as mediums of remarkable power: Lizzie Plimley of Oakland, eleven years of age, and Mittle Stevens of Gilroy, thirteen. The development in both instances was unlooked for. The principal control of Miss Plimley is an Indian maiden, "Minnie," whose father also occasionally makes his presence known through strong physical demonstrations.

The Golden Gate, from which we derive our information, says that when under the influence of Minnie, who sometimes holds control for three or four hours at a time—the medium's eyes being closed and occasionally closely blindfolded - the spirit manifests a disposition to sketch, and for this purpose is provided with drayons and card-board. Her plotures are mostly crude representations of Indian encampments, with considerable fidelity to nature. She works rapidly, selecting her colors as though with physical eyes. She also makes, at such times, a variety of Indian toys and implements, such as an ingenious Indian girl might be supposed to make.

The Gate describes at length other manifestations, the most striking of which is the following, personally witnessed by the editor:

"The father of Minnle took control and di-rected that one corner of the room be vacated, with no person nearer than six or eight feet he was about to give us a look of his daughter's being is ended. The blessings of many whose minds he has illumined, and especially of numerous mediums whom in the days of his vigor and prosperity he was wont to assist by countries in advance; leaving that alism, and our veterán on laborers in the work of spreading it abroad, are being called upon in Maine, laboring there some months as a tarian prescher; and in the authority of the reserved in the summont, and enter upon the fruition. Attington, Mass.

He remained there till the spring the was wont to sales and took of his daughter's minds he has illumined, and especially of numerous mediums whom in the days of his vigor and prosperity he was wont to assist by countries and prosperity he was wont to assist by countries and material aid, will follow him to his alism, and our veterán on laborers in the work of spreading it abroad, are being called upon the fruition. A. E. Rawyon, tarian prescher; and in the authority of the research of the relation. And in the authority of the relation of the relation of the relation. Only two weeks since you are year in advance; farm line of the relation of the relation of the relation. A supernal total prescher is and in the supernal head. The blessings of many whose minds he has illumined and especially of numerous mediums whom in the days of his vigor of his vigor of the relation of

devoted co-laborer, Prof. Kiddle of New York first taken in the hand this hair was hot, as though just taken from an oven.

The Gate wisely suggests that there is danger of overtaxing her powers. What she needs is that her physical and spiritual development proceed in equal measure. If this is done she will unquestionably be classed among the mediums of the next decade, through whose agency phenomena will occur that will immeasurably excel those we now receive, wonderful as they are, and of a character so convincing that every vestige of skepticism shall be banished.

The second, Miss Mittle Stevens, resides with her parents, who are worthy and religiously. inclined people, at Gilroy. The above remark is equally applicable to her. In her presence, we are told, doors are opened and closed without the touch of mortal hands, and objects are moved and sounds produced by an invisible, intelligent power that is ever present in the fami.

"But the most interesting phase," says our contemporary, "of Mittie's mediumship is the production upon her arms of written messages and pictures in various colors - pictures of faces and forms of those who have passed to the other side of life. These faces, in a delicate lavender color, often remain on the arm for a day or more before disappearing."

The Children's Lyceum.

W. J. Colville's Sunday lecture of Oct. 2d had for its subject "Education in Spirit-Life," the closing portion of which, says the Golden Gate, was devoted to a consideration of the spiritual gifts of children. The Lyceum was highly praised, though many measures, often in vogue, were criticised. The complaint was that too little definite spiritual instruction is given to and by the children. Songs and regitations are good in their place, but a Spiritual Lyceum should be a school in which every learner is a teacher, and every teacher a scholar. such inspirations or ideas as they may receive or hold; were this plan fully carried out, the ual talent would be brought out, to the edification of old as well as young.

The youthful mind should be encouraged to unfold, as we water our flowers and place them in positions favorable to their growth, without ever attempting to change their nature. The equal education of boys and girls was warmly advocated.

Men in the Moon.

The inhabitants of the moon, if there are any, says the Boston Cultivator, behold a much larger and more luminous moon than the inhabitants of the earth do: It is thirteen times larger than ours, and, therefore, thirteen times more luminous. It hangs in the firmament of the moon without apparent change of place, but not without change of surface, for this great globe as it turns on its axis presents its oceans and continents in grand succession. In a word, in twenty-four hours this great rotundity which we mortals tread turns its pictured countenance to the moon and grandly repays the listening or gazing lunarians by repeating to them, with the best of its ability, the story of its birth.

The College of Therapeutics

Opens its ninth session with an introductory lecture on Tuesday evening, November 1st, at James street, Franklin Square, on the theme: What can we do for Ourselves and Our Friends?" which all interested in the subject are invited to attend, This college is the germ of the liberal college of the future, which will probably make its first appearance in Boston.

Sturgis (Mich.) Harmonial Society. ..T.pom s Harding puts us in possession of results of the extra session of this society held

Oct. 16th-which will appear next week. Parties who have attended the séances of Mrs. A. M. Cowan, in this city, express themselves as being highly pleased with the conditions and the phenomena, informing us that the most skeptical discover no loophole of escape from the conviction that what they witness are veritable emanations from an unseen realmof intelligence: and find themselves forced to inquire, as suggested by Mr. E. A. Brackett in the title of his excellent treatise upon materialization-"If not beings from another life, what

are they?" Mrs. Cowan is located at Hotel Rensselser. Tremont street, between Boylston and Elliot.

Through the influence of A. B. Crosby, Esq., of Groton, N. H., the pulpit at the Union church, Hebronville, was occupied on Sunday, Oct. 23d, by Dr. H. B. Storer, of Boston. The largest congregation of the year assembled, and Dr. Storer's able presentation of the natural evidences of Immortality, including modern spiritual phenomena, received the closest attention and appreciation from audiences who are accustomed to the ministrations of Methodist and Congregational clergymen.

Mr. J. Milton Young, who has so ably represented the BANNER of LIGHT at the Lake Pleasant Camp-Meetings for the past two years, is now at his home in Haverhill. Mr. Young will continue to act as general agent and correspondent of the BANNER. In addition to taking subscriptions he will supply any of our books at published prices. A specialty will be made of our standard publications. His address is No. 9 Sixth street, Haverhill, Mass.

THE CARRIER DOVE of Oct. 15th contains & discourse by the control of J. J. Morse, a continuation of Mr. Morse's story, and an interesting miscellany of minor articles. California Spiritualists are congratulated upon the accession to their ranks of Dr. and Mrs. Henry Rogers, the art mediums, who are understood to have decided to make San Francisco their place of permanent abode. Publication office, 32 Ellis street, San Francisco. gi juddeheige id

CHARLES, DAWBARN, of New York, made us a pleasant call on Monday last, he being then en route from Salem to his home in Manhattan. He is full of thoughtful earnestness, and has wrought a good work for the cause in Salem, as is borne witness to by correspondents in another column; and har

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ALL SORTS OF PARAGRAPHS.

HYAR'S DE COON FOR YER MONEY. IN FOUR STANZAS. Playin' on de fiddir when de ebenin''s come,
Dancin' double-shuffie illi de cabin hum,
Hyar's de nu for ye, honey!
Niggers big and little flockin' all around,
Raisin' very debble up from underground!
Hyar's de coon for yer money.

-Barl Marble, in The American Magazine for October. The wind has been blowing at Montreal (Oct. 24th) at the rate of seventy miles an hour, demolishing buildings on the land and making havor with craft on the water. The storm did great damage in the surrounding districts.

When you get up in the morning take a big drink of water. Your system wants water first. An engine is n't first fired up, and then some water let into the boiler. Clean your feeth, and let the water run from the spigot while you're doing it. Then drink a pint, Use common hydrant water; no ice, no sait, no mineral water. Ordinary water is good enough for an ordinarily healthy man.— Hall's Journal of Health.

A Cairo (Ill.) despatch says that a barber there first shot his wife, then out his throat, stabbed himself with a pair of shears, chopped his head with a hatchet, and then jumped into a cistern. Jealousy was the

What should be tue popular cry in the interest of the Gordon Home? To alms I—The Better Way, Cincin-

Incendiaries are trying to burn Montreal. Shoot 'em

The Parochial School Question in this country is be ginning to be a serious one, and may eventually lead to serious results. Americans have no idea of being ruled by the Pope of Rome.

The New York State Committee of the Woman's Sufrage party publish a statement showing that a number of important persons have declared themselves in favor of Woman's Sufrage. Judge Roger B. Greene, formerly Chief Justice of Washington Territory; Judge B. D. Culver, Prof. Ordronnaux, of Columbia College; Judge C. C. Cole, of Iowa; Mr. W. I. Bowditch, of Massachusetts, and John Hooker, of Connecticut, all appear to hold that in New York women have the right to register as voters; and if at the polls the vote of a woman should be challenged, she can take the oath for challenged persons, and her vote cannot lawfully be rejected.

A New York German physician, who was recently at Baden-Baden, says he was assured by prominent physicians that the condition of the Crown Prince is hopeless. He is suffering from what is known as a tobacco-smoker's cancer of the throat, similar to that which caused General Grant's death.

CAPITAL AND LABOR.—When a young man sits in the parior taking housense to his best girl—that's capital. But when he has to stay in evenings after they are married—that's labor.—The Judge.

President Cleveland and wife have got back to Wash ington. It is said they were glad they went away, and are as heartly glad that they are safely back in the White House. During the three weeks of their absence they traveled four thousand five hundred miles, passed through seventeen States, and have been seen by thousands of American citizens.

CHARLES DICKENS.

CHARLES DICKENS.

Mirrored forever in the glass of time,

Strong as the tides, yet gentle as the rain,

Oh! mighly heart—all passion and all pain

Are centred in thy stories so sublime.

The twy o'er thy silent tomb shall olimb,

And still above life's wild, tempostuous main

Thy star will shine, ah! nevermore to wane,

But brighter in each generation's prime.

Great was thy work in this life's narrow span.

But brighter in each generation's prime.

Great was thy work in this, life's narrow span,
And as the rivers journey to the sea
The streams of countiess bearts flow down to thee,
Whom Nature formed upon her highest plan.
Love, truth and justice foremost in thy van,
Thy pen a lance to set the down trodden free,
Noblest in England shall thy memory be
Who lived and died an English gentleman.

—Ernest McGaffey.

A little namphlet advocating a new system of condensed printing, states that it costs the London Times \$2,500 a year to use the superflous " u " in the English spelling of such words as favour, colour, endeavour etc., counting material, labor and space at advertis-

"Miss Mulock," the English novelist, is dead, at the age of sixty years. Her real name was Dinah Maria

A new swindle upon farmers has been perpetrated. They are invited to sign an agreement not to kill birds for a year, and the pledges, with a little manipulating. turn up in the form of promissory notes.—The Arode-

ROME, Oct. 21st, 1887. [Cable.] Five thousand soldiers, forming the first brigade of the Massowah expedition, will leave for their destination Nov. 2d. parties. Another brigade, consisting of six thousand men, will follow on Nov. 11th.

FOR A CUT.—A soft rag saturated with raw egg folded several times to retain moisture, bound to the wound, will give immediate relief, and stop the bleeding. Moisten the rag if it becomes too dry for comfort with egg occasionally for a few hours. Simple but effectual, except where an artery is cut.—Ex.

LONDON, Oct. 21st, 1887. [Cable.] According to advices, received here from Mery, Ayoub Khan has assumed the direction of the insurgents in Aighanistan. It is also reported that Pviozkohis, a noted chieftain, has folded the insurgents. Deserters from Pendien report that Ayoub Khan is preparing a revolt in Herat and Afghan Turkestan.

BIGHT VS. WRONG. If men and women Did just right, They would n't have A bit of fight:

Then divorce courts would crase to be, And all the people really free.

Education and occupation are the watchwords of "the woman question of the future." Most women find themselves aiready fully occupied as to the minutes of their days. But the occupation of mind and heart, and the education of the quality of charity and of kindliness of thought, is still a task worth all the powers of the majority of womankind.

Punishment by cat-o'nine-tails is still in force in Canada. Damar Desormas, who assaulted a young girl, and who claims to be a Catholic priest, received ten lashes on his bare back in fail. 15

A Sicilian has invented a method by which cremation is accomplished by means of electricity. It requires a dynamo like those employed for our lights. It is stated that the effect of the intense heat is to va-

porize the entire body in the briefest possible time. Tampa, Fla., is down with the yellow fever.

Over thirty persons injured at Woodford, Ireland, Sunday, Oct. 23d, on the occasion of Sir Wilfrid Blunt's arrest. A bitter feeling exists against the police. Bir Wilfrid (a prominent English' liberal) has determined to bring the matter of the "proclamation" of homerule meetings by the Tory government to an issue in his person as a test case.

CROWS THAT WILL NOT FLY. As we go to press the telegraph key is again in motion, predicting trouble with the Crow. Indiana at the Montana agency. We have no faith that this report is other than sensational—there will be no trouble unless the whites themselves will it to be so!

THE MASSACHUSETTS TITLE INSURANCE COMPA-MY. 23 Milk street. Boston, Mass., will accept our thanks for a new and neat paper-cutter.

Should the natives of India decline to pay taxes the British empire in that country—the most anomalous and the most wonderfol political structure ever rested by the hand of man-will have to disappear, to be reollected only is an inexplicable though momentary phenomenon in Asiatle history.

Before the war, the South imitated the sluggish advancement of the Old World; It and cotton and cotton was king a had its countless million of cost, from jumber, and inpulityated, tertile, lands, were jet, to simple, and inpulityated, tertile, lands, were jet, to simple, and she man maned at bett new menced at the new mane and its publications of Colby, the satery was king a series of the Barrier of Ligher and the publications of Colby & Rich during the absence of J. J. to develop the weather of the South, man we made new by de Rich. Price of contact the satery was the satery was the satery of the

confess in the North that the South, rather than Europe, is soon to be our most dangerous competitor in the production of the minerals and fabrics which have given the North its wast preponderance of wealth.— Philadelphia Times.

There are sixty-four persons in the New York State Prison-life sentences-nearly one-half of whom are in for wife-murder.

The infliction of blows upon the heads of young children who disobey their parents is a practice that should be abolished altogether, as this method of punishment, results oftentimes in permanent injury, and sometimes causes fatal brain diseases, deafness and

The British poor-law guardians are sending paupers to this country by way of the St. Lawrence Gulf ports.

He had evidently studied history. She: "Freddle, how often have I told you not to play with your soldiers on Sunday?" He: "Yes; but, mamma, this is a religious war."—Accident News.

The United States Supreme Court has decided to hear further argument in the case of the Chicago an-

The Smithsonian Institute at Washington is experimenting to find a chemical antidote for rattle-

Our lot in this world is a mingled one of joy and sorrow, but if we square it by the laws of immutable truth and justice, which the conscience within us is forever calling upon us to do, we shall at least find peace and safety.—Elizabeth Oakes Smith.

The London World calls rich men's lazy sons "unoccupied exquisites." In New York this class of gentry (?) are termed " dudes."

WHAT PUNCTUATION DID FOR AN APOLOGIST .-Punctuation is an edged tool for skilled workmen. Many have heard of the lawyer who, compelled to apologize in open court for insulting a professional brother, said : "I called him a scoundrel, it is true; and I am sorry for it." He attended personally to getting his apology printed, and next day it appeared in the papers in this shape: "I called him a scoundrel; it is true, and I am sorry for it."

It is said that Victor Hugo has left an immense number of miscellaneous manuscrints.

In view of the multiplication of machines for human destruction, Gen. Sheridan is reported as saying that the present tendency of armament throughout the world is toward organized murder as a substitute for military strategy and civilized warfare. The deadly game of war will soon become "too hot for the gamesters," and all will willingly seek the solution of national difficulties in the more peaceful court of just arbitration. Angels speed the time!

A single grateful thought toward heaven is the most effective prayer.—Lessing.

WADR'S FIBRE AND FABRIC, published every Saturday by Jos. M. Wade & Co., 185 Summer street, Boston, Mass., is truly a practical, and we should say invaluable, paper for all engaged or interested in the cotton and woolen trades.

It is announced that a rival to cocaine has been discovered, almost by accident. It is an alkaloid, extracted from the leaves of a as yet un-botanically classed tree found in Louisiana. The new remedy is called "Stenocarpin," and stands as to power midway between atropine and cocaine.

The Cincinnati Walf Movement

Is a worthy one, and should become an established fact. What on earth is more commendable than to rescue from destruction, mentally and morally, the little neglected waifs of a great city? This Mrs. Hattie D. Mackenzie, of Cincinnati, is endeavoring to do. Our spirit friends and ourselves endorse this movement of that philanthropic lady. Such an institution is already in successful existence in London, and is well patronized by the liberal-minded in England. Why should not such an institution -or a number of them—be established in this country, as Mrs. Mackenzie is endeavoring to put in practical operation? Sufficient funds are all that is required. The BANNER's call for aid has been responded to thus far liberally: but we hope to increase the donation fourfold. Any sum, no matter how small, will be grate-

has also received \$25 in addition to the above,

Helen Stuart-Richings, in forwarding from Rittsburgh, Pa., her donation of \$25 (previously announced) in aid of this laudable project,

"I would like to be one of ten who will subsoribe \$25,00 per year for five years to this no-ble charity, and hope the number may be found among our lecturers and mediums, thus proving that we feel what we proclaim—the univer-sal Patherhood of God and Brotherhood of

Dr. A. W. S. Rothermel is in Brooklyn, N. Y., holding séances at No. 888 Clifton Place for the present. Mrs. Rothermel will begin her séances Oct. 80th.

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

Read the call for the Michigan Convention, eighth page.

Mrs. Helen Stuart-Richings

Has won golden opinions, we are informed, during her recent work in Pennsylvania-correspondents averring that they cannot find language to express them-selves satisfactorily regarding her. She lectured at Irwin Station, Pa., by special request, on Friday evenng, Oct. 14th, to a good-sized audience, composed largely of Orthodox church-members. Four psychometric readings were given, which startled and puzzled the listeners by their fullness of detail, and were pronounced in each case to be "perfectly correct."

She was to give an elocutionary entertainment in Pitteburgh on the evening of the 20th inst., for the benefit of the local Bociety of Spiritualists; and will lecture at Irwin Station, at urgent request, on the evening of Oct. 25th.

Spiritualist societies in other portions of the country needing the services of a good medium speaker will do well to keep this eloquent lady, busy among

Dr. A. W. S. Rothermel has returned to Brooklyn, after his summer vacation. He has made arrangements for holding a scance in the light every Tuesday evening, at the large and pleasant parlor occupied by Mrs. M. O. Morrell, No. 230 West 26th street, New York City. o at , and to have a

We are informed that Edgar W. Emerson, test medium; Chas. E. Watkins and W. A. Manafield, the slate-writers; Mr. and Mrs. Roscoe, Mrs. Chas. D. Cowan and many others will appear for the benefit of the Children's Lyceum Fair, to be held Dec. 7th, 8th and 9th in Paine Hall.

Mrs. Dr. Cooper, late of California, has located at 14 Hancock street; Boston, where she is engaged in healing the slow, as will be seen by her card on page seven of the BANNER OF LIGHT.

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

Movements of Mediums and Lecturers (Notices for this Department must reach our office by Monday's mail to insure insertion the same week.

J. Frank Baxter will conclude his present lectures in Bridgeport, Conn., on Sunday, Oct. 30th. On Tues-day evening, Nov. 1st, he will be in Town Hall, Han-son, Mass., and on Sunday, Nov. 6th, in Brockton. Mrs. Clara A. Field lectured for the First Society of Spiritualists in G. A. R. Hall, Washington, D. C., Sunday morning and evening, Oct. 23:1, and will speak there avain Oct. 30th. Mrs. Field will go South in December, and would like to hear from societies desiring her to speak for them on reasonable terms. Address her, Boston, care Bannes of Light.

A. F. Tiddele lectured in Wornester Mess. Oct. 64

A. R. Tisdale lectured in Wordester, Mass., Oct. 2d, 9th, 16th and 23d, and will also speak there the 30th, 8peaks in Lynn Nov. 6th and 13th; Providence, R. I., Nov. 20th and 27th; Canton, Ill., December, January and February 1st and 8th; Troy, N. Y., Feb. 16th and 22d, Desires engagements for March and April. Address, Merrick, Mass.

dress, Merrick, Mass.

Hon. Warren Chase will be at the New Hampshire State Convention in Plymouth, Sunday, Oct. 30th; will be in Wordester, Mass., from Nov. ist to the 5th. He speaks in Haverhill, Mass., Nov. 6th and 13th; in Low ell, Mass., Nov. 20th and 27th; in Brockton, Mass., Dec. 4th; in Troy, N. H., Dec. 18th and 25th; in Lynn, Mass., last two Sundays of February. Other Sundays till March open for engagements.

Mrs. A. B. Cunningham occupied the platform of the Newburyport Spiritual Society Oct 23d, and will be in Salem Oct. 30th. She will be pleased to make engage-ments as a platform test medium.

Mr. and Mrs. John T. Lillie have removed from Bos-on to Melrose, Mass. Address Lock Box 10, that Mrs. Mary A. Charter has removed from 1038 to 1064

Dr. H. B. Storer spoke at Manchester, N. H., Sundays Oct. 2d and 16th; at Groton, N. H., Oct. 23d. Will be at the Convention at Plymouth, Oct. 28th, 29th and 30th, Will lecture at Haverhil, Nov. 20th; Brockton, Dec. 18th; Greenwich first Sunday in March; Portland, Mc., Jan. 8th.

G. H. Brooks has been lecturing of late in Ionia, Belding and Maple Rapids, Mich., and has held very pleasant meetings.

Rockland, Me.

To the Editor of the Banner of Light: Sunday, Oct. 16th, the City Hall was well filled to listen to an able address by that spiritual veteran, Dr. H. P. Fairfield; a platform test seance followed, Dr. H. F. Merrill being the medium, through whom some seventy-two messages and descriptions were given, to the messages and descriptions were given, to the marked satisfaction of those for whom they were presented. Good music was furnished by Mr. Fish, of Hope. The interest is on the increase hereabout. Dr. Merrill is engaged in Rockland for every month during the season.

PENOBSCOT.

Horsford's Acid Phosphate. Important. Dr. T. C. SMITH, Charlotte, N. C., says:
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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 Spir-

itualism True?"
Further particulars will be announced soon. All those who are interested in the success of this worthy undertaking are requested to address, Mrs. W. S. Burler,
Longwood Avenue, Brookline, Mass.; or,
J. W. Fletcher,
6 Beacon street, Boston, Mass.

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copy, 15 centa.

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AT Advertisements to be renewed at continued atom must be left at our Office before 12 M, on inturday, a week in advance of the date wherem they are to appear.

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The BANKER OF LIGHT cannot well undertake to wouch for the honesty of its 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 patrons to notify us premptly in case they disnover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

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Dr. R. W. Flint, 133 West 36th 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.

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The Better Land.
The Music of Our Hearts.
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The Vanished.
They will Meet Us on the
Shore. Compensation.
Day by Day.
Going Home.
Guardian Angels.
Home of Rest.
Hope for the Borrowing.
Humility.

Hamility, They will Meet !
Happy Thoughts, They will Meet !
Bhore,
I'm Called to the Better The Eden Above.
The Other Bide.

lepose. the Has Crossed the River. Strike your Harps. Some Day of Days.

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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 said shall grow radiant in the light of Eisenal Dawn; the weary-hearted shall find rest; and the heavily-laden shall drop their burdens; for the Land of the Blest over-fluoreth with boundless mercies for all who enter therein.

This new volume consists of two parts: the first, containing a sories 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 his cry of a spirit, outified "Outside the Gates," in which the uarrator 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 Susio—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 au-oblographical narrative, This remarkable history has never before appeared in print. It treats of life, states of government, schools, art, lan-guage, training, locomotion, food and nutrition, in worlds 'beyond, "Morna's Story" also tells of transitions from world to world, of sacred councils in the spiritual kingdom. and of the high development of mediumship in such a state, giving much information on important subjects to those who read. We also have here those interesting stories of several chapters each, "Here and Beyond" and "Slippery Places," which "Morna" has given to the world through the columns of the BANNER OF LIGHT; and the book concludes with a new story of sixteen chapters, which that interesting spirit presents to the public for the first time, entitled "The Blind Clairvoyant; or, A Tale of Two Land.
I Thank Thee, oh, Father.
Jubilate.
My Bpirit Home.
Nearer Home.
Will Guide my Spirit
Home?
Who will Guide my Spirit
Whister Haof Sbirit-Life.

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PART I.

THOUGHTS FROM A SPIRIT'S STANDPOINT Number One.

CHAPTER

My Death. A Spirit's Woe. The Penitent. The Children's Valley.

Within the Gates. In the Sunrise Land VII.

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Originally published in 1868 by E. E. Lewis, and now republished by J. P. Thorndyks.

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Message Department.

Public Free-Circle Meedings

Are hold at the HANNER OF LIGHT OFFICE, 9 Bosworth attect (formerty Montgomery Place), on TUKSDAY and THURSDAY ARRENOON of calca week.

On Tussiday afternoon Miss M. T. SHELHAMER will occupy the platform for the purpose of answering such questions as may be brought up for the consideration of the Controlling intelligence.

On Thursday afternoon, John William Fletcher, under the inducence of his guides, will afford an avenue through which individual spirit-messages will be given.

The Hall (which is used only for these obsences) will be open at 20 clock, and services commence at 30 clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the soance, except in case of absolute necessity. The public is confailly tardied.

37 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 HANNER OF LIGHT office by much, or hand them to the Charman of the Circle, who will present them to the spirits at the Tuesday scances for consideration.

37 The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the carrily sphere in an undeveloped state, eventually progress to higher conditions. We sak the residence for receive no doctrine put forth by spirits in those cumms that does not compart with his or her reason. All express as much of truth as they perceive—no more.

ore.

All it is our earnest desire that those who may recognize to measures of their spirit-friends will verify them by in-

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

Report of Public Séance held Oct. 4th. 1887. Questions and Answers.

CONTROLLING SPIRIT.—We will now respond to the questions, Mr. Chairman. QUES—(By Edwin Chency.) What is the nu-triment of spirits, and how taken and digested, when their forms, as given by the camera, are so thin, in some instances, that we see through

ANS - While the bodies of spirits, in their na-ANS.—While the booles of spirits, in their hatter and substance, are very ethereal, yet they only appear so to the material eye of mortals, or perhaps they may be reflected so by the physical object known as the photographer's camera. It by no means follows, however, that spiritual bodies are not sufficiently substantial to be adopted to the warms and necessities of to be adapted to the wants and necessities of the spirits. It depends upon the exaltation and unfoldment of the spirit as to what is the nature of the nutriment which it takes into its system; and the more physically inclined a spirit may be, the more firmly it is attracted to material life, and the coarser will be the nature of the nutriment which its being crayes, and consequently it will take into the system certain portions of food mortals are accustomed to. An earth-bound spirit, or one who passes most of its time in connection with physical life, may feel a craving for substantial food, and in connection with a mediumistic organism, per-haps, through whom it partakes of the mag-netic person of that food which the medium absorbs; In this way the craving of the spirit is supplied, and he gathers a certain amount of nutriment and vitality from the magnetic por-tions of the physical food imbibed by the meditions of the physical food imbibed by the medium. Or it may be that such a spirit is not able to attach himself to any mediumistic organism, and yet he is powerfully attracted to some place or locality on earth where the effluvia or aroma of physical food during its process of cooking is going on, and from this effluvia the spirit may gain strength and nutriment, by absorbing into its system the magnetic portion.

sorbing into its system the magnetic portion which passes off from the food in vapor.

Some mortals may say they "cannot understand how the spirit body can possibly extract any perceptible degree of nutriment in such a way." It is simply because they do not understand. way." It is simply because they do not under-stand the spiritual body; nor will they compre-hend it until they come into actual experience hend it until they come into actual experience in the spiritual world. There are other spirits who are not so vitally bound to the physical life as the class we have mentioned. Unless a person is ready to scout all the statements of spirits that the spiritual world has its localities, its landscapes, and that it is not denied vegetable growth, that the floral kingdom has all the statements of the spiritual world has its localities, its landscapes, and that it is not denied vegetable growth, that the floral kingdom has a place within its realms, and that all the high-er grades and unfoldments of nature find a place in that other world—if this be so, then can you not understand that there must be spontaneous growth of vegetable and fruit life, which may be calculated to supply the wants of the spiritual body; that spirits, inhabiting their own dwellings, have their own lands and grounds, upon which they may cultivate, if they will, such fruits and forms of vegetable rowth as their systems require for sustenance. hese fruits and forms of vegetable life are not altogether as are those cultivated on earth, for altogether as are those cultivated on earth, for they are less fleshy in substance and are com-posed rather of fluids and of sweets. These fruits, pulpy by nature, are taken into the sys-tem as you take the earthly fruits, but there is no such waste from them as from earthly fruits and fluids. The sugar of these fruits and forms of vegetable life is absorbed by the spiritual body, there being but little elimination, and such as there is being thrown off from the sys-

Then again, we have spirits of a higher grade of advancement who are not obliged to take into their systems anything of the sort; the atmosphere contains within itself all the elements necessary for human growth and un-foldment, and these spirits of an exalted na-ture, who have passed through worlds in the spiritual universe and arrived at a higher stage of planetary life, have the power to absorb from the atmosphere those elements necessary for their nutriment, and are not dependent upon any form of vegetable growth or life. Probably most mortals have, at certain times and under certain conditions, found themselves possessing failing appetites, and with but little desire for food of any kind, and yet were not hungry, for it seemed as though the atmosphere supplied them for a little time with all they required of magnetism and of vital strength. This is somewhat like the form of supplying nutriment of which we have spoken. the atmosphere those elements necessary for supplying nutriment of which we have spoken. Yet you must remember that those spirits who have advanced to such a high state of heatitude as to be able to continually draw a supply of strength and power from the atmosphere have indeed come into dominion over all things below them and have entered into a knowledge of the scientific laws of life.

Q.-[By the same.] Some spirits feel more dense and ponderable than others to the sensitive medium; do they vary in degree of tangi-

bility?

A.—No, and yes. Some spirits appear more ponderable, more filled with materiality than others, to a sensitive medium. And why? The spirit whose life is passed in contact with physical conditions, whether it be that it is bound to these conditions because of its affinity for them, or that it is attracted to this plane of life for the purpose of working out some important end of its own, or some useful employment for humanity, will perhaps become surcharged by certain of the elements that belong to material life. These spirits, according to their sensitiveness or their lack of resisting power, will take upon themselves these materito their sensitiveness or their lack of resisting power, will take upon themselves these material elements of which we speak, emanations from earth and from mortals, and in that way seem to gain a greater specific gravity in their bodies than do spirits who are not thus attracted to the earth. A spirit who is very carnal-minded will appear dense and opaque and weighty in substance to a sensitive medium. A spirit who is not carnal-minded, but who frequently enters the carth's atmosphere and the material conditions of life, for the pursuthe material conditions of life, for the pursu-ance of some good work, will, perhaps, to the sensitive, medium, appear strong and almost physical, and yet the body of this latter spirit will not appear opaque and dense, or clouded in any former degree.

will not appear opaque and dense, or clouded in any form or degree.

A spirit who has not frequently returned to earth, who is very sensitive to the lower conditions, and so remains away from them, will not present such an appearance as the first to the medium whom he approaches; the spirit will appear more athereal, more self-illuminated, between the elements of its body are of a spiritual character alone; and not in any sense made up from those which belong to physical

life; yet all these spirits, having bodies of their own, are each one as strongly possessed of a form adapted to its wants as the other, or as any other spirit in the great kingdom of heaven. We must also remember that frequently a spirit, in coming in contact with a medium, clairvoyant or otherwise, does not represent himself as he actually is in the spiritual world; and if the medium is impressed that a certain spirit is ponderous, and appears to be weighty and very substantial, somewhat as a man would be, it may not be because he really is so in his spirit home, but because he wishes to convey to the mind of the medium some idea of what kind of a man he was and what were his charkind of a man he was and what were his char-acteristics when on earth. Much that is given through mediumship is only typical of charac-ter, and is not precisely what the spirit is when apart from the physical life.

Q .- [By the same.] What is the semi-trance Q.—[By the same.] What is the semi-trance state, and how is it produced upon the medium? A.—The "semi-trance state" is that in which a medium is partially drawn under the influence of one or more spirits who are operating upon her brain and physical organism for the purpose of subjecting her to their influence; a semi-trance state, then, will be a partially entranced condition of a medium. It may be that a medium seems to be under the control of some invisible spirit, and may appear to be in slumber, yet she may be partially conscious of her surroundings, although unable to communicate for herself or to resist the influence that is settling upon and around her. Such a medinicate for herself or to resist the influence that is settling upon and around her. Such a medium, at such a time, is in a semi-trance.condition; she is suspended between the two worlds, that is, partially withdrawn from vital contact with physical life, yet not fully entered into a realization and consciousness of the spiritual state of existence. At such a time, the medium state of existence. At such a time, the medium may respond to the vibrations that come to her from mortals on earth, provided those mortals exercise a positive mind toward her sensitized condition, and exert their will-forces upon her, and provided, also, that her spiritual attendants, at the time, are not fully en rapport with their subject, or sufficiently so to guard her from the encroachments of materialistic forces and conditions. Then, again, when in a semitrance condition, a medium may not be affected by any external power of earth, but she may respond faithfully and clearly to the vibrations of thought which pass over her brain from the spiritual side of life, and may repeat to the outer world those experiences, or messages, or outer world those experiences, or messages, or sensations, whatever they may be, which are brought to her from the invisible side of life. Sometimes a medium, through all her career of useful mediumship, is always cast into a semi-trance condition when under the influence of the spirit-world; and it may be that they can best operate through and upon her organ-ism by drawing her into just such a state. Then, again, we have mediums who pass through various phases of unfoldment, until from semi-trance they enter into the fully entranced condition; where they are not vitally conscious of their surroundings on earth, or of the doings of those around them, while passing under these experiences.

Q .- What are the special attributes that ren-

der some human beings better mediums for spiritual phenomena than others?

A.—Only the degree of sensitiveness that belongs to the individual. It is almost impossible to state why some mediums are more negative to state why some mediums are more negative. to state why some mediums are more negative or sensitive than others to surrounding influences, but this we know is a fact. Mediumship belongs to humanity; it is as much a part and parcel of the human endowment of life as is any other sensation commonly attributed to man, mediumship being the unfoldment of perception, that which enables the spirit within to perceive or sense things not usually unfolded by the mere physical senses. Some people are so circumstanced in life, and so limited through the laws of heredity, because of pre-natal conso circumstanced in life, and so limited through the laws of heredity, because of pre-matal conditions, that they can never unfold this power of spiritual perception; yet it is theirs by divine right, just as human, physical eye-sight belongs to every mortal; although through the influence of pre-natal conditions of the heredity law, we find instances where the physical eye-sight is never developed, and the child and the man are obliged to walk through the world in darkness, because deprived of that which belongs to them. With some individuals, pre-natal conditions have been such as to render the unfoldment of their spiritual perception, their power of mediumship, of a great and lasttheir power of mediumship, of a great and last-ing character; they have been favorably cir-cumstanced, and although it would be impossi-ble for them, or their friends and protectors, to tell just how these favorable circumstances had been brought into operation, yet subtle laws have been at work in the organism, favorable for the unfoldment of their mediumship, and thus they have become sensitive instru-ments that can respond to the vibrations and experiments of spiritual intelligences from bewond this life.

Other mediums pass through a process of development, which brings out to an extent their mediumistic qualities, these qualities being in operation, but not to the fullest degree; therefore they can never so thoroughly respond to the influences of the spheres, or so thoroughly perform the work of the sphrit-world, as can those more sensitive instruments who have been endowed by peculiar and favorable conditions which have operated for the development of their powers. Mediumship will be more vitally understood in the next century than it has during the last forty years. When we consider what stupendous results have been brought to mankind through the operations of mediumship in forty years alone, we might stand astounded to think of all that has been accomplished, yet the recognition of medium-ship is merely in its infancy. Men have been studying these laws and pay-

ing attention to the claims of Spiritualism; we mean all earnest men and women who have gathered enough knowledge to stimulate their efforts to know more, to excite their minds to a closer study of these laws, and through these very conditions will by and bye come a grander result of knowledge, research and investiga-

We are passing now through a transitory state; this we believe because we perceive that old ideas and opinions are constantly receiving a great shock; the waves of truth and of knowledge are rolling on from mind to mind; they are sweeping out the vestiges of doubt and of ignorance in many individuals, and making ignorance in many individuals, and making their way from brain to brain, undeterred by the ignorance and folly of the world. This being the case, old, effete ideas and opinions are loaing their place; they are failing to find lodgment in the growing minds of the age, and are losing their hold upon those old conservative individuals who have resisted the engreechments of a highest horize that and a poleservative individuals who have resisted the en-croachments of a higher thought and a nobler truth. This, then, is a transitory stage, and we look for nothing but conflict and discussion on every hand. We are glad to see, however, that the spirit of inquiry is abroad, and that men and women are reaching out for know-edge—reaching out with a desire to learn and to grow in mentality and in snirituality. Threto grow in mentality and in spirituality. Durto grow in mentality and in spirituality. During another decade of years we look for the same kind of turmoil, of friction, of clashing opinion, but we believe that when the century closes around us a new power will have come to earth, the truth will have gained a firm hold upon the mind of man, and that not only a higher conception of mediumship and of spiritual life will have dawned on earth, but a grander, more beautiful outreaching from human hearts for that which the Divine alone can give.

er, more beautiful outreaching from human hearts for that which the Divine alone can give.

We look in that day for a cessation of hostility against mediumship from those who now display the strongest marks of that hostility, because, during the next ten years, those who have stepped into the field of Spiritualism believing that it merely afforded them opportunities for catering to their ambition and their love of popularity, those who have come forward for mercenary ends, whether possessing developed mediumship or not, will have been swept away by this grand tide of truth and wisdom of which we speak, and that those who stand forth in the fields of labor will be such as desire the truth only for the truth's sake, willing to do the Master's service and leave the reing to do the Master's service and leave the re-sults with God.

sults with God.

We would say, in addition to this, because we know it, that new mediums are constantly coming forward to take their places side by side with those of to-day and those of the past who are tried and trusted and faithful to their work and who will be able to perform the service of the angel-world. Yet we do not mean to say that a medium is not to receive a just recogni-

tion of his claims and of his labor, or a just recompense for his time and usefulness; but we do mean to say that those who pay attention to the mere mercenary conditions of life, while ignoring the grand, practical truths which the angels have to give to man, will be counted out as not worthy of acceptance and of being retained in the service of the Lord.

The Controlling Spirit.

A lady is present who desires to give a com-munication to a friend, who seems to need her services at this time. You have our permission to report the following message, and give it a place in the columns of your paper. Frances H. Green McDougall.

I thank God. Mr. Chairman, that I am permitted to speak from your platform once again. I have desired, for a month or two past, the opportunity of giving a few words, and I was promised by Mr. Pierpont, your Spirit Chairman, that I should have the opportunity of doing so at some future time. To-day he has kindly opened the way for me to speak, and I appreciate the privilege. appreciate the privilege.
While here I shall take the opportunity of

giving my thoughts and earnest love to the friends who are very dear to me on earth. I know that sometimes their thoughts and sweet messages of affection are breathed forth in memory to me, and come to me in my spirit home, wafted like sweet incense upon a genial breeze, grateful to me. I accept them as I would the perfume of a flower, something to delight my life. I accept these gentle thoughts and loving memories as I do a gleam of supand loving memories as I do a gleam of sun-light, and the rich color of the rose, for they add to my love of the beautiful, and make my spirit glad.

I would say to my dear friends: I do not for-get you at any time. I remember your labors, and I seek to join in them as opportunity af-fords. It is true, every soul, however humble it may be, possesses a certain degree of influence, a special line of magnetism which belongs to no other soul in God's universe, and if that spirit, whether encased in mortal flesh or disembodied of its physical garments, desires to exercise that magnetic power and to exert that special influence in good and useful ways for others, it will most certainly find itself bene-fited and blessed, and perhaps be able to un-derstand that it can accomplish some degree of

Work.

Well, my friends, I try to exercise my influence in such ways as I feel it may be utilized; and so I would have all who have listened to my voice in the past, and all who have a tender thought of me in their hearts, feel that while my voice in the past, and all who have a tender thought of me in their hearts, feel that while I do not mention them separately, yet I have their names enrolled in my heart and cherish their memory. I send forth my influence to

their lives. I have one whom I may call a sister and friend, who has been very kind to me in the past, and has attracted me to her spiritually—long before I passed from the body—because of her devotedness to truth and her spiritual kin-ship to myself. Since passing from earth I have frequently visited that dear friend and exerted upon her such influences as I could bring. I have tried to have them as sweet as when we have to cope with material conditions in reaching our friends, we may not always display the sweetness and light that we would like to if we could.

like to if we could.

I will say to my California friend: Dear Sister Hutchinson, as one of your spiritual band and fellow-workers, I waft to you a tender greeting from the higher life. We have known your perplexities, and watched when the shadows settled around you, and in spite of grayness and chill, we have been able to send you a gleam of light, which, I think, has been a star of hope to your life. It is fitting that we should give you, in mortal language, a word of cheer, because the human heart cannot always cheer, because the human heart cannot always live on mere hope, as something else is required to sustain it when the shadows are most dense. I cannot now say that I behold in the future all that you desire—the lifting of certain conditions of the shadows are most dense.

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

Report of Public Séance held Oct. 6th, 1887. Spirit Invocation.

As the flowers turning their faces to the sun to be kissed by its tender rays feel the hidden power within themselves called forth to external life, so we turn our hearts unto Thee, that the clear rays of truth and love may fall upon us and call into being the deeper and truer emotions that we know are abiding there. It is for no idle nurnose that we are assembled here. and truer emotions that we know are abiding there. It is for no idie purpose that we are assembled here, for the gratification of no curiosity, but rather in the carnestness of desire seeking to know the way of life and to understand its duties and purposes more completely; to learn the law of existence; to see the path over which it is best for our feet to pass; to comprehend the duty which oftentimes will lead to self-sacrifice, but by the performance of which we may indeed better serve the world in which we live, and also to catch the sweet tones of the spirit that come to console our aching hearts when, for a time, the shadows obscure the sunlight and we are seemingly lost amidst our sorrows. amidst our sorrows.

Oh! you who are around about this assembly, who

On you who are around about this assembly, who hold in your keeping this spiritual work, baptize each heart with strength and power and lead each soul on its way, so inspired with the love of God in man as to see in every human being an expression of the Divine. May love and peace and truth and charity abide with each heart until the mists of life have rolled away and all things are made clear and plain. Amen.

Mrs. Pasco.

Dear friends, although it has been some time since I passed to the spirit-life, I have not availed myself of many opportunities to communicate with those who are left behind. The municate with those who are left behind. The reason has been that very few avenues have been open to me; and, again, when I have come closely into the surroundings of any medium, I found myself so confused in my ideas as not to be able to express myself clearly upon any particular point. I used to wonder (and I presume many others have done the same thing) presume many others have done the same thing; why it was that so little was said by those who had taken a step higher. I used to doubt my own mediumship in this respect, and feel inclined to think if I had the arrangement of affairs I should settle them very differently. In this, too, I was no exception to many others. Now, however, I am able to see that the work is a difficult one and that the desire of the is a difficult one, and that the desire of the spirit or the wish of those on earth is not the only thing necessary for a satisfactory communication.

During my practice I was always accredited

on my part to criticise the actions and the words of others. It is an easy thing to criticise the actions and the words of others. It is an easy thing to criticise the actions of other people, and to find fault with what they do, and what they leave undone. Lately—now that I can see more clearly—I have come to understand that people do about a wall as they can under the circum. do about as well as they can, under the circumstances that surround them, and the best way to reform any man or woman is, not to blame them for what they have done, but to show them by example how they can do something

them by example how they can do something better.

When I first began to feel the hand of disease upon me, and realized that I was losing my strength, that I walked with difficulty, I blamed my guides, because they did not help me to overcome this physical condition; it made me very irritable indeed. I got better, after a time, and feit encouraged; then it seemed as if in a moment my strength began to go away from me, and I bould watch the days, as one by one they passed by, and they seemed to be stealing my strength, my hope and my life away from me, by friends did all they could to minister to me, and I aball always be grateful to them for them for the end. It some came, and I was happy in consequence. The

member that I felt as if I were on the water, sailing away from home, from friends, from even the sight of land. It was very pleasant. Then I seemed to fall asleep, and, after resting some time, it appeared as if a hand was placed some time, it appeared as if a hand was placed upon my forehead, and a gentle, childlike voice said in my ear: "Wake up! wake up!" I opened my eyes and found myself in a new country; everything was bright around me; a sweet Indian spirit, that had been by my slide for many years, was holding her hand in mine, and, without knowing how it was, I found myself looking down at myself. Here I was, standing; there I was, sleeping in the coffin; while a few friends gathered around—some with tears in their eyes, others without. A

fin; while a few friends gathered around—some with tears in their eyes, others without. A few words were said; then they passed around and looked at me, shook their heads and walked out of the house. That is all I remember until I woke again.

This afternoon I can see in the audience one or two who will know me when I give my name, for they have come from where I lived, and I am here for the purpose of sending this description of my passing away to some friends of mine who often speak of me, and who hold me in very kindly remembrance.

I would like to say in conclusion, that though my words might sometimes have seemed rather bitter, and I may have spoken sharply, more sharply than I meant, yet my heart was always

sharply than I meant, yet my heart was always in this work; I was often impatient, as all workers are. But I bear no ill-will to any one, and I hope by-and-bye to take up my work through some one else just where I laid it

If you will have the kindness, Mr. Chairman, to say this, from Mrs. Pasco, of Hartford, Conn., to her friends, I shall be grateful.

Charlie Millen.

(To the Chairman: Do boys ever come here? Oh, yes; I am glad to have them.] I am a boy, and I've got hold of my spirit-brother's hand. My brother is smaller than me, but he's grown bigger since he came up here. My name is Charlie Millen: my brother's name is Winnie. I should just like to say to my mamma that she has got two boys that are growing larger every day, and that come to see her a hundred times a year. Sometimes, when she sits upon times a year. Sometimes, when she sits upon the hill, and looks out over the water, from her house—oh! as far off as you can see—then she thinks that we are further off than that. You are mistaken, mamma, this time, just as sure as you're alive, because every night both of us come and kiss you to sleep, and keep on loving

you dearly all the time.

This is n't a Sunday school, is it? I thought if it was you'd have to say "Amen" before I could go.

Katle Vedder.

It is for the purpose of forging another link in the chain of evidence whereby my dear husband will be made to understand that I am constantly with him, that I have come to-day. When we truly love, we will work hard to overcome any obstacle that stands in the way of happiness; and it is this bond of love that induces me, in the presence of so many with whom I have not the least conbond of love that induces me, in the presence of so many with whom I have not the least concern, to speak at this moment. To my husband I would say: "You are working very hard to succeed in your profession, and I am doing all in my power to influence you in the right direction. It is not much that I can do, yet that little is gladly done. Several times I have tried to manifest to you, and have succeeded quite as well as I could expect. Your father, who is named, as you know, John, is here beside me, and we both wish to send you words of encouragement, and also to add that in time these matters you will understand in time these matters you will understand through yourself without the aid of any third party. I am always with you." Katie Vedder, to Dr. W. H. Vedder, of Mansfield, Penn.

Faithle Judson.

to sustain it when the shadows are most dense. I cannot now say that I behold in the future all that you desire—the lifting of certain conditions and attraction of others for your special work—yet I can say truly that I perceive there is to be an enlivening of certain relationships, that will be very much to your advantage in the pursuance of your own line of labor. I bring you the love, sympathy, and good cheer of dear around you, and that at no time will you be left outside the loving protection which the angels have to give.

I wish to add that my personal and very dear friend, Dr. Brittan, is with me at this hour, and he joins me with love and greeting and the stern watchword of truth to every friend and fellow-worker of the earth. Frances H. Green McDougall, who passed away from California. [To the Chairman:] I have been standing

Fidelity, [The Guide of the Medium.]

[The Guide of the Medium.]

Mr. Chairman, I have a few words to say in answer to some of the inquiries which I find constantly coming up in regard to the methods which we employ in conducting this meeting. Some are in doubt whether the work is done by the controlling spirits, as a band, for those who are present, or whether individually they take control for themselves. I have to say that, so far as it is possible for any spirit to control a human organism, different spirits control this one; but there are times (as you and others who are spiritually enlightened can understand,) when different spirits, unacoustomed to the organization that they are holding, sometimes lose or partially lose their control. At the organization that they are holding, some-times lose or partially lose their control. At such times the band are present, and keep the equilibrium, so to speak, until the spirit has communicated, so far as possible, its thought. The spirits, however, do not fully understand what they have said after they have left con-trol. They have so many things in mind to say that oftentimes they leave unsaid the import-ant thing they wished to communicate, the same way as mortals, when in the heat of ex-citement, leave unspoken the strongest argucitement, leave unspoken the strongest argument they wished to offer.

We have a band of nine spirits, eight of whom are constantly at work; they belong to this room; they have no connection with this medium whatthey have no connection with this medium whatever when he is outside of this place. They
seek those who most need the opportunity of
communicating; and when we, the medium
and myself, step on to this platform we find
these in their respective places, each spirit
holding the one or more that they wish to assist in manifesting; consequently the moment
the avenue is open, these different spirits
readily step in and out, as best suits the purpose of those who are acting as the controlling
intelligence.

A great many persons, probably with the best

A great many persons, probably with the best intentions in the world, persist in communicating with our medium in regard to spirits that they wish, to have manifest here. I need that they wish, to have manifest here. I need not say again, for I spoke very decidedly upon that point the first day, we assembled here, that such a course oftentimes frustrates the very purpose you have in mind. So far as the spirits are concerned we require no advice in regard to them whatever. There are millions in the sir, waiting to voice their thought and breathe forth the expressions of their affection and love. You can, however, assist the spiritworld very much, if you are at a distance, by sitting at home at the very hour that the friends are assembled here, or by fixing your mind strongly, at different times, upon the friends that you wish to have communicate. By so doing you will attract, in time, their attention doing you will attract, in time, their attention to this avenue, and they may thus be enabled

to this avenue, and they may thus be enabled to make use of itself to make the fact clear: That although our medium may be very susceptible to this form of manifestation—and certain spirits may manifest themselves here—his other work outside of this place has nothing to do with this, nor this with him! I do not wish people to intermingly the two, or to have an idea that what occurs here belongs in any respect to his private office, or what takes place there has anything to do with what occurs here at this hour. It would certainly lead to confusion were such the case.

James Littlefield.

James Littlefield.

It takes me quite a distance away from here to get to the place where I used to belong; but as things have changed so much I find now my strongest attraction here, although Memphis, Tenn., was the place of my abode before I passed away.

I should like, if it be possible, and they say it is, to send a word to my wife—Catherine Littlefield; my name is James Littlefield. I wish to tell her that I have got both of the children with me, Lonnie and Lizzle, and that it is not our fault if she does not receive communications from us. Lonnie says: "Ask mother if she remembers how many times I used to say to her 'Do you believe there is anything in another life?" and when she would half shake her head he would continue: "Well, I do; I am sure there is." So all of us are here to say that, to which I will add these words, which will seem more like me than anything I could say: "The shadows of life are darkening; the river that separates us one from the other is growing narrow; it will not be long before I shall reach my hand to you, and you will extend yours to me; they will be clasped together, and we shall be united once more, never again to be separated. I am glad for what has occurred, and glad to feel that things have taken a pleasanter turn than they did when I first went away." James Littlefield. taken a pleasanter turn than they did when I first went away." James Littlefield.

Winona Speaks for Several Spirits.

There're quite a number of spirits standing round here, and they want me to speak for them. I have hard work, sometimes, not to call people right out that are sitting down there and telling them about their own friends; but some of the big people up here shake their heads at me, and tell me to say only what I'm told to say. It seems as if I was always below. told to say. It seems as if I was always being told to keep still.

Milton Harvey.

There comes a spirit here, a gentleman, who has been gone quite a while. He says: "Nearly all the family have come, so I think I might. I would say my name is Milton Harvey, and I am present, to-day, as I have been every Thursday for some time. I wish very much that I could have my own body; that I could walk down and talk in my own way; but I can't do that, so I will only say I am here, and I wish that I could get a chance to talk. Why I can't, is a mystery to me." The one for whom this is intended will understand. intended will understand.

Paulins.

A very pleasant lady from the spirit-life comes here, and she has two gentlemen by the hand. She is trying to help them; they would like to speak, but cannot; then there's a lady who seems like her mother, and this makes four spirits in all. This lady wants to come to some one whom she loves in the earth-life, and has tried to communicate a number of times, but she does not seem to be able to even realize that she is speaking now. She says: "I am with you constantly; I love you very much indeed; but sometimes it seems as if life had so many trials in it, there was n't much time for saying even that; and I want to say to you, my sister, that the rest of your say to you, my sister, that the rest of your life will have more sunshine, and less of trial in it—so I am hoping that you will realize, as time goes by, more and more of the influence and guidance of the spirit, which will make the path easier. I am with you, and I am also away, very often, in the old place, which has scarcely now a vestige left of itself, so far as our past memories and associations are concerned." She says: "If you will please just put my name down as Paulina—that is all I wish to give—I think it will be understood."

Lucy Davis.

A lady comes who gives me the name of Luoy Davis, and she says she does not need to come here, only that she thought it would be very pleasant to do so. She would like to make her sisters know that she is often present with them: "I would that I could bear some of the burdens that are brought to one who has served the spirit-world faithfully and well. Her loved ones are with me, and I am doing all that I can for them."

o held the medial instrument long this afternoon.

TO BE PUBLISHED NEXT WEEK. Oct. 13.—Kimball Gleason; Lizzle Bond; Tauxas; Willie Johnson; Orrin Hichards; Joe Kidder; Fidelity; Controling Spirit for Richard Scammon, Stephen Pearl, Mego, Jonnie Wentworth, Warren Gilbert.

THE MESSAGES GIVEN (THROUGH J. W. FLETCHER) As per dates will appear in due course, Oct. 20.—Achsa W. Sprague; Mrs. Pelly Carpenter Richards; Joseph Brown; Augle Keeney; Johnnie Gray; Joseph Allen; Winona, for Lillie Morgan, Clara Sherman, Col. Sabin Pond, Mrs. Vesta V. Lamb, Curtis Allen.

Verifications of Spirit-Messages.

CHARLES CROSBY .- MRS. BETSEY A. WRIGHT. The communication from CHARLES CROSBY OF Ashby, Mass., given June 7th and published in the BANNER Sept. 10th, is true and like him, as he was in this life one of the pioneers of Spiritualism, and who with his good wife, Susan, who now comes with him from the spirit-world, was ever ready, by word and deed, to advance the good cause in every way. We had hoped that some of his old friends and neighbors would have acknowledged his message ere this, therefore I delayed. I can never forget good Father Crosby and his companion, and know they often visit us on the earthly shore. Dear friends, may the mantle of thy real fall upon others in the place where you lived so long.

. In the Banner of Sept. 24th is a message from Spirit BETSEY A. WRIGHT, given through Miss Shelhamer. June 28th. She formerly lived in Pepperell, Mass., and was esteemed by all who knewher. Her message is very cheering and acceptable to friends, and many accept it as truly emanating from her. The Townsend Toosin copied it entire.

MARY L. FREKOH.

Townsend Harbor, Mass.

H. B. PARSONS.

In the Message Department of the BANNER OF LIGHT of October 15th, is a communication from H. B. PARSONS, formerly of Colebrook, N. H., the correctness of which I can youch for. I was at one time residing in Colebrook, and was intimately acquainted with Mr. Parsons, being employed by him as his medical advisor, and treating him magnetically. After leaving that place, I learned that he died of pneumonia, verifying what he says in his message : "I suffered pretty severely from a trouble with my lungs and throat—the doctor called it pneumonia."/He held the office of Register of Deeds, confirming his statement, " I used to look out for the legal papers, and register the deeds, and things of that kind; that was part of my work."

Respectfully, W. S. ELDRIDGE, "Clairvoyant and Magnetle Physician." 174 Harrison Avenue, Boston, Oct. 14th, 1887.

Passed to Spirit-Life, From his home in Phonix, N.Y., Sopt. 77th, 1837, Josiah Moyer, in the 74th year of his age.

Moyer, in the 74th year of his age.

For nearly thirty years he has been a firm believer in the truths of Modern Dpiritualism. He never towered his standard for popular favor, but fearteasty maintained his principles through persecution and opposition. In him the mediums found a true friend, one over ready to aid in the cause of truth and progress. He has gone to his reward in the full-ness of his ripened years; gone to meet the towed companion who: preceded, him to the immortal shore, and foined the grand army of progressive souls, basting in the sunlight of truth and showledge, and offer returning to theer earth's wasty holiers. The finents eavyles were conducted by Missister and little for the striptic of teapers to the despite that all beaut to the words of impuration, so fall of compilation that all hearts were touched. Truly ours is a beautiful faith to gran, in our source, and bereave means tour our souls.

Notice to Subscribers.

Colby & Rich, publishers of the BANNER OF LIGHT, have made arrangements with the author of the book entitled NATURE'S LAWS IN HUMAN LIFE, on Re-position of Spirifucities, for a limited number of copies, and henceforth will give as a premium one copy of the work to each subscriber who remits for one year's subscription for the paper, until the quantity which has been arranged for is exhausted.

The book is unlike any other estensibly devoted to the promulgation of the cause, as it not only vigorously sustains and defends Spiritualism in all its varied manifestations and connections, as set forth by some of the most prominent individuals who have embraced the truth of spirit communion as a fact in the nature of things, but it also gives the opinions and arguments of prominent individuals who stand on the conservative side of the subject; and in addition presents the views of church-members of various denominations who look upon the whole subject as the result of delusion and deception.

The author claims that the object and aim of the treatise is to place before the public much evidence and argument pro and con. which has been publicly expressed by individuals of note, that all who have the courage to read the same may discove, which side of the question has the greatest weight of proof in relation to the grand issues of human life on earth and in the spirit-world.

The book speaks out strongly in defense of the practical value of the phenomenal side of spiritual investi-gations. It contains three hundred and eight pages, and retails at \$1,50. The first edition was published in 1872, and the following reviews from three prominent authors will convey to the reader some idea of the merit of the volume:

Mrs. Emma Hardinge Britten in the Western Star alludes to the book as follows:

"It is an exhaustive summary of the best things, best persons and best sayings that have appeared in the great spiritual movement."

Rev. Dr. W. F. Evans, author of the Mental Cure book and many other works, writes thus concerning

"The work is written in a spirit of candor that commends itself to the reader. The author evidently has a sincere faith in the truth of Spiritualism. The opinions of its opponents are fairly stated, with no attempt to soften them down, and are answered by a record of facts drawn from the writer's large experience and extensive observation, and the principles fairly deducible from those facts. It is written in a clear and compact style, and is free from all offensive attacks upon other forms of religious belief. To the myriads of people in our land who long to know something about the reality of another life, and of communication with the unseen realm, and of the laws that govern it, this will be found a useful volume."

Rev. David Plumb, editor and author of many books.

Rev. David Plumb, editor and author of many books, gives a comprehensive description of the book in the following paragraphs:

following paragraphs:

"Its real purpose is to place before the reader the facts and phenomena of what is called Spiritualism, and, in doing so, gives a pretty impartial statement of the different views respecting the asserted spiritual manifestations. He quotes from those who treat the whole matter as a deception, the mediums as jugglers, and their doings as a new phase of legerdemain. He gives the views of those like Elder Knapp, who admit the phenomena as of spiritual origin, but attribute them all to the cunning and power of the Devil. He quotes from those who occupy the scientific standpoint, and refer the phenomena to some not yet understood laws of mind and matter, to the exclusion of the spirit theory.

stood laws of mind and matter, to the exclusion of the spirit theory.

On the affirmative side—that spirits work the results—theauthor thinks he finds much proof in the Bible and in the strange experience of Swedenborg. The book is, of course, for the most part made up of the wonderful things done through the mediums, which he claims there is no accounting for in reason, except as being by spirit agency. The favorable opinion of great names is given to corroborate that view; and the reader is left to judge for himself, and decide as the proof may seem to demand.

There is so much in this question of Spiritualism that cannot be scouted, but demands honest and earnest inquiry, that a book so full and so impartial on the subject as the one under consideration is entitled to be cordially received and widely read."

The Rastern Star of August 18th, 1887, speaks of it

The Rastern Star of August 13th, 1887, speaks of it in the following words-going to show that the book is as valuable to do a missionary work to-day with skeptics and church-members as when first issued:

tics and church members as when first issued:

"NATURE'S LAWS IN HUMAN LIFE"—cloth, 308 pages: An Exposition of Spiritualism; embracing the various opinions of extremists, pro and con., together with the author's experiences. By the author of "Vital Magnetic Cure." Second edition. Colby & Rich, Boston, 9 Bosworth street. Being personally acquainted with the author we can better appreciate this work, which contains many solid facts plainly and forcibly presented. Many quotations from eminent men are produced to substantiate Spiritualism, while the author's own individual opinions are remarkably manifested. Take it all in all we like the book, and recommend it to our readers."

Reality in Dreamland. A MAN MEETS A FAMILY OF WHOM HE HAD

DREAMED NIGHTLY. [From the Oakland Tribune.]

Twenty years ago a bachelor in Oakland dreamed of visiting a family consisting of parents and two little girls, who were unknown to him in his waking hours.

From that time forth he continued to dream of them for a score of years. He saw the children grow from childhood to womanhood. He was present at the closing exercises when they graduated. In fact, he shared all the pleasures and griefs of this family.

His friendship to his dreamland friends seemed so real, that he often remarked that he felt certain he would know them in reality at some future time.

some future time.

Two months ago he saw in a dream the husband die, and from that time he ceased to dream of them for the first time in a period of twenty years. About six weeks ago he was astonished at receiving a letter from New York City, the writer being the widow of a cousin of his, with whom he had never had any intercourse since his boyhood, over thirty years. The widow wrote that she wished to make San Francisco her future home. After exchanging a few letters it was arranged for him to meet her and the two daughters at the Oakland wharf upon the arrival of an Eastern train on a certain day. On their arrival, imagine his which they the arrival of an Eastern train of a certain day. On their arrival, imagine his surprise to see his dream friends. They were equally so when he related his strange series of dreams in which they figured. He told them incidents connected with their past lives which he could not have known under ordinary cir-cumstances. He described their former home, even to the furniture and household ornaments, which was correct in every particular. The sequel is that he recently married the widow, and is living happily in this city.

Mrs. A. M. H. Tyler.

Whereas, It is an eternal law of nature and nature's God that all, after a sojourn upen this earthly planet, are called to enter the more advanced life of spirit-spheres, and as this change has come to our sister and ex-President, Mrs. A. R. H. Tyler, be it

Resolved; That we, the members of the First Spiritualist Ladles' Aid Society, of Boston, realise our loss as a Society, and the great lost caused by this transition to the cause of Medern Spiritualism.

Resolved, That our sister was a woman of rare literary attainments and executive ability. A deep love of the positive truths of Spiritualism permetted her soul, and while weakall miss her kindly counsels and agreeable companionabily, we know that even now there exists only a thin velocity of the positive run.

between us.

Resolved, That we tender her bereaved husband and
other relatives our love and sympathy, with the hope that
they find consolation in the religion of the ministry of an-Besolved. That a copy of these resolutions be forwarded to the relatives and friends, and to the Bannen of Light. Religio-Philosophical Journal, Olive Branch and Bastern Star for publication.

FRANK B. WOODBURY. Committee on Ann E. BLINK.

MARY F. LOVERING. Resolutions.

LATE OCTOBER MONTHLIES.—GRAMMAR SCHOOL The specialty of this periodical is a supply of in-structive reading adapted to schools and households. The present number contains "Empress Josephine and the Juggler," "Some Quaker Boys of 1776," "Sav-ing Life by a Rocket," "The Babyhood of English Poetry," etc. Chicago and Boston: Interstate Publishing Company. From the same house we have the "INTERNATIONAL MONTHLY," "MONTHLY PRIMER," and" PRIMARY MONTHLY."

THE HORTICULTURAL ART JOURNAL contains four finely-colored lithograph prints of the Tulip and Judas Trees, Dogwood and Honeystekle; the commencement of a report upon the exhibition of the American Pomological Society in this "city last month, and some assount of the Arnold Artises sun. Rochester, N. X.; Stethar Lithograph Company, 1988, 19 Adbertisements.

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No. 5.—THE DEATH OF MOLOCH AND THE DAWN
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No. 6.—RELIGION, MORALS AND LAW—WHICH
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NO. 31.—THE HANDWRITING ON THE WALL.

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No. 9.-80ME SMALL THINGS WORTH REMEMBERNO. 10,-THE TEMPEST THAT PRECEDES THE
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AL DUTIES AND RESPONSIBILI-OW THEY ARE KNOWN AND AT-No. 17.-8PIRIT), OF ORACE, LOSOPHY OF PLATO, CONTRAST-D COMPARED WITH MORE MOD-ILOSOPHERS.

THE AMERICAN THE STREET AND STREET AND STREET AND STREET AS STREET WITH THE No. 22.-8111

OLOGY,

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A PLEA FOR LIFE. Address delivered before the Peace Conventon, held in Boston, Mass., January 18th, 1874, by LYBANDER B. RICHARDS,
Frice Scents,
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Banner of Bight.

BOSTON, SATURDAY, OCTOBER 29, 1887

"Remarkable Visions."

[Continued from the last Banner.]

THIRD JOURNEY TO THE MOON. After receiving her guide, she observed, "In four minutes I shall be on the moon. I shall then be led into a city called Bethusalem." After a short pause

"This city pleases me still more than the former, although that is quite handsome; the streets in it are again narrow, as in the former, but the walking on the pavements as pleasant."

After passing through the city, she continued: "I am now conducted into a large building without the city, which yields in no respect to the other. The entry resembles that of the former in every respect; now I enter the hall, which is somewhat wider than the former; and the number of the deceased is great r. I also meet with some that I kn-w on our earth. Their garments are like those I have already described. They have likewise their teachers, and the purest love, harmony and frankness reign amongst them. The respect shown to my guide is as great as it was during my first | urneys; but I only excite surprise, for every one knows that my soul still remains in my mortal tenement."

"Now I come to a place, around which water as clear as crystal is flowing in a circular form; it sppears to stand still, which, however, is not the case. On the Island enclesed by the water that flows around it, stands a large building, which is higher than the one into which I have already been conducted. Over the river there is a beautiful bridge. I am now arrived at the building, and conducted into it. Here the entry is not below, as in the former; but I have to ascend a flight of steps. I now enter a large ball in which there are none present but such as died on our earth; here, too, harmony and love reign throughout; my guide tells me those he showed me before are a little in advance of these; 'hey have also their teachers."

Boon after she said : " I am conducted back." During her return, she was asked "when her next journey would take place?" To which she answered: "Next Thurs lay, the 8th of November, at half past one o'clock in the afternoon."

FOURTH JOURNEY TO THE MOON. Nov. 8th, 1832 several learned persons were present; she spoke to them kindly, as usual; then laid herself down, and fell asleep. Soon after she was joined by her guide. She was then asked where she was; to which she replied, "Bill here-but in four minutes I shall be on the moon." Just as the four minutes had expired she said, " Now I am at the moon, and am led by my guide to a mountain; in three minutes we shall reach the summit." She was then asked its form, height and magnitude, to which she replied, " It is round, adorned by trees; on the top there is a beauti ful plain, and also trees, but smaller than those near the base; the air of this mountain is clear, and ex tremely agreeable. This mountain resembles the Lim pirg of Weithelm, but it lacks its great circumference and height. From the top of it I see a great many other mountains-forests, rivers, pitles, villages, buildings, some of which stand by themselves, and others near each other. The environs are quite pleasant : this mountain is called Sinal. Now I am descending; in two minutes I shall reach the valley.

"Now I am conducted by my guide into the hall wherein I was the day before yesterday. My guide tells me he has several things to show which I have not seed yet : I am now in the hall : I see the teachers and hear the music-oh! what exquisite melody. Nothing on earth can compare with it, or with the love and harmony which prevail here.

' I am not conducted through the city through which I was led during my third journey; but my guide has taken me to a spot from whence I can look down upon

"It appears considerably larger than a nine-pin ball, and looks very dark; and is forty times as large as the moon; I should not have known that this round ball was our earth if my guide had not informed me in these words: 'Upon this black spot you live.'"

She was then asked by those present the temperature of the moon; when she replied: " I have already told you during each fourney that I find it mild and that it is not a cold body, as the learned state it to be. My guide says that we inhabitants of the earth are always ready to give our opinions respecting the state of individuals after death, which is very erroneous, for God alone knoweth the heart; for here none are judged according to the exterior, but most accurately according to their interior quality.

She was then asked when her next journey would take place; to which she replied, " Next Baturday at one o'clock."

FIRST JOURNEY TO MERCURY.

On the 10th of November, 1832, at one o'clock, she again fell asleep; and after being joined by her guide she was asked what length of time she would require to reach the planet Mercury. "Beven minutes," was the prompt reply, which proved correct to a second.

"I am now led by my guide into a city, which is much handsomer than those I saw on the moon; the name of this city is Isal-alem. I am now led into a magnificent edifice, and into a large hall, where I see many that have lived on our earth, all of whom are clothed in white garments, and around their loins are red girdles; they are far more happy than those I have before seen; they have also their teachers; and the mu-ic, which I hear, surpasses all that I have before heard." She was then asked if she knew any one; to which she replied, "No." Several idle questions were then suggested by those present, which she answered with severe reproof, "My guide tells me everything has its time; tell our brother and those present not to molest you any more with such questions." After a pause she was asked if her guide would not state remedies for the sick and afflicted. "Not yet." she replied.

She was now asked when she would perform her next journey to Mercury. Bhe replied, "To-morrow

noon at one o'clock." After she awoke she said immediately that she did not feel quite as well as usual, but could not account for it; some ascribed this to the interruptions that had occurred; she took a little nourishment, and soon

after retired to bed. SECOND JOURNEY TO MERCURY.

The 11th of November she fell asleep, as predicted the number of persons present was very considerable Bhe was now joined by her guide as usual.

'In seven minutes I shall be on the spot—now I am half way-in three and a half minutes I shall be at Mercury. Now I am at the gates of the city into which I am to be conducted to-day. I do not pass immediately through the gate. The entrance resembles a rampart, and glitters like gold; but my guide tells me it is not made of gold, but of stone which resembles it; I cannot describe the splendor and beauty of this city, which I am now passing through. The atrects are paved with large white flakes, whiter than the whitest marble, and glisten in the sun like precious stones. The name of this city is Jeremiah; the streets are not wide, and the buildings on both sides are built alike. My guide tells me that those who dw-il on the south sides are a little in advance of those that live on Mercury. Now I am at the gates of the city into south side are a little in advance of those that live on the west; that each one has to pass through all the buildings periodically, until they are removed to a higher state of felicity. Now these blessed beings are shown to me; and oh! what exquisite beauty and grace! My guide tells me that there are the lecturerooms, where they often meet, and where tasks are also given them which they have to learn by themselves; but that the tasks are not tiresome, but real

pleasures to them." "Now I am introduced i" she said with galety, and after a pause she continued : "I perceive here several whom I knew on the earth. Oh! now the music begins." After a little pause she said, "Now I hear me lodious voices, which cannot be compared with any thing on the earth. I have no words to describe my admiration of this exquisite harmony. The mutual love and friendship which exists I am unable to express by words; here there is no respect of persons: but all are received according to the quality of their

After a pause of some minutes she resumed : " If any one wishes to inquire after deceased parents, consorts or children. It should be done through my brother; but if I remain silent, and give no answer, it will be be cause my guide also is slient." Those who did not believe kept silent; while those who had hope caused questions to be put to her, which were answered.

"My guide tells me that during my journeys to the sun I shall be attended by an additional guide-as I otherwise would not be able to endure the splendor; he is our cousin George Goelz." She then burst into an eastany of joy, after which she was asked the employment of the blessed spirits; to which she gave the following answer: "They are taught all kinds of use ful employments, and knowledge suited to the capacities of angels; they have many teachers, for learning never ceases throughout eternity, as my guide tells

[Continued next week.]

Spiritualistic Meetings in Boston. Banner of Light Circle-Room, No. 9 Bosworth tired.—Béancesare held every Tuesday and Thursday af-emonia at 30-clock promptly. A limission free. For fur-ner particulars, see notice on sixth page. L. B. Wilson,

Chairman.

Hoston Spiritual Temple, Herkeley Hall.—Leclures by able speakers fundays at 104 A.M. and 74 P.M.

Ritchtel Holmes, President; O. F. Rockwood, Secretary;

Rits, Mary F. Low ring, Corresponding Secretary; W. A.

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Dunkee, Treasurer.

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panic service sunciays at 2% P.M. and Wednesday evenings at 7%. Seats free.

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meetings at 2% and 7% P.M. S. cist meetings Thursdays at
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1031 Washington Street.—The First Spiritualist
Ladies' Aid Society meets every Friday. Mrs. H. O. Torrey, Secretary.

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

Berkeley Hall - Boston Spiritual Temple .-The morning service of last Sunday was introduced with a vocal duct by Mr. and Mrs. Lillie, an invocation by Mrs. Lillie, and a song by Mr. Lillie. Previous to replying to questions submitted by the audience, the guide of Mrs. Lillie made an earnest appeal tion by Mrs. Lillie, and a song by Mr. Lillie. Previous to replying to questions submitted by the audience, the guide of Mrs. Lillie made an earnest appeal in behalf of the society, urging upon each of the hearers the necessity of freely and continuously doing all they can, pecuniarily and otherwise, for the support of the meetings, in consideration of the vast good resulting from them. She then spoke of the late transition of Allen Putnam, who, as an honorary member of the Temple, was visibly present in the audience three Sundays previous, with form erect, consciousness clear, and intelligence bright. "This beautiful morning he is rejoicing with the liberated, and I, as a spirit, rejoice with him. He turned his back upon error; he was a stanch laborer for the black man; his pen and voice were for the enslaved, whether by the tyrant or erroneous beliefs, and a kind hand was held out by him to aid mankind. While his mortal remains are among you his spirit is free, and I say from knowledge he understood, while in earthly form, how to live wisely and be master of the situ-tion, and he passed to the higher life as a weary child returns home at night. He folded his hands and entered life inmortal. He has risen in spirit, freed from the chains that have bound him, and my prayer is that every one may find the exit as easy as did he—the morning of their resurrection like his."

The first questions are: "What is the difference between Spiritualism and Theosophy? Is Reincarnation, astaught by Theosophy, true?" Theosophy, as a sudy, is a revival of ancient forms of truth. If we should be asked: What is Christianity, and what it teaches? we would not endorse it all; it embodies the old and the new school of Tocosophical ideas; what was practiced by Orientals was adapted to them; much they might learn of you. The two worlds are so nearly one they are inseparable; the only dividing line is death. In this world there are more living withus to the provide and the peak of the song unificient earth life. Many are out short witho

Do excurnated spirits enjoy the pleasures of the senses, such, for instance, as the fragrance of flowers? i, as a spirit, sense the fragrance of the flowers. After remarking further on the question, the control alluded to John M. Spear, who has recently passed to spirit life, as one of the oldest mediums in the work, ever obedient to the direction of his spirit-control. The subject of Hindered Lives was then considered, and reference inade to the experiences of diff-rent individuals, and the hindrances they have to meet with, owing to the circumstances surrounding them: there owing to the circumstances surrounding them; there is no soul but what feels intense longings for opportu-

Materialization, said the speaker, is true, and is Materia lization, said the speaker, is true, and is governed by powers so subtle we can hardly convey in human languagr a just idea of it. To materialize is a simple law of nature, illustrated in the vegetable, animal and mineral oreations, all of which are projections from the soul of things.

Mrs. Lillie was listened to by a large audience with intense interest until the close of the service, which terminated with a noem.

Mrs. Lillie was instend to by a targe autonoc with intense interest until the close of the service, which term; ated with a poem.

Evening.—After very acceptable singing by Mr. Lillie, the control of Mrs. Lillie announced as the subject of remark. The Fores of Nature; Are They Belf Existent, or Modes of Divine Energy? It is quite impossible, said the speaker, for the finite mind to grasp the thoughts this subject naturally leads to. We find ourselves in a maze. We believe these forces are self existent. All forces are divine. Science has made plain the operations of the laws governing the motions of the planets, so that their movements can be reckoned to a minute. Riernal, immutable law governs all things.

I am asked, What does it cost to become a medium? It differs. With some it costs houses, lands, friends, all they have held dear. It costs a great deal to stand up for truth. Natural orga ization for its development is a necessary condition of mediumship; with those thus organized it requires persisten endeavor and patient endurance. A poem on Spiritual Gifts closed the service.

Mrs. Lillie will occupy the platform next Sunday

orning and evening.

MARY F. LOVERING, Cor. Sec'y.

College Hall, 84 Essex Street .- Last Sunday morning Mr. Cobb opened the exercises with an ad dress upon "The Real Home of the Soul." Readings and tests were given by Miss A. Peabody, Mrs. Hattle Demond, and Facial Readings by Mrs. S. R. Culien.

In the alternoon Mr. Cobb spoke on the life of Allen Putnam, who 'wn days previous had passed to spiritifie. Mrs. A. E. King's control spoke of his devotion to spiritual work. Tests were given by Mrs. Odiorne, Mrs. W. A. Rich at d Arthur McKenna, the latter giving the name of George Draper, late of South Boston, a lumber dealer, who desired to communicate with his son William.

At the agraphing assaton Mrs. George of the service of th dress upon "The Real Home of the Soul." Readings

Ladies' Aid Parlor .- Spiritualistic Phenom ena Association,... The services on Bunday last were conducted by our good sister, Mrs. Kate R. Stiles, for-

conducted by our good sister, Mrs. Kate R. Stiles, formerly of Worcester, Mass., now a resident of this city. The afternoon exercises consisted of an inspirational poem and fine address by Spirit Aggle Davis Hall. Mrs. Stiles also gave a number of recognized tests.

The evening exercises consisted of an invocation, poem, and an interesting address by a clergyman who had been but a short sime in spirit-life, speaking upon the text "Spiritual things must be spiritually discorned." The discourse was able and scholarly, and especially fitting to the sudience, which was largely composed of investigators. Mrs. S. closed the exercises with tests of spirit-presence and psychometric readings.

eadings. Next Sunday Mrs. Ida Whitlock will lecture and Mext Sunday Mrs. Ida Whillock will lecture and give psychometric readings and tests. Mr. L. L. Whitfock will address each gathering on the phenomena of Spiritualism and his experience with them, Spiritualists are realizing that this Association will do a good work for the cause this season, as in the past, and its prospects for the future are bright. Social circles are held on Thursday evenings for development and on each occasion thus far the number in

attendance has increased. All Spiritualists and me-diums are invited. Admission free; the poor as wel-come as the rich. FRANCIS B. WOODBURY, 866'y.

The First Spiritual Temple, corner Newbury and Exeter Streets.—The usual service was held on Sunday last, 23d inst., at 2:45 r.m., Spirit Dr. dger-

Sundaylast, 23d inst., at 2:45 r. M., Spirit Dr., dgerton speaking through the mediumship of Mrs. E. R. Clough. He very beautifully alluded to the passing on of our brother. Allen Putnam, in his invocation—testifying to his faithfulness to duty—and spoke of his glad reception by the angels in the higher life.

His subject for discourse was "ancient and Modern Street," He said there were three elemen's or forces in mediumship—first, the chemical, which dealt only with matter; second, the intellectual, with mind, and third, the spiritual, which was from the highest, and appealed to the moral and highest faculties of manter.

appealed to the moral and highest faculties of man's nature.
The trinity of chemical, intellectual and spiritual force was Goi's greatest good if rightly estimated and rightly used—all and each needful. The chemical illustrated in physical mediumship, materialization, etc. The intellectual dealing with mind, should both be crowned with the highest of all, the truly spiritual, which flowed from the very fountain of all goodness. It should dominate and flustrate all, for it uplifted and ennobled all, and while the basic forces were necessary and good in their places, the spiritual was the power that would uplift and regenerate the world.

These meetings will take place every Sunday afternoon at 2:45, and next Sunday Dr. Edgerton will again speak on a subject to be given later on. There will also be meetings at the lower audience room every Wednesday evening at 7:30 o'clock.

Wednesday evening at 7:30 o'clock.

Paine Memorial Hall. - Boston Children's Progressive Lyceum.—Attendance large as usual. A new spiritual influence was recognized, and all seemed to desire to do all in their power to benefit each other. The blessing of Spirit Father Putnam rested upon us; his last address, so spiritual and inspiring, was still fresh in our memories, and we realized that he whose life was so devoted to our cause, having thrown off the weakness of the mortal, was privileyed to still work for humanity. Conductor Benj. P Weaver alluded to Father Putnam's lifework with pen and upon the rostrum, and of the great influence his words, spoken with so much earnestness, had exerted. He urged all to work with the same devolion to the truth as we comprehend it, and we, as was the case with our arisen brother, will not fear, and hardly know when the change from one life to the other comes. A new spiritual influence was recognized, and all

the other comes.

Mr. King, a prominent Spiritualist of Chicago, paid a glowing tribute to the memory of Father Putnam. He said: "We can have no idea of how much help his writings have been to people who were investigating Spiritualism. In some of his books he abswered questions which the clergy have feared and failed to answer to satisfy the longings of our common humanity. Mrs. Dick endorsed the work of the Lyceum: the

Mrs. Dick endorsed the work of the Lyceum: the education of girls as well as boys being its marked feature—as well as of all progressive, educational institutions of the future. In closing she paid a fine tribute to the memory of our arisen brother. An excellent programme of reading was given by Louise Irving, Flossie Butler, Flossie Bargent, Hattle Dodge, Leroy Thorp, Alite Cumming and Addie Hazelton. Grace Scales was obliged to repeat her charming song. A fine vocal selection was contributed by Annie Barlow.

NOTES.

A large audience was present at the last social, at which a long and interesting test so ance was given by Edgar W. Emerson. Among other of the tests given was the intimation that wedding bells are heard in the distance; one that will be recognized by some of the Lyceum young people.

As the BANNER goes to press, a large delegation from the Boston Lyceum are being entertained by the Brockton, Mass. Lyceum.

Miss Helen M. Dill, who for many years was an earnest worker i our school, has recently bade farewell to single blessedness—all wish her much happiness in her new home. NOTES.

The band gathered about Mrs. W. S. Butler grows larger day by day; all seem determined to work for the greatest good of the greatest number.

FRANCIS B. WOODBURY, See'y.

45 Indiana Place.

Hadley Hall .- The meetings held in Hadley Hall are growing in interest. The séance held on the afternoon of Bunday, Ost. 23d, was well attended, and the descriptive tests given by Edwin Powell to strangers and skeptics were considered by all as being proof positive of spirit presence. At the 7:33 session, L. L. Whitlock, editor of Facts magazine, spoke in his usual earnest manuer to a crowded hall—good tests by Edwin Powell following.

Spiritualist Meetings in New York.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings wery Sunday at 11 A.M. and 7g P.M. Admission from Columbia Hall, 878 6th Avenue, between 49th and 50th Mirects.—The Peuple's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 2M and 7g P.M. Mediums and speakers always present, Frank M. Jones, Conducter.

The Metropolitan Church for Humanity, Rev. Mrs. T. B Stryker, pastor, will hold services every Sunday at 2½ P.M., in McGregor's Hall, Madison Avenue, South-East corner of 59th street (entrance 42 East 59th street), All are cordially invited to be present.

Metropolitan Church for Humanity. To the Editor of the Banner of Light: The services at the Metropolitan Church for

Humanity, Madison Avenue and 59th street. on Sunday, the 23d inst., were of great interest Under spirit-control the Rev. Mrs. T. B. Stryker rendered the services entire. An invocation, voiced in beautiful language, followed by sweet music, prefaced the discourse. The sub-ject: "There is a time for all things," etc., was handled by Mrs. Stryker's spirit-control in a grand and masterly manner.

The discourse was listened to by intelligent men and women with breathless silence and

pronounced a masterplece of rhetoric.

It was voted that the hour for holding ser vices should be changed to 2:30 o'clock P. M. Sundays, to better accommodate the church company and visitors.

Spiritualist Meetings in Brooklyn. Conservatory Hall, Bedford Avenue, corner Falton Street,—Services every Sunday at 11 A. M. and 7N P. M. Mrs. A. M. Glading will occupy the rostrum un-

Fraternity Booms, corner Redford Avenue and Nonth Recond Street, Services every Sunday at 71/2 P. M. Children's Lyceum at 3 P. M. The Spiritual Literary Union meets the first and third Saturday of ach month at 8 P. M.

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

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

During the present season Mrs. A. M. Glading has cheered the hearts of the audiences here assembling by her spiritually elevating ministrations; and kindly memories exist among us regarding the services of her winsome spirit-friend, "Hoolah," and other of her intelligent controls whose logical answers to various questions propounded have bestowed full satisfaction upon seekers after light.

The various spiritnalistic delineations, testa

The various spiritualistic delineations, tests and character readings given at the close of each lecture by Mrs. Glading have been received and recognized universally with affirmations expressive of the joy of stricken hearts. A society has been formed, and aided by the kindly suggestions of Mrs. Glading a nucleus has been gathered cooperating with the unseen dear ones; and it is hoped that with the aid of many who shall yet enroll their names and monetary influence the Brooklyn Spiritual Society will do good work in spreading the glad clety will do good work in spreading the glad tidings of an immortal life and an unending

progression for all of God's dear children.
Mrs. Glading's present engagement with us closes the last Sunday of this month. Her engagements are now made up to September, 1888.

Samuel D. Greene. 132 Jefferson Avenue, Brooklyn, Oct. 24th, 1887.

NEWBURYPORT, MASS .-- Owing to illness in her family, Mrs. E. H. Kimball, of Lawrence, was unable to open the season here on Sunday, and Mrs. Cunningham, of Boston, was substi-tuted. Mrs. Kimbail expects to come next Sunday.—Mrs. N. A. Easson has been called upon to part with her sister, Mrs. M. A. Chap-man, of Springfield, Mass. Mrs. Chapman de-parted this life on Saturday evening last, from Ameabury. Ameabury.

PROVIDENCE, R. I.—Mr. J. W. Fletcher lectured before two very large audiences on Sunday. He will close his successful engagement here next Sabbath, giving a test seance morning and answering questions and giving tests in the evening. On the 3d of November he will give his illustrated lecture: "Is Spiritualism True?" A large number of tickets have already been sold.

MARY E. WHITMEY, Sec'y.

Bridgeport, Conn.

To the Editor of the Banner of Light: Still the work goes on in Bridgeport, under the auspices of the Spiritual Society and the grand mediumship of J. Frank Baxter.

umship of J. Frank Baxter.

Sunday, Oct. 16th, was a beautiful Fall day, and Spiritualist Hall was filled in the afternoon, and litefally packed at night, notwithstanding the door fee and many attractions in the form of autumnal concerts and exhibitions. Mr. Baxter gave two powerful lectures during the day, on "Spiritualism, the Religion for Humanity," in the atternoon, and "The Value of Phenomena" in the evening. Never were audiences more attentive and interested, consequently quiet, than those who listened on this day.

Mr. Baxter's decisive arguments, grand musical selections and incomparable mediumship have created a profound sensation. Sixteen well-defined spirit delineations were given on this Sunday evening. The Morning News of the city the next day, after giving a report of the proceedings, and adding a full list of names given, said truly:

"The names were accompanied with a wealth and prodigality of detail, personal messages and characteristics playings of the first said for the contents and incidents and the contents are contents and incidents are contents

names given, said truly:

"The names were accompanied with a wealth and prodigality of detail, personal messages and characteristics, pictures of places and incidents, etc., that would fill three columns. The bare record gives no idea of the manner of description. Nearly all were recognized."

Mr. Baxter remains with us two Sundays more, and proposes to criticise the critics in the two evening discourses; and his remarks in this regard are looked forward to by many with pleasant anticipation.

On Tuesday evening, Oct. 25th, Mr. Baxter will lecture in Raston. Conn., and on Thursday evening, 27th, will give an entertainment of song and reading for the benefit of the Boolety.

The Popular Sunday Evening Lecture Course in Cleveland, O.

To the Editor of the Banner of Light: The opening of the Sunday evening lecture course for the general public, by the Rev. Samuel Watson of Memphis, Tenn., at the Columbia Theatre, Euclid Avenue, on Sunday, 16th, was an unqualified success. [We shall print an abstract report of this discourse in our next issue.-- RD.1

Mr. Watson spoke again on the 23d, taking for his subject: "Man, his Origin, Nature and Destiny," and closes with a farewell discourse Sunday evening, Oct.

subject: whan, its Origin, Nature and Destiny, and closes with a farewell discourse Sunday evening, Oct. 30th.

Mr. Watson has left a marked impression here, which is to be followed up by California's distinguished platform test medium, Mrs. Ada Foye, whose late public scances in Oblergo created such intense interest. All are on the qui vive to witness this medium's remarkable powers. Her dates in Cleveland are Nov. 6th and 13th, after which Charles Dawharn, Ksq., of New York, will speak here Nov. 20th and 27th, and J. Frank Baxt rof Boston will occupy the platform Sundays, Dec. 4th, 11th, 18th and 25th.

Cleveland Lycsum Socials.—The social and literary meetings are held regularly by the Children's Progressive Lyceum, the second and fourth Fridays in each month, in G. A. R. Hall.

The next three socials will be as follows: Parker Pillsbury will give a thirty-five minutes' address proceding the social on Friday. Oct 23th; Helen Stuart-Richings, the accomplished elecutionist will give one of her inimitable entertainments for the benefit of the Lyceum, Friday, Nov. 11th, and on Friday, Nov. 25th, the wonderful trance medium of England, Walter Howell, who is now speaking with so much success in Willoughby. O., will make his first bow before a

ter Howell, who is now speaking with so much success in Willoughby, O., will make his first bow before a Cleveland audience.

Charles Dawbarn in Salem.

To the Editor of the Banner of Light; This eloquent advocate of the New Dispensation has of late, as noted in your columns, been delivering a course of lectures in this city, and has proved himsell a cogent speaker, and one thoroughly conversant with the topics treated by him. His lectures, full of sound practical sense and progressive thought, have been attended by some of the most intellectual prople of Salem, have excited much interest, and aroused a spirit of investigation and research.

The course has been liberally patronized, although his audiences have been of rather a different character than usually attend these meetings.

On Sunday last his addresses, afternoon and evening, were highly commended by all in attendance—his theme on the first mentioned being "Man and God."

At the close of the evening service, many pressed around the speaker to bid him good-speed in his work. He has the best wishes of Salem people in his approaching visit to Cleveland, O.

AMANDA BAILEY. has of late, as noted in your columns, been delivering

RDWARD B. PERKINS writes: "Mr. Charles Dawbarn has lectured for us four Sundays. He is decidedly the best lecturer we have ever had, to my knowledge. His subjects have been of universal interest, and he has treated them in a scientific and thorough manner. He is radical, uses no superfluous words, is easily understood, straightforward and fearless, and all his lectures have been suggestive of new thoughts. No one can listen to him without being benefited."

Mrs. Ada Foye in Chicago.

To the Editor of the Banner of Light: A fine audience assembled in Martine's Hall. West Side, Chicago, Sunday, Oct. 16th, at 2:30 P. M., to listen to a lecture and test scance by Mrs. Ada Feye, the clair oyant, clair audient. writing and rapping medium; and that all were well repaid for their attendance goes

ithout saving The remarks prefacing the seance were principally explanatory of the manifestations to follow, and given in a clear and concise manner. The seance was as marked and convincing as any yet held here by this noted medium, names, dates and dircumstances connected with friends in spirit life being given rapidly, and without hesitation or mistake.

without hesitation or mistake.

Mrs. Foye began the scauce by asking that each person present write, on a slip of paper, the name of some friend in the spirit world especially dear to them. The ballots were folded, gathered and deposited on a table behind which the medium was seated. Before touching the ballots, Mrs. Foye called out the names of two spirits who were immediately recognized. About thirty spirits announced themselves several of whom were not called themselves, several of whom were not called ALLEN.

HAVERHILL AND BRADFORD .- Edgar W. Emerson was given a warm greeting last Sunday in Brittan Hall, and fully met the popular expectation by his interesting inspirational discourses, followed by a large number of descrip-tions of invisible visitors from the other side of life-their names being announced and in many instances long and interesting messages given. In nearly every instance the parties were fully recognized and their communica-tions accepted as new evidence of the sure possibility of spirit-intercourse through medium-istic gifts. In the evening the hall was filled by probably the largest audience that ever appeared before Mr. Emerson in this city. His powers of communication have manifestly grown, and are stronger and clearer than ever before. — Next Sunday Mrs. Juliette Yeaw of Leominater will occupy the platform. Haverhill, Mass., Oct 24th, 1887. E. P. H.

A Rémarkable Case.

The Growler, last Wednesday afternoon, re-ceived a call from Mr. William B. O'Hearn, who stated that he had just returned from a visit to Detroit Mich., where he had been spending the summer with his married daughter. Mr. O'Hearn has been a regular subscriber to the Sunday Growler for the past year, and when he left Wichita he ordered it to follow him. He has for years been a sufferer from a complication of diseases, loss of appetite, gen-eral weakness, etc., and has spent hundreds of erai weakness, etc., and has spent hundreds of dollars in endeavoring to secure perfect health. While in Detroit, reading the Growler, he noticed the small advertisement of Dr. J. C. Batdorf, Prince Magnetic Institute, of Jackson, Mich. He asked his daughter and son in-law; they said they knew nothing of it except that it had a splendid reputation. As a last resort he took a trip to Jackson, saw the doctor, stayed four weeks under his care, and this is his exact language: his exact language:

"I was under the doctor's care a month, and to-day I feel as well as I ever did; I am sound in every particular, not an ache or pain in my entire body. Dr. Batdorf is a wonderful physi entire body. Dr. Batdorf is a wonderful physician; he seemed to see at a glance what the matter was, although for over ten days he would not give me any promise of recovery, after which time he said, 'Follow my instructions and you will be a well man.' Thank God, I did, and I am well and hearty to day.

I firmly believe that if I had not seen that little card in the Sunday Growler and called upon the doctor I would have been dead now. Dr. Batdorf is a wonderful man, and savise all suffering from any disease to write.

now. Dr. Battorf is a wonderful man, and a sadvise all suffering from any disease to write to him, no matter how hopeless. It may seem It only costs two cents, and it may save a life. Such are the plain facts as stated, to the Grouler, and which are here given to the public for the purpose of showing what even a small advertisement in a widely read newsparar will do.



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and thus removes the cause.

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the great skin beautiners.
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ZÖLLNER. 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. Fullerion having made in his notes appended to the famous Preliminary Report of the Seybert Commission certain statements placing Mr. C. C. Massey as a Spiritualcertain statements piacing Mr. U. U. Massey as a Spiritual-ist 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 esid. In this connection it may be remarked that Prof. Fullerton has since, in a letter to Mr. Massey, admitted that he was mistaken. Mr. Massey's Letter should be widely circu-lated, as it completely disproves the charge of Prof. Zöll-ner's disqualifications as an investigator of phenomena at the date of his seances with Dr. Henry Slade. Pamphlet, pp. 16. Price 5 cents; postage free. 6 copies 25 cents; 13 do. 50 cents.

For sale by COLBY & RICH. THE BHAGAVAD GITA: The Lord's Lay.

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soul, I am face to face with antiquity. How many are the
centuries that have passed since were uttered and written
the words of eternal life I am about to read?"—From the
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Spiritualist Convention in Michigan. '

The Spiritual Association of Southwestern Michigan will convene at the Opera House, Benton Harbor, Saturday, Nov. 5th, at 80 clock P.M.

After organizing, and a short address, the meeting will be adjourned to half-past 6 P.M., and will then open with an Old Folks' Concert, together with some humorous election by Juveniles, after which an adjress may be expected from Hon, L. V. Moulton, of Grand Rapids. The subjects to be presented by Mr. Moulton are: "Searching for the Infinite," "Revelation," "As nosticism or Spiritualism, Which?" Mr. Moulton will be assisted by other able sp-akers.

ism. Which?" Mr. Moulton will be assisted by other able sprakers.

The meetings will be enlivened throughout by soul-stirring music, and it is hoped that all who can sing will assist in congregatio at singing.

On Sunday, the 6 b, the Convention will assemble at 10 A.M., 2 and 64 P.M.

The expenses of the Convention will be made as light as circumstances will permit, but the officers hope to make the meeting self-austaining by contributions of a tendants. An effort is being made to get reduced rates of fare on all railroads leading to Benton Harbor.

Meal tickets may be had at the restaurant at the foot of the stairs. Bix tickets tor one dollar.

Agr A cordial invitation is extended to all.

B. B. BURDICK, President.

MISS MINKIE NEEDITT, Secretary.

MBS, R. SHELFER, Treasurer.

AMERICAN SPIRITUALIST ALLIANCE MEETS AT 52 WEST 15TH STREET, NEW YORK CITY, DAYS OF EACH MONTH AT P.M.

AF All Spritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work.

THE ALLIANCE defines a Spritualist to be: "One who ket intelligent communication can be had between the living and the so-called dead," and all such are invited to become members. NELSON CROSS, Fruident.

J. F. JEAMERET. Secretary. J. F. JEANERET, Secretary, See York.

OLEVELAND. O.—The Children's Progressive Ly-coum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Sup-rior street, commencing at 10% A. M. E. W. Gay-lord, Conductor. ioni, Conductor.

Sunday Resaing Spiritual Services.—The New Columbia Th-atre, Euclid Avenue, at 1 o'clock. Thomas
Lees, Chairman.

AT: LOUIS. MO.—The First Association of Spiritualists meets at 24. F.M. every Sunday in Brandt's Hall, southwest corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W. Fay, President, No. 620 South Broadway. Base S. Lew., Uor. Bec., No. 1623 North 13th street, Mt. Louis, Mo.

CHICAGO, ILL.—The Chicago Association of Universal Radical Progressive opinitualists' 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 2% and 7% P. M. The public are cordially invited to attend. Admission 5 cents to each meeting. Dr. Norman McLood, President.

CHECAGO, ELL.—The Society of United Spiritualists mee s at Nos, 116 and 118 Fifth Avenue, every Sunday at 2½ P.M. A hearty velocine is extended to all visitors, but more e-pecially to the mediums. F. B. Geoghegan, President, 17 Wisconsin street.

CHECAGO, LLL. The Young Phople's Progressive Society of Unit ago hold services Sunday moraing and evening in their hall. Watsah Avenue and 2td street, at 10% and 7%. The best speakers and modlums are always engaged.

OFFICAGO, TELL. — Mrs. Cord 1., V. Richmond discounce before the First Bodety of Spiritualists in Martine? (Ada street) Hall every Bunday morning and evening.

many somesty bulk state; Hail (Mysad yny) Lecture; and hall sech Sunday at 14 and 74 p.m. Edwis Gradi, Ondactor.