VOL. LXII.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, NOVEMBER 12, 1887.

NO. 9.

TABLE OF CONTENTS,

FIRST PAGE.—A Timely Parable: The Farmer and the Pigeons. The Fifteenth Wemen's Congress. Literary Department: Sowing and Reaping; or, The Harvest of

SECOND PAGE .- Postry: Thoughts of Spirit Allen Putnam. New York Medical Law. The Perine Mountain Home Meeting, Summit, N. J. THIRD PAGE. - Notice to Subscribers. Banner Corre-

spondence: Letters from Maine, Pennsylvania, Massachusetts, and California, etc. FOURTH PAGE. - Death-Smitten: The Doctrine of "Eternal Damnation"! A Dual Verification. "Spirits in the Post-Office." The School Question. Phenomena of Past History. Intelligence from the Antipodes, etc. FIFTH PAGE. - All Sorts of Paragraphs. Movements of

Mediums and Lecturers. New Advertisements, etc. SIXTH PAGE. - Message Department: Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of John William Fletcher. Letter from W. J. Colville. SEVENTH PAGE.-November Magazines. Excursion to Brockton by the Boston Spiritual Lyceum. Mediums in

Boston. Book and Miscellaneous Advertisements. EIGHTH PAGE,—"Remarkable Visions." Spiritualistic Meetings in Boston and New York, Trickson the Stage,

Timely Parable.

The Farmer and the Pigeons.

There was once a farmer in Persia who was fond of pigeons, and he delighted not only to regale himself on pigeon pie, but likewise to treat his friends to the same when they visited him. He had a roomy, comfortable dovecote for his pigeons, and, as they had the range of his fields, they were always plump and in good condition. condition.

Now it came to pass that the farmer noticed

that something was wrong with his pigeons. Some were bloated and had stomache like unto aldermen, so much so that they could hardly fly by reason of their superabundant fatness, and their feet were swollen with a singular disease which some learned doctors called gout. But the greater number of the pigeons were thin and emaciated; their eathers drooped and they had not flesh enough to justify the ex-penditure of a hungry man's time in picking

penditure of B Hauge, such their bones.

And it was so that the farmer was greatly distressed and puzzled to know what might be the matter with the pigeons, and he consulted with his friends and with learned men, if so be with the such that an ight enlighten him.

that they might enlighten him.

And one said it was because the pigeons were becoming too numerous, for, said he, "they are increasing in geometrical ratio, while their means of subsistence—that is, the grain in the fields—only increases in the arithmetical ratio, and their population is pressing on their means of subsistence." This man, therefore, advised that the farmer should take means to repress

of this,

Then the farmer gazed at the corpulent and gouty pigeons and thought that verily this was the correct explanation; but, anon, his eyes fell on the shrunken and soraggy ones, and he said, "Go to ! it is unseemly to mock the afflictions of the distressed."

Then spake a third wise man, and he said, "Behold, it is the work of Allah, and it is not meet that we should find fault with that which he doeth."

he doeth.'

Now the farmer was sorely grieved about his pigeons, and was a man of hasty and ungovernable temper withal, so he selzed a fiall and swore at his friends and drove them away, and he said: "Behold I will find out about this

And he took a ladder and climbed up into the dovecote, and he concealed himself, so that, perchance, he might find something out.

Now this is what he beheld:

In the middle of the floor stood a great mountain of grain, and on it sat the fat and gouty pigeons, and amused themselves by tossing it about and befouling it. These nigeons the about and befouling it. These pigeons, the farmer noticed, had badges, one being labelled "Railway King," another "Landlord," another "Banker," another "Insurance King," another "Stock Gambler," another "Loan Com-

pany Manager," and so on.

And the farmer noticed that the lean pigeons were continually coming and going, and each, as he came in, delivered up all the grain he had gathered in the fields to the fat pigeons, who can it on the heap after devouring all the choicest ears. The farmer also noticed, what he had not before observed, that among the lean pigeons were a number that, while still lean, were not so gaunt and soraggy as the rest; these also had badges labelled "boss" or "em-ployer." They were in charge of separate flocks of pigeons, and their duty was to see that each pigeon in the flock gathered all the

grain he could.

Now, when the lean pigeons were hungry, the "bosses" and "employers" approached reverently unto the fat pigeons, and received small quantities of grain from the heap in the centre of the floor, and, after selecting the best they could find and devouring it, they cast the

remainder to the flocks.

Then the farmer said to himself: "I now perceive the whereforeness of the why. There are not too many pigeons; neither do they produce too much; neither can Allah be blamed for the evil plight of my pigeons. It is because they do not divide with fairness:" and he answered

and said: "Bismillah! I will reform this thing, and do it speedily." I will reform this thing, and do it speedily." I will reform the said on the grain and befouled it, and having wrung their necks, he turned to the lean ones and said: "Wherefore did you submit to this sort of thing?"

And one of the "employers" said: "Behold, I submitted because I hoped to some day be promoted to stand on the heap myself." And one of the leanest of the pigeons said: "Behold, I submitted because I hoped to some day be an 'employer,' and, it might be even to stand on the heap."

And many others spake in like manner, but some said, "We submitted because those black pigeons with white bands on their necks told us that the fat pigeons whose necks you have

mitted, but we knew it would be in vain to resist, for, behold, these other lean pigeons, though they suffered as we did, were ever willing to beat and kill any whom the fat pigeons desired."

The farmer was exceeding wroth with the foolish pigeons, and said a great many disparaging things about them. But, at last, as he was leaving the dovecote, he said, "Now go to work, gather all the grain you can, and eat it till you are fat, and if ever I find you allowing

till you are fat, and if ever I find you allowing a lot of lazy drones to live off your industry, I'll wring all your necks."

Ever since that time the farmer's pigeons are happy; none so fat that they cannot fly; none are lean and soraggy, but all are plump. And when any wise men begin to talk to that farmer about "over-production" or "over-population," he seizes his commonsense flail, and promptly thrashes sense into their heads, or breaks them. And I wish more farmers had talls, and knew how to use them.—Toronto Laflails, and knew how to use them .- Toronto La-

The Fifteenth Women's Congress. Of this annual meeting held in New York on the 20th, 27th and 28th of October, the Tribune of the 28th

reports, under heading of "Women who Talk and ANIMATED DISCUSSIONS CALLED OUT. IANY PAPERS READ AT THE ANNUAL MEETING OF

The first public meeting of the Fifteenth Annual Congress of the association for the Advancement of Women was held Wednesday afternoon in Masonic Hall. Portraits of Mrs. Croly, Mrs. Thomas and Mrs. Wilbour, former presidents of Sorosis, were hung about the room, and an oil-painting of Alice Cary, the first president of that organization, was prominently displayed on the platform. Four or five hundred women burst into hearty applause when the distinguished president, Mrs. Julia Ward Howe, called the meeting to order and began her address of welcome. "Women are as much bound," said Mrs. Howe, "to cultivate public spirit as they are to foster domestic duties. The heart of woman is needed to send its warm pulsations through the body politic." She then gave an account of the work of the association, its aims, its progress and its history.
"The Responsibility of Women for the Tone of

Public Sentiment" was the title of the first paper, contributed by Miss Laura B. Clay, daughter of Cassius M. Clay, and read by the President of Sorosis, Mrs. M. Louise Thomas. The paper pointed out the disadvantages of "inferior education, dependence, poverty and political disability" under which women were laboring, and showed that the remedy lay in the education of popular sentiment to the belief that the true liberty of woman consisted in her emancipation from "dependence upon others for the means of subsistence." The theme was further discussed by the Rev. Antoinette Brown Blackwell, of Elizabeth, N. J., who declared that "the hearts and thoughts of women remould society in a decade." Mrs. Rebecca N. at the home of Mrs. William Jenniug Demarest, at Hazard of St. Louis contributed a brilliant paper on 21 E. Fifty-seventh street. Mrs. Demarest received Another of the learned men said that the evil plight of the pigeons was due solely to the fact that they had produced too much grain. It was evident, this man averred, that the pigeon labor market was glutted, and that the miserable condition of the pigeons was because of this man averred. The pigeons was because of he Mrs. Howe. Miss Mary F. Eastman and Mrs. Henrietta L. T. Wolcott, of Boston.

A RECEPTION BY SOROSIS. At this point the Association adjourned to attend the reception tendered by the members of Sorosis at Delmonico's from five to eight o'clock. About one hundred and fifty women and a few men were present. Mrs. M. Louise Thomas, President of Scrosis. delivered the address of welcome, and Mrs. Julia Ward Howe responded in behalf of the Association. In the evening the members met again to listen to two papers—one on "Women in Relation to Labor," by Miss May Rogers of Dubuque, Iowa, and one on "Scientific Charity," by Mrs. Frances Fisher Wood Miss Rogers's paper was an intelligent discussion of

woman's sphere in the great labor question. Mrs. Ednah D. Cheney and Miss Eastman discussed the paper with considerable vigor and humor. Mrs. Wood's paper was a plea for a system by which the evils of indiscriminate charity might be eliminated. Among those, present yesterday were Mrs. Annie J. Miller, Bila Dietz Clymer, Ednah D. Cheney, Mary C. Peckham, Mrs. Emma C. Bascom, Miss Rila C. Lapham, the Rev. Ada C. Bowles, Harriet A. Townsend, Riiza B. Harbert, Dr. Pauline Morton, Mrs. J. C. Cro ly. "Jennie June." Mrs. Lita B. Sayles and Mrs. Mary

A. Newton. ENCOURAGING REPORTS SUBMITTED.

The second day's session began with an executive meeting of the Board of Directors. Mrs. Howe presided. Mrs. H. L. T. Wolcott, as Chairman of the Committee on Science, submitted an encouraging renort, which was supplemented by further reports on 'Journalism," by Miss Lilian Whiting, of the Boston Traveller; "Education," by Miss Mary F. Eastman, of Massachusetts; on "Reforms and Statistics." by Rev. Antoinette Brown Blackwell, of New Jersey; on "Industrial Education," by Dr. Anna D. French, of New York City; on "Art," by Mrs. Howe; and on "Publication," by Mrs. Sayles, of Connecticut. Reports from Vice-Presidents of States, of which twenty six are represented, were also presented. The membership of the Association was reported to be rapidly increasing, and already about one hundred and fifty new members have been added;

In the afternoon the Congress met in public session in the large auditorium. The attendance was much larger than on the first day, and during the afternoon the aisles were 'lined with many interested listeners. Mrs. Howe presided, and Prof. Maria Mitchell, of Vassar College, the Rev. Antoinette Brown Blackwell and Mrs. Thomas, the President of Scrools, occupied leats on the platform. The exercises opened with a poem by Mrs. Rebecca A. Hathaway ("Grace Appleby") representing the cause of the women advancing to the tune of "John Brown's Body." The first paper was contributed by Mrs. Anna Garlin Spencer, of says: Lansingburg, who is sufficiently able, when occasion requires to fill the pulpit of her husband; the Rev. William H. Spencer, It was a strong plea for the "need of intellectual sympathy among women" on all points of belief, character and morals.

In speaking of "the immense value of women's spir-itual suffrage" she said: "The downfall of sectarian spirit in the Christian religion will be due to the entrance of women into the ministry."

pigeons with white bands on their necks told us that the fat pigeons, whose necks you have twisted, were the powers that be, and that the fat pigeons, whose necks you have twisted, were the powers that be, and that they were ordained of God, and, though we were did not know what such words might mean, we were disobedient to these powers. We were disobedient to these powers we were disobedient to these powers, we died. Besides, these black pigeons called at my home, and telling us that the third was a medium, we asked him to alt at a table with us. He did so, and in about five minutes we were disobedient to these powers. We were disobedient to these powers, we died. Besides, these black pigeons called at my home, and telling us that the tiple, and that we had no right to worked in the boy looked away from the table, and started at something a few seconds, then turning to his mother, said: 'I saw papa, and he was not in the box.'

When the boy worked in the boy.' I saw him at Mrs. who worked in the shop:

"Is papa at the shop? I saw him at Mrs. Merrick's, and he was not in the box which a few said, "We would not have sub-The subject was ably discussed by the President and Dr. Julia Holmes Smith; of Chicago, both of whom advocated it unity of spirit; and sympathy in every 41.

The papers read at the evening session were "Thought, Hope and Consolation from Browning," by Mrs. Mary E. Bagg, and " Egyptian Women," by Mrs. Charlotte B. Wilbour, of Paris. Both papers were carefully discussed. The Sun of the 29th continues the report, and prints

the election of officers for the ensuing year as follows: "Men, unaccompanied by women, were very rare at the Congress of the Association for the Advancement of Women yesterday. There were just as many women in attendance, though, as on the day before, Mrs. Julia Ward Howe was named for President against her protest.

The Association, however, would have nobody but Mrs. Rowe, and elected her by acclamation. Miss Ella C. Lapham also desired to withdraw, but retains pro tem. her office as Secretary. Mrs. Henrietta L. T. Wolcott was reflected Treasurer, and Mrs. Sophia C. Hoffman. Auditor. To the Associate Auditorship last year vacant, Miss Sarah J. Eddy of Rhode Island was chosen. She is a strong suffragist. New Vice-Presidents are Mary O. Peckham, Rhode Island; M. Louise Thomas, Tacony, Pa; Elizabeth T. Graham Maryland; Mrs. J. M. Lander, Washington; Sunan H. Avery, Kentucky; and Caroline M. Brown, Illinois. The new directors are Romelia L. Clapp, New York; Harriet A. Townsend, New York; Caroline A. Ken nard, Massachusetta: Susan Woodman, New Hampshire; Helen Campbell, New Jersey; Dr. Ella V Mark, Maryland; Elizabeth Boynton Harbert, Illi-nois; the Rev. Ida O. Hultin, Iowa; Dr. Laura R. Wolcott, Wisconsin; and Dr. Alice McGilvary, Can-

The first paper of the day was by Mrs. May Wright Bewall, the head of a young ladles' school at Indianapolis and Chairman of the Executive Committee of the National Woman's Suffrage Association. Her subject was "Women as Educators." Men closed their monopoly as educators, she said, in 1789. Bince then women had so run them from the field that the last census showed 170,000 women teachers in this country against 73,000 men. The first change woman has made has been in school discipling. Though she may be lacking in force, she has substituted gentleness and love. Schools are no longer dreaded places of chastisement.

Mrs. Sewall complained that women themselves believe in woman's interiority, but if they would accomplish anything they must realize their own generous glits and aid, without jealousy, all forcessive wonothing else, women should be enfranchised. "I believe a great danger," she said, "exists in confiding education to a disfranchised class." Miss Mary F. Eastman read a paper from Mrs. Mary

E. Wing of Nebraska, on "The Development and Growth of Art in the West." From 5 to 8 o'clock the Association was entertained

"The Freedom of Fate." It was read by Mrs. Ednah D. Cheney. Mrs. Howe read the final paper "Or Aristophanes." Mrs. Mitchell, as well as Mrs. Cheney of Boston, and

Mrs. Julia Ward Howe, are by common consent named as three of the prominent Concord Philosophers, as they always take an active part in that Sch ol during its summer sessions. Mrs. Howe's paper on Aristopha nes, was very humorous and interesting, and elicited much applause. The Press of New York were very courteous, and

gave fair and correct reports : the most extended ones being found in the Tribune and Sun. At a Conference held at the house of Mrs. Mary A

Newton, Chairman of Local Committee on Saturday morning, the following Committees for the work of '87-'88 were elected by the new Board : On Topics and Papers: Mrs. Mary U. Peckham

Rhode Island, Chairman; Mrs. Brown, Wells, Lapham, Fisher, Wood, members. On Science: Prof. Maria Mitchell, of Vassar College Chairman, with power to fill her Committee.

On Reforms and Statistics: Rev. Antoinette Brown Blackwell, of New Jersey, Chairman.
On Education: Miss Mary F. Hastman, Massachusetts, Chairman; Mrs. Hamilton Darley, Mrs. Mitchell of Colorado; Mrs. Sewall, and Mrs. Garlin-

Spencer, members, On Industrial Education: Dr. Anna D. Prench of New York City, Chairman; Miss Varnum of Florida; Mrs. Cobb. Mrs. Townsend of Buffalog Dr. Cleaves of lowa; Mrs. Harper, Pennsylvania, and Mrs. Wakeman

of Illinois, as members. On Art: Mrs. Mary E. Bagg of Byracuse, Chairman ; Mrs. Wing, assistant, Stoneham, Hallowell, Williams: and Miss Eddy, members.

On Journalism: Miss Lilian Whiling of Boston, Chairman; Mrs. Mary A. Bundy of Chicago; Miss Giles of Wisconsin; Mrs. Loughborofigh, of Arkan-sas; Mrs. Allen of Buffalo, and Miss May Rogers of Iowa, members. . On Publication: Mrs. Sayles and Mrs. Wolcott.

Mrs. Lita Barney Sayles, of Killingly, Conn., is Custodian, to whom all requests for books should be ad-The Congress was received with much enthusiasm,

and will doubtless be the means of good, It was to vited and entertained by Sorosis, the Wamen's Club of LITA BARNET SAYLES, New York City. Chairman of Publication.

"Out of the Months of Babes." In a few thoughts offered to the members of the Seybert Commission for their consideration, Mrs. Minerva Merrick, in The Watchman,

hear raps and see forms. Some negro children were once sitting on a curb stone, holding a board—asking questions and getting answers by raps. Those children knew no tricks—they did not make raps with their toes of feet. A ladv. asked them if they had heard from a counced man who had died recently. They said: Oh! no, he would not come; he was a thristian. A lady medium, with her son five years old; called at my home, and telling us that the child was a medium, we asked him to alt at a table with us. He did so, and in about five minutes the boy looked away from the table, and stared at something a few seconds, then turning to his Many little children know that they can

Niterary Aeyartment.

SOWING AND REAPING;

The Harvest of a Life. Written Expressly for the Banner of Light

BY MISS M. T. SHELHAMER,

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

CHAPTER I. ALLENTOWN.

Allentown was a dark and grimy looking place, for the smoke of many factories clouded the atmosphere and begrimed the buildings, not to speak of the traces it left upon the clothing and nersons of the working population that gained its means of livelihood behind those great and smoky walls. They were humble people, poorly educated, and with but little thought beyond that of wresting from the rude and cruel conditions that environed them the bare necessities of life.

The men-and some of the women too-passed most of their waking hours in the factories. where the whir of machinery, the dust and confusion, seemed to make a fitting accompaniment to the story of their lives, and were so exhausted after the toll of the long day that they could give no time or attention to the cultiva- | gry and thirsty for a sight of the same." tion of the finer qualities of heart or brain. The housewives were in the main plodding, uninformed creatures, whose early lives had been spent in mill or factory, and whose chief duty seemed to be keeping "the house tidy against the good man's coming." But knowing nothing of the helps to labor, such as more active. thoughtful minds evolve, these women puttered around day after day, wasting their hours and energy in the accomplishment of tasks which by a little forethought might have been done

in half the time. The children in Allentown swarmed its streets and clustered upon its dingy steps. There was but little schooling in the place for the poorer class. A couple of private schools had been established-one by an intelligent maiden lady, the other by an equally accomplished widow-but only the offspring of the trades-people could attend these, for the milloperatives really could not afford to pay the tuition fee for their children. On Saturday afternoons the minister's wife gathered a stem upon which grew one full opened dalsy number of the street waifs into the little vestry of the unpretentious church, where, with the assistance of her half-grown daughter, and one

or two lady friends, she attempted to give them instruction in the primal elements of education. Necessarily the progress of these pupils was slow, and the sdvantages for self-improvement very limited.

So it is not to be wondered at that the childish population of Allentown presented anything but an attractive sight to the benevolent eves of old Farmer Corning, as he drove into the smoky town after a ride of nine miles from his fragrant country home. This was his first visit to the place, for he had only recently sold his farm at Chesterfield and purchased his present one at Onville, forty miles nearer Allentown than his old home had been. The reason for this exchange so late in his life was given by the farmer to his friends, that he might be with his son, whom he declared "a likely lad, who is settled at Onville, and who is my only kith and kin."

And so we find the old man driving into town, broad-brimmed hat shading his kindly gray eyes, and a suit of butternut brown encasing his portly form. In the wagon was a load of butter and eggs, for which their owner hoped to find a market at the stores in town. The firkins and baskets were covered with fresh, green leaves and bunches of yellow-eyed daisies mixed with ruby clover blossoms, presenting a cool and attractive sight. In the button-hole of his coat the old farmer wore a tiny bunch of wayside flowers, and one could see at a glance that he was fond of the blooms of field and hedge. "Bless their purty faces," he would say. "I love every flower that grows; and when I get to heaven, if I ever do, I hope the | and had missed the intellectual advantages of good Lord will make an exception in my favor. and in place of the golden street and its iewelled pavement, he will just let me have a little bit of medder-ground where I can grow posles and work in the sunshine." On this visit to Allentown the old farmer

gazed in amezement and pity upon the children swarming its streets. They were a sunburned, untidy, noisy set, and such as the man had not been acoustomed to. "Sakes alive !" he muttered to himself, giving his horse a gentle touch to quicken its movements, as the children, attracted by his unfamiliar face and 'country" appearance, jumped around his vehicle and shouted at him-"how many of them are there? seems to me the town's full to make their home with the old man, who of 'em. Why haint they in school, I'd like to know?"

Farmer Corning had no difficulty in disposing of his stock at the stores; he was a man of fair dealing, even a generous one, and such fresh eggs and sweet butter as he produced were not often secured on such easy terms. In lifting the first firkin from the wagon, the man brushed the green leaves from its top, and as he did so the children, who were standing by, sprang forward to catch the green sprays as they fell to the ground, clutching them with eager haste. "Bless me !" ejaculated the farmer, raising his spectacles, and gazing without their aid

upon the scrambling broad. "If I'm alive, they're after those wilting leaves. Poor things, don't they ever get a sight of the country, I wonder. Look-a-here, mister"-to the storekeeper, who stood in his doorway watching the scene-"you jest taste this prime butter while I see to this," and mounting into his wagon without further parley, the old man gathered his bunches of daisies and clover, and unfastening them, set to work distributing the flowers among the childish hands outstretched toward

"Here little dears," he said, "here's some posies for you. There hain't more 'n one apiece, 'cause there's so many of ye; but when I come again, as I may do in a week, I'll bring ye more. Good Lord!"-and his voice sank to a groan-"to think of the fields and medders running over with 'em, and His children hun-

A change seemed wrought in the manner of the lawless brood by the action of this kindly heart. The shouts of derision turned to ories of delight and murmurs of admiration as each grimy hand grasped the precious flower that had come all the way from "the country," that magical place so often dreamed of, but which few of these many pair of young eyes had ever

Thanks there were none, for these little ones had not learned to express their appreciation of any good thing in grateful terms; but the farmer did not mind; he was content to find his pay in the general expression of pleasure that his gifts called forth.

"I say, Jem, look here," called one dirty little girl to her equally unwashed brother, "aint this posy jest like the ones old Marm Wheeler's got in her winder. She won't let no one tech 'em, she won't, cause she says she tramped five miles to bring the root home, and she's given it that care. My!" and the child held up a

"Well, of all things!" said Farmer Corning, now removing certain boxes and baskets from his team, "to prize a May-weed blossom like that; they run over the medders until I wish they were further; they take up the room so, when we might have sweet grass for the oattle: but I love their purty faces myself, ant I do think they hold their own among the more showy flowers. Well, I'm clean beat out to think what a treasure these young luns have found in my poor half-wilted posies," and in his ruminations Farmer Corning found himself even more gracious than usual, so that the store-keepers that day had reason to congratulate themselves on the bargains they made.

On his way home the old man counted the receipts of his sales, after which he muttered, "Seems like I hain't done as well as I orter; but never mind, it'll come out all right in the long run. I thought so much of those young 'uns I forgot to ask an extra price for the butter from the best cow, and for the speckled hen's eggs, an' I orter'd have it. Well, I'll just get a lot of the May-weed with their starry eyes, an' the clover with their fragrant lips, an', let me see, the long green grass from down by the brook for the little folks next time I go in there," and with his warm heart swelling at thought of the pleasure he would thus give the children in future, he trotted on, not caring for the light weight of silver in his pocket.

The farmer's speech was homely and of uneducated tone, His had not been a classical education, nor was he familiar with the rules of polite society. The usages of a grammatical language were unknown to him, for he had struggled with the world from early childhood. life. Yet he could read and write and "square accounts;" he had a warm heart and a poeti-

cal nature, and he loved all things beautiful, from the simple heart of a little child, to the common wayside flower that nodded and smiled upon him, Farmer Corning had a profound respect for

learning, and he had spared no pains in providing his only son with such an education as he could afford. The latter was now a man of thirty-eight, and owner of the one general store at Onville. He had lived in apartments over his store in the village, but since the advent of his widowed father at the farm, John Corning and his wife Martha, had concluded needed their companionship. Martha made a sensible, pleasant housewife, and the products of her dairy were indeed such as no farmer need feel ashamed to offer for sale at any market in the land.

On the Thursday following, our friend, true to his word, piled into his wagon, bunches of daises, clover, and other field flowers, preparatory to visiting Allentown with another load of produce from his farm. The early dew still glistened upon the blossoms as the farmer mounted his seat, for he and Martha had gathered them at an early hour before the sun had kissed the freshness from their dewy lips.

ton-tes, chiq lent loo-tals, wise my, ens,

es. dium give cted. Mrs. ill be

yn. rmer a. and m un-Pro-g, at 8 NCE

ITY,

ew Co-

esive 50-nd even-10% and ngaged.

t. Ohil-ists' and day.

around the team as before, but with no rude shout and derisive laughter. Their eyes shone, as with outstrotched hands, the little ones abundance than those of the week before.

an' you'll have 'em quite a while."

girl who had likened her daisy to "Marm "the big uns there, and the little flower's come

cleanest face and the smoothest hair when I come again shall have a bigger bunch of posies than the ones with dirty faces; now let me see who's going to get the best next Thursday."

It is not our purpose to follow in detail the need we refer to his visit to town the following week, except to observe that each child who and clean ye can pick into 'em.' met him on that occasion, lifted a face and a pair of hands that bore evident traces of soap and water. So painstaking had the whole number seemed to be with their personal appearance that the farmer chuckled to himself as he handed out individual bouquets, each tied with blades of julcy grass, and said: "You've all done well. I thought ye would, so I brought ye all a big bunch. Now ye shall have the same every week if ye try to keep clean; but the one who comes dirty do n't get none."

CHAPTER II.

AN OLD MAN'S INFLUENCE.

Spring blossomed into summer, and the dainty sweet-briar rose bloomed on the hedges and down by the sunny lanes of Onville. More precious than glittering jewels, were these lovely flowers, in the sight of the farmer who plucked them, while they lasted, as gifts for the boys and girls of Allentown, who were really becoming dear to the heart of the quaint old man. After the roses, came other pretty field flowers, and not a week of that golden summer passed that did not see one day of its seven made fragrant and beautiful to the younger population of the town by the floral largess brought to it by the farmer from Onville.

Whatever may have been their practice on other days, the children were very sure to have their faces and hands well scrubbed, and their hair smoothed early Thursday morning, for they believed the old man in earnest when he said no untidy child should have the coveted flowers, but, as habit once formed becomes a part of one's nature, we may safely conclude that as the children became used to tidying themselves on Thursday, it seemed the right thing to cleanse face and hands on Friday, and so on through the other days of the week, and we need not be surprised to learn that before the summer had ended, it had grown to be the regular thing for these young folks to hasten to the water basin when they found their faces and hands in a soiled condition.

With this appearance of cleanliness came other signs of improvement.

"Marm," said a ten-year-old girl one day to her drudging parent, who at the moment was busy hushing a fretting baby to sleep, "Mister Corning's coming to-morrow, and I've got to look slick if I want to get some of the purtiest flowers. See how my frock's torn, can't yer mend it fur me?

'There child, go 'long," replied the mother in a vexed tone. "It's nothing but slave, slave, approached, and all promised to do what they from morning till night, and I'm just worried to | could to forward the movement in view. death. I ain't got no time to fix that rent. I told yer if yer tore it yer'd have to wear it

ragged." "But, marm, I wont get none of 'em roses if I look bad, an' yer knows yer likes to see 'em here on the winder; do try an' fix my frock, an' I'll be so careful not to tear it again."

"Well, there, I do like the flowers, that's a fact; they sort o' brighten up the house, and the old man's good to bring 'em so careful like as he do, all sprinkled and covered over to keep off the sun. But yer see, Meg, they just do bring me more work; 'cause when they be here in the winder the posles don't show up good if I don't get the glass clean, an' then if I cleans the panes the paint has to be wiped off, and some how the rest of the place do n't look tidy if it is n't given a wipe too. Now fly round an' set things straight against yer father's coming, an' I'll mend the rent to-night," and the mother leaned back in her chair with a tired sigh, while the daughter flew to her tasks with

a song on her lips. The frock was cleansed and mended that night, and in the morning, with her sunbrowned face glowing from the effects of her bath, and with smoothly healded hair. Meg nresented such a tidy appearance, that a smile of satisfaction lingered around the lips of her mother, as she passed through the doorway of

her dingy home. What had happened to Meg was not unnoticed by her playfellows, and remembering the hearty word of greeting and the extra flower she received from the old farmer that day. others resolved to add to their own appearance in the future, and thus it came about that not only clean faces, but presentable looking garments adorned the children that clustered around the farm-wagon when it came to town with its precious freight; while even the homes, where the flowers found their way, brightened visibly and became more attractive under the

influence of their perfumed decorations. It was a sunny day in August, when three old-fashioned, but commodious farm-wagons. were driven into Allentown. One of these teams was in charge of Farmer Corning himself, while each of the others were cared for by a hired man from the farm. What could be the occasion of such an unusual proceeding, for it was only sunrise when the procession started from Onville. on its slow, but pleasant journey to the town? After a good rest for the animals drawing the uncouth vehicles, the procession prepared to

start back again over the road it had come. But not now with empty carts, for upon boards and boxes and other improvised seats in the wagons, we behold such a crowd of boys and girls, all cleanly and neatly dressed, with bright faces, restless hands and feet, and with such an expression of eager enjoyment in their

eyes as to lead us to ask, What can be going on? us."
"Only this," we are told. "Farmer Corning" has invited the children of Allentown to a berrying excursion out at his place. He has brought his teams for their conveyance; he put it into my heart to look arter ye a bit. will take the youngsters to his fields; let them block all the berries they can eat, fill them with for ye, so mind yer all here, clean and tidy."

True to his word the old man appeared the

On this occasion, the children swarmed milk, give them a run in the meadows, and toward night bring them back to town again." It was a jolly, shouting crowd, that started

off. Such hallooing, such bolsterous singing, walted for the floral gifts which came in greater such clapping of hands, as they made on the way, must have astonished the sober old farm-"There they are, chickens." said the farmer, horses that drew the merry-makers, and have "Don't waste 'em, don't pick 'em to pieces. I startled the birds who paused in their own got the young uns so they'd last longer; jest songs to listen to this strange medley of sound, put 'em in some water at home, out of the sun, but it was innocent mirth and honest freedom, and the old farmer and his "help" only smiled I put mine you guy me before, mister, in a at the exuberance of spirits thus expressed. bottle of water, and it's alive yet," cried the | We shall not record the day's doings, but may rest assured that Farmer Corning carried out Wheeler's" growing plant the week before, its programme to the letter; and when the sinking sun forewarned the approach of night, out, too, and now I've got some more to put to the heavily-laden wagons returned to town with a load of happy, satisfied hearts. Each "That's right, lass; that's the way to get child carried home great bunches of grasses, on. Take care of the things you have. Now I flowers and other woodland and field trophies, tell you what-the boy or girl that has the beside a basket of berries; the fruits of personal labor; for their host had said: "Now, children, after yer have eaten all ye want, ye'd better pick some for the old folks at home, ye'll enjoy yerselves better for a little useful work, and yer people will jest relish them bermovements of this man through the day, nor ries if they know ye picked 'em a purpose for 'em. Here's baskets, an' let me see how well

> The result of the little speech was that each child filled the rude two-quart basket provided him, and still had ample time for other enjoyment. That was a golden day in the life of Allentown, for not only did its experience stand gloriously out in the memory of the young people who had taken part in the outing, but the older inhabitants, the stav-at-homes. were so lavished with fruit and flowers, on the return of the excursionists, and so entertained with narratives of the day's delights, that ever afterwards "Farmer Corning's first picnic" was alluded to by all as something surpassingly great in the way of excursions or of merry-

> makings. The bright influence cast upon the towns people by this quaint old man, silently continued its work. There were days when he found time to enter some of the homes and say a quiet, encouraging word to the hard working women. At such times his hand bore a flower, old fashioned, but plucked from his own garden, as a special gift to the "Missis," and pleased and flattered by such notice the woman courtesied and gave an extra wipe to the chair she offered her caller lest a speck of dust should remain upon it.

> As the man was prone to drop in upon them unexpectedly, and as it was never known which one of the houses he would honor by his presence, the housewives came to look upon his day as a special cleaning day, and so, at early morning, broom and dust-pan and wiping-cloth made speedy work in the little homes. It would be impossible to tell all the good that sprung out of this state of things, but our readers can easily see that its influence must have been an attractive one. Occasionally the old man chanced a word with some of the millhands while taking their nooning, and more than one sensible bit of advice found lodgment in their minds, as dropped from his lips, which in the after time worked its own result. He found the parents well disposed toward their children. They were willing they should be sent to school, if such an advantage could be provided, and the farmer determined in the coming winter to exert himself toward the establishment of a town or public school for the young people. To this end he sought an interview with the Rev. Crayson, the one Protestant minister of the place, and that gentleman promised him all the aid it was possible to give. Other gentlemen, among them those composing the corporation of the factories, were

In the mean while, autumn had come with a blaze of glory, turning the leaves of the trees to sheets of burnished gold or ruby crimson, flinging a beautiful baze upon all the hills and woodlands, and making the country glow with the splendor of its clear, crisp atmosphere And in these days Farmer Corning prepared another treat for the children of the poor whom he had known in Allentown, and which took the form of a nutting expedition; for upon the grounds of the Corning farm there stood a grove of nut trees, the pride and pleasure of its owner. Again the creaky farm-wagons bore a load of human freight out to the farm, and once more many childish feet scampered down the roadside and through the fields, and another memorableday was added to the history of those other days of joy that their kind friend had given to these youthful hearts.

A day full of gladness, a ride homeward filled with merriment, and many joyous remembrances for the young people, were the results of the nutting expedition. Each child bore home a basket of sound, sweet nuts, with branches of evergreen and fir. All had wonderful tales to tell of the day's exploits, and not one omitted to speak of that famous luncheon spread before them in the cool dairy at Corning farm, where great bowls of creamy milk, piles of snowy bread and plates of yellow butter, dishes of amber honey and huge chunks of golden gingerbread, furnished a feast to the troop of hungry children, such as even a prince

might onvy. Thanksgiving time arrived, and with it came to town, our friend, the genial farmer. He had brought his store of butter and other produce the day before, but as he had not announced his earlier coming, he did not at first see all the children he had been accustomed to greet. Those however, who were loitering around the shops and playing in the streets, soon espled their friend, and it was not long before the news of his presence in town spread in other quarters so that the greater number of his young people soon flocked around him. Of course they were not quite as clean and neat as they would have been had they known he was coming, but on the whole, their appearance would bear inspection, and the farmer did not make any complaint.

"Now, youngster's," he said, "I haint got any posies for yer, 'cause the flowers be all gone, all I could bring were some bits of evergreen and an apple for each of yer. To-morrow, I be coming in on purpose to see yer all, and I'll be right here at ten o'clock. It's a day to be given to the Lord in thankfulness for all his mercies, and I hope ye'll remember that. Hav n't ye got something to be thankful for, chickens?" "Yes," piped out a shrill voice, "we be thankful for Mister Corning's good things he gives

"That's right !" said the old man, in a satisfied tone, "But it isn't to me, it's to the Heavenly Father you must be thankful; he's Now, to-morrow, I'll be here with some goodles'

next forencon, his benevolent face fairly beaming with kindness and good nature. In his wagon were large paper-bags, each one filled alike with apples, ears of popping-corn, nuts, and delicious, crispy cookies that would fairly melt into sweetness in the mouth. These last he had requested his daughter-in-law to make, as he knew they would please the plates of his hungry tribe. Quickly were the bags distributed to the waiting children, and with a pleasant word, a nod and smile the old man gathered up his reins and turned toward home, followed by the hurrahs and shouts of the happy urchins. happy urchins.

While cating his dinner, that day, Farmer Corning remarked: "It's a blessed day, and I feel we have much to be thankful for. I might ha' gone to church and listened to the minister's preachin', but I dun no as I'd been any better off than I wur when I jest looked into these young uns' faces and saw 'em light up, or when I heard 'em whoop, they were so glad because I'd come. Seems like the Lord will be jest as satisfied at the way I spent my time as if I'd gone to the meetin'-house; leastwise I felt it my duly to do as I did."

[To be continued.]

mains; presented by the guides of Mrs. K. R. Stiles.

THOUGHTS Of Spirit Allen Pulnam upon viewing his mortal re-

> Oh I thou messenger, " Death," Thou didst take but my breath, Naught else couldst thou claim; Thou art "Death "but in name. With the fullness of life My soul is now rife; My pulse now doth thrill With the power of my will. Oh! thou poor mortal form, So late tossed by the storm And the tempest of pain, I vield you again Unto Nature's embrace. As I gaze on the face, So lifeless and cold. Lines of care I behold, And the footprints of years ; There are traces of tears Out of agony wrought, And deep lines of thought; And the lesson I trace. As I gaze on that face, So furrowed by time,

> Is a lesson sublime. As from it I tura. My spirit doth yearn For a moment, with pain, To enter again The now bolted door. But, alas i never more Will it open to me; Never more shall I see Through its windows the earth Where I had mortal birth; Never more will the hands Work my spirit's commands, Nor the feet come and go At my bidding below.

As I take a review Of the work done through you, Poor, worn house of clay, My spirit doth say: Is it well? is it well?" Alasi who can tell? Who can measure the gain. Count the sorrow and pain, The smiles and the tears, The hopes and the fears, Since I entered within, My life work to begin? By whom understood Is the evil, the good, The right and the wrong? Who among all the throng Of beings that live Can the full answer give To the questions I ask? Ah! hard were the task! So I turn me away, From the casket of clay That my mansion hath been, new work to beg Not yet can I see What this life holds for me But this much I feel: That the woe and the weal, Of mortals below, My spirit will know: Yes, I ask still to share, In each burden and care Of spirits oppressed: I pray not for rest While one soul remains Held fast by the chains Of doubt and of fear ! Oh! ye who are here In your houses of clay, Work! work while 't is day! Let no moment pass by That you ease not some sigh, Or a beiping hand lend: May this message I send Some mortal impress To more helpfulness.

Your wealth do not board : Wealth of smile and of word You each can bestow : Let your hearts overflow With kindness and love: And may the white dove Of charity res In each human breast: Then the "Kingdom of Heaven" To each soul shall be given,

The matter of medical practice should be left to be settled by the laws of demand and supply. The sick demand those who can cure them. Shall the State step in and shut the door of possible recovery upon the similated among its children, by declaring that they shall, in any event, be treated by men in whom perchance they have no faith, according to methods in which they do not believe, and with remedies whose mas they regard as worse than the disease by which they have been attacked?

Let the State remand the matter back to the keeping of the people. The people, to my mind, must settle this question not only in New York State but at every point where this controversy is going on. Leave the avenues of progressive improvement open in medicine, as in the prosecution of the mechanic arts and the conduct of mercantile pursuits.

The different forms and wings of the healing art, as known to our time, are so numerous—and, none perfect, no, net one—that it seems that each should be allowed only such standing in the community and before the law as it can achieve when judged by the criterion of specess.

The Perine Mountain Home Meeting, Summit, N. J.

Reported for the Banner of Light by Miss H. M. Maynard.

The closing meeting for the season at the Perine Mountain Home took place on Sunday afternoon, Oct. 23d. The services commenced with an organ voluntary, rendered by Mr. Isaac T. Kiersted, of New York. Mrs. M. E. Wallace. of New York, offered, under control, an invocation.

Letters regretting their inability to attend were then read from Mrs. Milton Rathbun. Prof. Henry Kiddle, Judge Nelson Cross, and Mr. Frank T. Ripley, after which Miss M. L. Schooley, of Trenton, N. J., read "The Hindoo King's Reply to the Missionary.'

After a flute solo by Prof. J. T. Withers, of New York, accompanied by Mr. Kiersted on the organ, the Rev. Edward B. Fairchild, late of Boston, said in part:

"The one question of all questions which has absorbed the attention of all men since they began to think, was expressed by Job when he said, "If a man die, shall he live again?" The philosophers and theologians have been at work philosophers and theologians have been at work for centuries—how much longer than those we know of it is hard to tell—but as far back as we know they have been figuring at this one problem. In spite of the progress of the human mind in other directions, the progress which has shown—that this earth, as compared with the universe, is no greater than a grain of sand on the sea shore—the progress which has enabled the mind of man to analyze the planets, and know of what they are composed, so that the astronomer as readily tells you what minerals compose the planet Mars as the geologist does those of the planet earth—in spite of the progression of the human mind in all other directions, there was, as it were but yesterday, more tions, there was, as it were but yesterday, more doubt about this one question than there has ever been before. I believe there is more doubt ever been before. I believe there is more doubtto-day whether we can answer that question
affirmatively than among any of the savage
tribes, for wherever the traveler penetrates
there seems to be this certainty of a continued
life. The North American savage puts into
the grave of his comrade his pipe and tobacco,
his bow and arrows, his tomahawk and spear,
and some wampum, or money, to pay for the
necessaries of life on his journey, and there is
every indication through the applier life of the necessaries of life on his journey, and there is every indication through the earlier life of the world that man in his simplicity believed in a future state. But in these later times Huxley and Spencer, the leaders of the world's thought, Mills and others—I could name them by the score—have expressed doubt in the future of any spiritual being beyond the organism of the body.

any spiritual being beyond the organism of the body.

'If a man die, shall he live again?' said Job. The scientist tells you to-day he doubts—he doesn't know. You find even in the churches, in all social circles, in literary coteries, this doubt increasing. Now, has the Spiritualist no answer to make to this question?

My answer as a Spiritualist is entirely different from that of the Church; my answer would be a most emphatic no. 'If a man die, shall he live again?' No; because nothing that ever died ever lived afterward. But the point is that the man does not die, so we have no question to ask. If he did, it would be the end of him. Nothing dies; what we call death is a shifting of the outward organism. You may remodel your house, you may tear it down and build it up again, it is only the breaking up of a certain form and rebuilding another. There is only one house.

The modern doctrine (if it is not quite proven

of your God as you can project on the retina of your intellect, and so some have a higher ideal God than others. The unknowable really and undoubtedly is higher than the conception of the Infinite Being whom we worship, and whom we cannot help worshiping if we look out all around here to-day and see a picture that man cannot imitate. He speaks to us in the dying leaves, in the trees growing bare, in the prophecy of the winter which is to be the beautiful shroud that shall cover up the darkness, so that by-and-bye in the springtime the valley that by and bye in the springtime the valley shall awaken in beauty and glory, showing to us the same force, never dying, but always oreating and recreating. I cannot see where there is room for the gross materialism of today; and yet I met on the boat from Boston a good Orthodox deacon, a man whom I honor and esteem, whose ideas of religion are so entirely materialistic that I cold the entirely materialistic that I told him he had got to be born again.

got to be born again.

I say a man does n't die; there is no such thing; the bugbear they call death should be abolished. And is it not abolished in your mind and mine? We know that the translation of Elijah was no exceptional fact, nor the transfiguration on the Mount, nor the vision of Peter. Some of us have a vision of the eye greater than others, and can tell them of the glories that lead up the mind of man spiritually. Is it no satisfaction to you to have additional evidence that your friends do not die? For yourself you may not care; you can go to sleep, if you wish, and never wake up; it makes no difference to you, but it does to you friends; and so it does to you when your dear ones drop away.

Then the "Kingdom of Hoaven"
To each sout shall be given.

And peace and "good will"
The whole earth shall fill.

New York Hedical Law.

New York Hedical Law.

The shedien has passed, and soon the law-makers will assemble at albays. The control of the Banner of Light:
The shedien has passed, and soon the law-makers will assemble at albays. Friends of models freedom in the Empire State and a south of the State and a south of the State and a south of the season of the State and a south of the regulating assemble at albays. Friends of models freedom in the State is the state of the season of the State and a south of the season of the State and the State a

not had that little word. See, that little child is alive, growing, learning, teaching, helping, guiding those that are behind. Sad must be the life of any human being who has not something of this faith. It is not for me to say it must come through this or that channel—only have the faith.

have the faith.

Except ye be born again ye cannot enter into the kingdom of heaven.' Spiritual things are spiritually discerned, and you must be regenerate before you can see things in their full.

ness. Let us congratulate those who are shedding Let us congratulate those who are shedding the light from this mountain top. Let us try to be each of us as a light on some mountaintop, which shall shed some gleam into one darkened, sorrowing soul, that its pathway may be smoother and happier. May we realize things spiritually, not as in a glass darkly, but face to face. In the past we knew in part and prophesied in part, but now, knowing as we know and seeing as we have seen, we may help some one else, so that they may be able, like the winged creature that comes out of the cocon in the mud and clings to the forget-me-not before trying its wings to soar into the upper

the winged creature that comes out of the cocoon in the mud and clings to the forget-me-not
before trying its wings to soar into the upper
air. So may each one of us be a forget-me-not
for the spirit to cling to."

After Mr. Kiersted had played a plano solo
Mr. Wm. C. Bowen of Brooklyn said: "My
friends, 'they which sat in darkness saw a
great light, and to them which sat in the valley
of the shadow of death a light has sprung up.
Notwithstanding all the beauty surrounding
us—the favorable circumstances in which we
find ourselves this afternoon, the bright shining of the sun and the exceptional beauty of
nature, as far as we can gaze upon it, yet all
this pleasant picture cannot for one moment
blind my eyes to the desolation, want, poverty, woe and dire distress which afflict this
nineteenth century. Indeed we may say, in reference to a very large mass of the human family, notwithstanding the favorable condition of
the other portion of it that it is indeed this afternoon in the valley of the shadow of death of
a moral and spiritual character. What a commentary it is upon the Christianity of the nineteenth century! what a commentary it is upon
the spirit of the Christian church! Had the
Christian church been animated by the spirit
of Christ, would this condition be possible? No,
not by any means. But it is because, my friends,
that, though the light had sprung up and men
had seen some of the pure, bright rays coming
down from the angel-world, yet they turned
their backs to it and became engrossed jin
material pursuits, in their own selfish interests, and hence we need to-day something more
potent.

When we think Christ represents the great

when we think Christ represents the great tender heart of the Infinite, reaching out toward earth's children, it represents a beautiful idea; but when we are told it represents the sacrifice, suffering and atonement made by the Son of the Infinite before the Father could forgive our sins, is not that a terrible thought? Are not they who believe it in the valley of the shadow of death? How would you feel if you could no more look into the eyes, no more clasp the hand of some sweet friend! Or how would you feel to realize that he had passed away to a region of eternal burning? Rather would you feel to realize that he had passed away to a region of eternal burning? Rather into nonentity, or had sunk down to a region of everlasting despair, where, though the sun rose and set, and the great system of the universe still kept on, the soul would be always torn by sin and sorrow throughout the endless changes of eternity, without the least mediation of the suffering. Oh! would not that be a thought still more oruel?

It is this cruel doctrine which has shipwrecked so many souls, notwithstanding the sweet influences of nature. It is not the gospel

wrecked so many souls, notwithstanding the sweet influences of nature. It is not the gospel of damnation that we need; we have stood that long enough; but now from the angelworld a light has sprung up, and to-day we preach to you glad tidings which can be demonstrated, which are as real as any scientific fact. It is one of the glories of Modern Spiritualism that it tries to impress upon our souls that there is a sun of light, that there is hope for transgressors. You must not be dead to these things; but I tell you we need to be lifted above despair through this doctrine of love, for it is the redeeming power of the universe.

soove despair infough this doctrine of love, for it is the redeeming power of the universe.

Spiritualism comes to us with this gospel of love—comes to open our eyes that we may see how exceedingly beautiful are the ways of righteousness—comes moving us onward and upward; and it is reaching here and there, and showing to hundreds and thousands the upward and the better way. God knows that humanity needs into any pulifying doctrine of is only one house.

The modern doctrine (if it is not quite proven it almost is) tells you that there is really but one force in the world which comprehends all force. That force no man dare name, for to name it would be to define it in some measure; to define it would be to limit it, and to limit it would be to deny it, for the Infinite is limitless and cannot be defined. We call this force God—the infinite Spirit. It is well, perhaps, to give it a name, but you must not dare to define it, for definition is always limitation:

No man can have a definite idea of what he has not seen. You can worship only so much is only god as you can project on the retina of the world is not seen. You can worship only so much is only god as you can project on the retina of the world is not seen. You can worship only so much is only god as you can project on the retina of the world is not seen. You can worship only so much is only and the better way. God knows that had sends it through the angel-world that we may realize the truth. Then the fountain manity needs just such an uplifting doctrine of love, and sends it through the angel-world that we may realize the truth. Then the fountain the property of the Infinity and the better way. God knows that had we man typically the angel-world that we may realize the truth. Then the fountain the property of the Infinity and the better way. God knows that had we man typically the angel-world that we may realize the truth. Then the fountain the property of t

Mrs. M. E. Williams of New York was the next speaker. "I am," she said, "seldom called upon to speak. I felt a little while ago I ought upon to speak. I felt a little while ago I ought to rise and tell you of the forms I saw about some of you, but they seem to have passed from my vision just now. It has been suggested several times that perhaps it would be well for me to state why I am a Spiritualist. Orthodox I thought myself when young. I was a member of Dr. Tyng's church, but the last few years I went there from habit; I didn't feel that it was sufficient; I know, now that I have become a Spiritualist, that it was not. I thought become a Spiritualist, that it was not. I thought then, there was something outside of myself, when I was a church-member, that was inspir-ing me and telling me that it was not food enough. They say, open confession is good for the soul. I think we sometimes spoil mediums, and think all that comes to us from them is from above; but mediums are mortal like all in the flesh.

The first manifestation I shall never forget.

I was in a room and heard a voice call 'Mary.'
If I had never heard it sgain I should say it
was my mother's voice. But I heard it again
and again, and so often that I left the room.
Then I heard another voice. It did not come near me; it seemed to be near the ceiling; and it bade me go back to the room. This was the voice of a man. I went back and sat at a table; then through my hand was written a message.

ne-it nly

try
linone
vay
lize
but
and
we
lelp
like
conot
per

solo My a wa liey up, ling wa hiny of ling this safh of cominon the cominon th

t toautients
e by
ould
ght?
f the
you
lasy
how
tssed
tther
on of
sun
uni-

ways dless edia-be a

ship-g the ospel stood ingel-y we e de-ntitu-souls hope ad to lifted e, for

pel of by see ys of i and e, and te up-at hu-

ine of I that intain

may tes to

er can ay be-r you

ndeed

called ought

about passed

ggest-e well Ortho-

was a st few t feel

I have

nyself, inspir-ot food ood for diums,

them like all

forget.

Mary

i say it t again

t come ig; and vas the table;

essage, usiness should

not tell y hand it it I

and, so and on in day-night, n other lessons out and

phase.

endent, p, and l e came cely. I

n some

inted to

s, that I

why she answer,

nffered, month

hey an-uld not

e mani-d would

manner, ring me, l experi-tions. I

one, and the hour when I ns grew ly in my hall full at phase; dephilos-yould in-

duce me to relinquish. Speaking of its being a great comfort, is it not the best thing that we can have? Of course our ministers sympathize with us in bereavement and give us very sweet words; but when it comes to the fact, what can they say to the weeping mothers? They cannot convince them of immortality as Solvitualist can."

They cannot convince them of immortality as a Spiritualist can."
"Nearer, My God, to Thee," was sung by the audience with flute and organ accompaniment. Dr. Perine, in appropriate words, in behalf of the friends, desired that Mrs. V. A. Hill of New York, unable on account of sickness to be present, should receive through her daughter a testimonial of our esteem and appreciation of her readiments labors among us during the past mediumistic labors among us during the past

mediums to take a state at the passes season.

Mrs. W. H. Martin, a trance medium, of Newark, in behalf of Mrs. Hill, said:

"Dear friends: It is with the utmost gratitude and pleasure that we receive this token of friendship from you. We feel that our medium has been truly appreciated in your midst, and as she is a chosen instrument of the spirit-world, we feel that her coming has been a blessing on this mountain too. Accept for her from as she is a chosen instrument of the spiritworld, we feel that her coming has been a blessing on this mountain top. Accept for her from
us our sincere thanks. For myself I would say I
feel like the disciples of old; let us build a tabernacle here. I feel that this is indeed holy ground;
that here the angel-world has deigned to meet
mortals, and I feel that the time is not far distant when such a tabernacle will be erected
here. I shall never forget, as I ascended, how
difficult it seemed; and as I reached the summit, how the glory of the view burst upon my
vision. It was like the journey of life. Going up,
I thought this last hill is like old age, it is hard
pulling up; but little did I understand the beauties that awaited me when I reached the summit; and I thought how beautiful the spiritworld must be, if this is but a faint conception
of the beauty there. As I looked back and saw
the road over which we had passed, I said, That
is like life. There is a spot I traveled in pain,
and there another. Some were beautiful green
spots and some were barren. Everything reminded me of life and I said It is like the past spots and some were barren. Everything reminded me of life, and I said, It is like the past, with its trials, its temptations and its joys; and I have reached the summit, I have gained the victory indeed—life eternal is mine."

the victory indeed—life eternal is mine."

Mrs. Wallace then presented Mrs. Perine with a bouquet of beautiful roses, saying, "Dear friends, you all know of the kindness of these dear ones who, never thinking of self, are ever ready to do that which shall bring pleasure or any good to others. We bring these flowers as a tribute of love to this dear sister, whose kindnesses we all have great occasion to remember, hoping that the gentle and grateful influences of these silent ministers will speak to her of our truest love and gratitude.

our truest love and gratitude.

It is with joy we come here to-day, as we have before, to this mountain top, to the place that has been dedicated unto the angel-world. If you could understand that we who come that has been dedicated unto the angel-world. If you could understand that we who come from the spirit-land have to encounter many difficulties, you would feel that it was indeed a place of rest in a weary land. Your dear child of the spirit-world has come to your view, and spoken to you so beautifully of her love and sympathy, that it has indeed been to you a Mount of Transfiguration; and when you shall throw aside the veil, and, reaching up, shall clasp the hands of your angel friends, they will say, 'Enter thou into the mansion prepared for thee. You indeed have striven hard, and have endeavored through the trials of life to do what you could for those around you. Lo! your mansion is prepared.'

Accept this sweet token of love from the spirits of life that come to thee from above. These are only buds, but they shall open into flowers most bright. We come to you and implore that God's blessing rest upon you, and that as you journey toward the top of the mountain a flood of light may illumine your way."

Mrs. Wallace, addressing Dr. Perine, said, "Brother, we cannot leave without giving thee some word of comfort and cheer. With what fulness of heart we say, 'God bless thee,' At times the way has seemed so dark thou didst not quite understand; but lo! thou hast listened, and out of the depths a voice has come, calling to you, and it would say, 'Further, further onward thou must go.' And in response to the message from the angel world, thou hast builded an altar here, and made this place a prophecy of heaven. May peace and love and eternal truth remain forever with thee, and guide thee onward and upward to the summit of the eternal life above."

onward and upward to the summit of the eter-The assembly sang "The Shining Shore," and

Mr. Fairchild pronounced the benediction.
In the evening Mrs. M. E Williams, the materializing medium of New York, held a séance, at which there were about thirty persons present. The manifestations were very satisfactory.

Colby & Rich, publishers of the BANNER OF LIGHT. have made arrangements with the author of the book entitled NATURE'S LAWS IN HUMAN LIFE, an Exposition of Spiritualism, 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 ostensibly 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 em. braced 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 discover 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 investigations. 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:

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

it:

"The work is written in a spirit of candor that commends itself to the reader. The author eyidently has a sincere faith in the truth of Spiritualism. The opinions of its opponents are fairly stated, with no attempt to soften them. Gown, 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 skyle, 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, 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 ad, gives a prety 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 sunning 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 spiritual standers.

tics and church-members as when first issued:

tics and church members as when first issued:

"NATURE'S LAWS IN HUMAN LIPE"—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 acquaintedwith 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."

Banner Correspondence.

Maine.

LRWISTON .- N. W. Bonney writes: "This city is so thoroughly dominated by all phases of Christian religion that one would hardly know that the Spiritual Philosophy had any part or lot in social or religious life. But there has been a little stir lately among the few who do their own thinking, and thereby have found that a proof of the continuity of life comes only through the channel of mediumship and the chosen in struments of the spirit-world, and not through the musty creeds of the past, as expounded by the leaders of the different sects.

It was quite refreshing Sunday afternoon, Oct. 30th, at City (small) Hall to get the proof of the fact direct from our friends who had passed to the other life that they still live and love us, as they came trooping back through the organism of that splendid medial instrument, Dr. H. F. Merrill, with the help of his Indian guide ' Twilight,' who gave name after name, and message after message from those in the other life, until thirty or more had announced themselves, and several took direct control of the medium, and spoke for themselves. There was an audience of between two and three hundred present, and perfect quiet prevailed until the very last word was spoken, showing an intense interest in all that was said, and I think that all present were fully impressed with the sincerity and honesty of Dr. Merrill in the work he is engaged in. The Spiritualists especially are all delighted with him, and his genial guide 'Twilight.' They have not had such a treat for a long time, and have taken him right into their hearts. He never murmurs or finds fault with surrounding conditions, seems always ready to respond to every vibration from the spirit side of life, as the Æolian harp responds to every gentle zephyr that passes over it. His amiable disposition and purity of life speak through his countenance, and make friends of all with whom he comes in contact. The question with us all is when can we have him with us again. All agree that our two meetings at East Auburn on the 23d, and here the 30th of October, were a success, bringing in many friends from the surrounding towns. Dr. Dyer has been with us, and given a short address. and Mrs. Dr. Curtis, of Auburn, read a fine poem to great acceptance.

I have been a reader of the BANNER OF LIGHT twenty-five years; and shall continue to do so as long as I stay here. It is like an old friend that has led me out of a wilderness, and I shall always appreciate it."

Pennsylvania.

PHILADELPHIA .- Judge 8. P. Kase writes to us, under a recent date, contributing the following items to the current Sevbert discussion. He says he was well acquainted with Henry Seybert ; that he (8.) had, all along, determined to use his money to erect a spiritual temple in that city; and that he (K.) had frequent conversations with him on this subject; but that on calling on Mr. Seybert a short time before the money was paid to the Pennsylvania University, he (K.) was astonished to learn that the gentleman had changed his mind entirely, and would not contribute to build the temple.

Mr. Kase at once opposed the Commission scheme then outlined to him by Mr. Seybert, assuring him that the Pennsylvania University would never-because of the popular prejudice-give a report favorable to Spiritualism, even if its examiners received good evidence of the truth of spirit return.

phy would receive just treatment at the hands of the University. The money was subsequently paid to the University by Mr. Sevbert.

Mr. Kase says he had no faith in the Commission from the first, and is not at all surprised at the outcome of its investigations.(?)

WARREN CO.-Thomas Palphramand writes from the Home in this locality that he has been a resident therein for some two years; and finds it a comfortable shelter in the closing hours of a long life: " I thank God and my guides for opening the way to'this place," he says; "I thank my friend, Hugh Young, for the gift of the BANNER OF LIGHT; in it I have the pleas- No. 30,-Ti ure of reading spirit-messages every week, which give

cheer to me in my old age, 83 years and 7 months."

It was the lot of this correspondent to be born near Darlington, Eng., where he found the struggle for existence hard and rough; the same untoward condition followed: him to the New World, but he has been sustained through every trial, and now, full of the divine knowledge which the New Dispensation gives to those who will receive it, he awaits with patience" the last great change"-about which the churchmen of the aforetime have spoken so dublously-with full confidence of a joyous entrance into the land of enfran-

Massachusette. BOSTON .- A correspondent writes: "Mrs. Shepard Lillie, at Berkeley Hall, Sunday, Oct. 9th, morning service, in her illustrations, pleased a gentleman so highly that he expressed himself in this wise: 'I wish such speakers as she had nothing of a material nature to contend with, as far as concerns the needs of all that the material will supply; and that surroundings were such that harmony would prevail in all the walks of life, and not a thought on their part as to where the material was to come from should be given. In this way, he thought, the inspirations would be far superior than if one constant struggle was on the mind as to where appointments were to be made and what was to be received for compensation. The writer thought the remarks timely, but that few medi-ums have the cause at heart sumclently to submit to be the instruments of such conditions, and that con-stant struggling with them is the only way that they can be held in the field of labor. As long as the Spiritualists are seeking only signs and tests, just so long will there be mediums that will cater to their wants : but as soon as a large body of the people settle down on principles and laws and seek to utilize the knowledge obtained, then mediums highly unfolded spirit-ually will be sought and sustained. At this time, if mediums are unfolded on a high, spiritual plane, above and beyond individual tests and names, they cannot receive support sufficient to sustain them in the field of labor, and it is these spiritually unfolded mediums that are so much needed to teach the sectarian church-members the old truths in a new spiritual light. These kinds of medfines are greatly needed; but they are not sustained, as even sectatian church members, when seeking for new light, desire material knowledge instead of the eternal truths that govern Spirit-

A 100.000 California.

WEST FALLBROOK .- C: M. Aley writes: "The stood laws of mind and matter, to the exclusion of sucspirit theory. It is that spirits work the results
On the amirmalive aids—that spirits work the results
the such and the strange experience of Bwedenborg. The book
it of course, for the most part made up of the wonder,
ful 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
has a site of long of the interpolate that year, and the read
as a site of long of the interpolate that year, and the read
and, as afterward transpired, held it in such a way
that its broad, grand title page was fully exposed to
may seem to demand.

There is no much in this question of Spiritualism

There is no much in this question of Spiritualism

There is no much in this question of Spiritualism

There is no much in this question of Spiritualism

The fact. I was intently reading the Banker of Light.

The fact of long of the work of sycry one of the dozen or more guests who
had seats near me; and I soon became aware that sev
The fact of long of the work in the spiritualism

The fact of long of the work in the spiritualism who dare not,
for fear of the popular scorn, openly avow such belief.

Not in the verands of a prominent
the light next HEXT BY.

No. M.—THE MEXT BY.

No. M.—THE NEXT BY.

No. M.—THE MEXT BY.

No. M.—THE NEXT BY.

No. M.—THE NEXT BY.

No. M.—THE MEXT BY.

No. M.—THE NEXT BY.

No. M.—THE SPIRITUAL HERANCHY: WHAT IS IT TO BE IN
the long are the next BY.

No. M.—THE

eral of them had noted the fact of my being a reader of America's great spiritual paper. In a short time an elderly gentleman quietly approached me, and in a tone intended only for my hearing, asked: Do you read the BANNER OF LIGHT?' To which I replied promptly that I always did when I could produre it. His face lightened with pleasure as he said: 'Well, I want to sit here by you. I have read the BANNER OF LIGHT for thirty years, and am greatly cheered by its teachings. Half an hour after this another gentleman came near, and put to me almost identically the same question, which I answered with fully as much emphasis as in the first instance. He, too, proved to be a Spiritualist, and BANNER reader of long standing. Neither of them felt like openly avowing his firm faith. In this delightful 'garden spot' of Southern Califor-

nia, with a population slight as yet, Spiritualism has found a voice, and is surely supplanting the errors of Orthodoxy. We have one private circle, and a number of anxious inquirers. John M. Mack is an indefatigable worker for the cause, and has caught the se rious attention of several of our best citizens to this all-important subject.

Prof. Kiddle's flaying of the Seybert Commission de lights all of us, and is one of the most complete artistic feats of the age. We want copies of this review of the Commission Report in pamphlet form for distribu tion. Every Spiritualist in the world should circulate one dozen copies. We shall be glad to have Spiritualists locate with us here to aid us in the work."

NEW MUSIC .- We have received from the publisher, S. W. Straub, Chicago, Ill., the following new compositions: "Woodlawn Waltz" (for piano or organ), by Arthur M. Straub; "The Old Time Flowers" (solo and quartet), words by Maria Straub, music by S. W.

A Standard article, universally recommended, is JAMES PYLE'S PEARLINE, which is claimed to be the best thing ever invented for making washing easy, in hard or soft water, without harm to fabric or hands. No soap is required, and the work is done thoroughly with-out it. The genuine is sold by all grocers, and purchasers should beware of imitation.

Passed to Spirit-Life.

From her home, in Malone, N.Y., on Sunday, Oct. 20th, 1887, Mrs. Lepha, wife of James C. Drake, in the 69th year

1837, Mrs. Lepha, wife of James C. Drake, in the 69th year of her age.

The deceased was well known to the campersat Queen City Park as a Spiritualist of thirty years' standing. Her father was one of the first Spiritualists in northern New York. All knew old Uncle Jesse Smith, a medium, who never wavered in his devotion to the cause; and in all the affairs of life followed the directions of his guide. The deceased was his oldest daughter, and investigated Spiritualism at a time when it was not so popular as at present. Through the later years of her life she possessed a mediumship which was not exercised publicly, but to her own family and their many acquaintances she delivered numerous messages of love and consolation, and through her uniform kindness and devout Christian character caused all who know her to respect the belief and knowledge of the conscious continuity of life which she taught and exemplified. Those who may meet at Queen City Park in coming years will miss her pleasant face and kindly greeting as they pass the "Old Folks' Home," one of the first cottages built on these grounds. Kind, words of sympathy have been received from those who loved the deceased.

[Obstuary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line willbecharged. Tan words on an average make a line. No postry admitted under that sheading.]

The Weekly Discourse;

Containing the Spiritual Sermons by the guides of

Containing the Spiritual Sermons by the guides of MRM. CORA L. V. HICHMOND.

No. 1.—GENERATION AND REGENERATION, No. 2.—THE LESSON OF THE HOUR.

No. 3.—THE LESSON OF THE HOUR.

No. 4.—MY RELIGION, by Spirit Thomas Paine.

No. 5.—THE DEATH OF MOLOCH AND THE DAWN NO. 5.—THE DEATH OF MOLOCH AND THE DAWN NO. 6.—RELIGION, MORALS AND LAW—WHICH SHALL PREVAIL?

No. 7.—THE KINGDOM OF HEAVEN OF ALL NATIONS IN THE LIGHT OF SPIRITUAL.

NO. 8.—THE ORIGINAL MEANING OF EASTER, NO. 9.—SPIRITUALISM AS A PREVENTIVE OF CRIME.

NO. 10.—THE ANGELOF THE NEW DISPENSATION.

NO. 11.—CAIN, WHERE IS THY BROTHER?

NO. 12.—THE SPIRITUAL NEMESIS.

NO. 13.—HOW I GAINED THE CELESTIAL OITY, NO. 14.—THE KING OF LIFE AND THE KING OF DEATH—WHERE DO THEY REIGN?

NO. 15.—THE TEMPLE OF HUMARS OHARITY.

NO. 16.—MH. GLADSTONE AND HOME RULE.

NO. 17.—SOME OF THE MODERN ORACLES AND MYTHS.

NO. 18.—HOW DOES BPIRITUAL HER TREAT OHURCH, STATE AND OTHER INSTITULTIONS AND PROFESSIONS THAT DENY IT?

NO. 19.—THE SPIRITUAL REPUBLIC.

dence of the truth of spirit return.

While the two were thus talking, William Pepper, president of the University, came in, and Mr. Seybert said to him that Mr. Kase had just remarked that that institution, or its representatives, would not, in the nature of things, give an unbiased report, where upon Prof. Pepper at once disclaimed all prejudice against Spiritualism, and said that the New Philosophy would receive just treatment at the hands of the

MAL.
MMER OF THE SOUL.
MMER OF THE SOUL.
MINITUAL WORK, AND WHAT IT
PROMISES.
UAL HEALING; OR, THE GIFT OF No. 20.-8PIR

AUNG.

GIFT OF HEALING (continued).

GIFT OF HEALING (concluded).

ITUAL GIFTS; ESPECIALLY THE

TOF PROPHECY.

HANDWRITING ON THE WALL,

THREE SPIRITUAL GRACES,

BPIRITUAL INTERPRETATION OF

E BERMON ON THE MOUNT.

CASTING OUT OF DEVILE,

BOOK OF REVELATION.

PRIALITY AND ETERNAL LIFE; ARE

E TWO BY NON YMOUS?

COMING CHRIST.

THE TWO SYNONYMOUSY

NO. 39.—THE COMING CHRIST.

NO. 40.—THE SPIRITUAL MEANING OF SALVATION.

NO. 41.—A PLAIN TALK WITH THE CLERGY.

NO. 42.—THE BAPTISM OF WATER, THE BAPTISM
OF FIRE AND THE BAPTISM OF THE
HOLY SPIRIT.

NO. 43.—THE OLD AND NEW DISPENSATIONS
CONTRASTED AND COMPARED.

NO. 44.—THE NEW YEAR OF SPIRITUAL TRUTH
UPON THE EARTH.

NO. 45.—THE PATHWAY OF FAITH AND THE
PATHWAY OF REASON.

NO. 44.—ARE WE JOURNEYING TOWARD THE
POLAR STAR OF TRUTHY
NO. 47.—HOW TO MAKE SPIRITUALISM USEFUL.

NO. 48.—MAN'S MORAL RESPONSIBILITY.

NO. 49.—DOES SPIRITUALISM DENY GOD, CHRIST,
THE BIBLE, SATAN, AND HELL,
NO. 50.—THE NEW RELIGIOUS, SOCIAL AND POETIO'S LECTURES.

NO. 51.—THE STUPIDITY OF IGNOBANCE.

NO. 52.—SPIRITUAL ATTITUDES.

VOLUME II.

VOLUME II. No. 1.-THE UNKNOWN AND SACRED NAME OF JEHOVAH.

No. 1.—THE UNKNOWN AND SACRED NAME OF JEHOVAH.

No. 2.—18 THERE A GOD IN ISRAEL?

No. 3.—"THE SHADOW OF A GREAT ROOK IN A WEARY LAND."

No. 4.—THE LIVING ISSUES OF THE DAY.

No. 5.—THE HECOIL OF THE PERIHELION; OR, THE INFLUENCES OF THE PLANETS.

No. 6.—THE LESSON OF BORROW.

No. 7.—THE SPIRITUAL AND MATERIAL CONDITIONS OF THE PLANETS OF THE SOLAR SYSTEM.

No. 8.—THE SPIRITUAL AND MATERIAL CONDITIONS OF THE PLANETS OF THE SOLAR SYSTEM. (Concluded.)

No. 9.—BOME SMALL THINGS WORTH REMEMBERING.

No. 10.—THE TEMPEST THAT PRECEDES THE STORM.

No. 11.—SPIRITUALISM: HAS IT ANY RELATION

No. 10,—THE TEMPEST THAT PRECEDES THE STORM.

No. 11,—SPIBITUALISM: HAS IT ANY RELATION TO METAPHYSICS. CHRISTIAN SCIENCE.

MIND-OURE AND KINDRED SUBJECTS!

No. 12.—PREJUDIOE YERSUS INTELLIGENCE. APPLIED TO THE POPULAR CONCEPTION OF SPIRITUALISM.

No. 13.—THE YANY RELATION TO THE SPIRITUAL HEAVENS!

No. 14.—DESTINY.

No. 15.—DESTINY: THE INFLUENCE OF INDIVIDUALS, SPIRITS AND ANGELS, OVER HUMAN DESTINES.

No. 15.—THE SUPPEME CLIMAX OF HUMAN THOUGHT.

No. 17.—SPIRITUAL DUTIES AND RESPONSIBILI-

No. 17.—SPIRITUAL DUTIES AND RESPONSIBILI-TIES; HOW THEY ARE KNOWN AND AT-DAY OF GRACE.
HILOSOPHY OF PLATO, CONTRASTND COMPARED WITH MORE MODPHILOSOPHERS.

HELE, BIND: HOW RECEIVED BY INDIVIDUALS.

"LECTED BY INDIVIDUALS."

"UALISM AS COMPARED WITH THE-

NO. 22.—SPIRITUALISM AS COMPARED WITH THE OLOGY.

NO. 24.—GEN UINE RELIGION.

NO. 24.—THE DAY AND THE HOUR.

NO. 25.—STAR OF BETH! EHEM.

NO. 27.—THE HUMAN SOUL.

NO. 27.—THE HUMAN SPIRIT.

NO. 28.—THE CONGREGATION OF THE LORD.

NO. 29.—THE ENEMIES OF SPIRITUALISM.

NO. 30.—THE HOUSE OF OLAY AND THE MANSION NOT MADE WITH HANDS.

NO. 31.—THE SPIRITUAL PANAUEA OF THE WORLD.

NO. 32.—THE NEXT STEP: WHAT IS IT TO BE IN HUMAN PROGRESS!

NO. 31.—THE SPIRITUAL HIERAROHY: WHAT IS IT?

NO. 31.—THE SPIRITUAL HIERAROHY: WHAT IS IT?

NO. 31.—THE BERT BEYOND THE MOUNTAINS,

Price 5 centagesch.

Miscellaneous.

N. D.C. AXE and TRUE KEY-STONE.

A FOUR-PAGE WEEKLY JOHRNAL, especially devoted to the Development of Mediumship, and official organ of The National Developing Circle.

Terms of subscription, \$1.50 per annum, which includes a year's certificate of membership in the N. D. C.

Sample Copy Free.

Bend for Book, "How to Become a Medium in Your Own Home," and a personal scaled letter designating all your phases of Mediumship, all for 15 cents.

JAMES A. BLISS,

N. E. Corner of 8th and Mound Streets, tf 'CINCINNATI, OHIO.

New Thoughts

A VIGOROUS, Eight-l'age Weekly Journal devoted to MPIRITUALINH and General Heligious and Political Heforms. Published every Saturday by MONEN HULL & CO., at Des Moines, lows.

at Dos Moines, 10wa.
The Organ of the Mississippi Valley Association of Spirit-ualists.

ualists.

NEW THOUGHT is a quarto filled with interesting matter, Whitten Exphershy for its columns, on the various phases of Spiritualism and General Reform, and nicely printed on heavy paper.

Terms of Subscription: One year, \$1,50; six months, 75 cents; three nonths, 40 cents; single number, 5 cents.

NEW THOUGHT will be sent to new subscribers three months on trial for twenty-five cents—a sum which harely covers the price of blank paper and press-work. Sample copies free.

Jet

The Gnostic

Monthly Journal of Spiritual Science.

Di BLISHED under the auspices of the Mystic Lodge, Gnostic Schools and Societies of Psychic and Physical Culture; edited by the Presidents.

It will appear cach month, and contain not less than forty pages pertaining to the work of the Mystic Lodge, Gnostic Societies and Schools, and all kindred interests that have for their end the study of Esoteric Christianity, Psychometry, Occult Science, Mental Therapeutics, Human Liberty, and the Culture of all that is Divine in the Human Race, 200 per annum.

Address the Editors, care of MRS, M. E. CRAMER, 324 17th street, San Francisco, Cal.

A NTI-MATERIALINTISCHE MONATSSCHRIFT A für die wissenschaftliche Untersuchung der "mystischen" und "magischen" Thataschen, mit Beiträgen von Carl du Pret. Alf. Russ. Wallace, der Professoren Barrett und Goues, mehrenr Brahminen u. s. w., herausgegeben von Dr. Hübbe-Schleiden.
Subscription: \$1,75 for six months, \$3,50 per annum. Messrs. COLBY & Bill; 9 Bosworth street, Boston, Mass., will receive subscriptions and forward the same to the publisher.

La Lumiere.

A JOURNAL devoted to the interests of Spiritualism in Al all its aspects. MADAME LUCIE GHANGE, Editor. The ablest writers contribute to its page. Terms of Subscription, in advance, per year, \$1,20. In remitting by mail, a Post-office order on Paris, France, to the order of MADAME LUCIE GRANGE, 75, Boulevard Montmorency, Auteuil.

PROPHETES ET PROPHETIES, by Hab.

A BOOK of universal interest and influence. It contains an Historical Relation of Prophecies in Modern Times and Prophetic Spirit Communications, Paper, 12mo, pp. 24c. Price 80 cents, postage free. For sale by LA LUMIKEE, Paris, France.

THE CARRIER DOVE, An Illustrated Weekly Journal,

DEVOTED to Spiritualism and Reform. Edited by MRS.
J. SCHLESINGER. DR. L. SCHLESINGER and
MRS. J. SCHLESINGER. DR. L. SCHLESINGER and
contain the Portraits and Biographical Sections of some of
the Prominent Mediums and Spiritual Workers. Also
Spirit Pictures by our Artist Mediums. Lectures, Essays,
Poems, Bpirit Messages, Editorials, etc.
Terms: \$2.50 per year; single copies, 10 cents,
Address all communications to THE CARRIER DOVE,
32 Ellis street, San Francisco, Cal.

SEND NAME

A ND POST-OFFICE ADDRESS, plainly written, to THE HETTEH WAY, CINCINNATI, O., and receive a sample copy of this bright Spiritual Weekly Newspaper Free. Subscription, Two Dollars per year, but no obligation to subscribe will be incurred by sending for a sample copy, It will cost you only a postal card and a minute Aul3

Light on the Way.

GEO. A. FULLER, Editor. MRS. G. DAVENPORT STEVENS, Am't Editor. A N EIGHT-PAGE MONTHLY, devoted to the dis-semination of Spiritual Knowledge, Terms, 60 cents per year, Specimen copies free, Address, GEO. A. FULL-LER, Editor and Publisher, Bover, Mass. My7

The Boston Investigator,

THE oldestraform journal in publication.

Price, 33.0a year,
11,50 forest months,
Soonts per single copy.

Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of markind.

Address

J. P. MEM DUM.

Investigator Office,
Paine Memorial,
April 2.

Besiem, Mass.

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 Brinttualism by this widely-known English Belenitst during his recent visit to our shores.

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

claims of the New Dispensation upon the consideration of the present age.

It is just the work to scatter broadcast through the country at this season, when, the recreations of *ummor ended, the public mind is renewedly applying itself to laber, thought and reflection.

Copies may be had for circulation at the following loprices:

Pamphiet, 24 pages, price 5 cents.

20 opies for 50 cents.

30 ' * \$1,00.

For sale by COLBY & RICH.

A DOUBLE LIFE;

Starr Cross. A Hypnotic Romance. BY HERBERT E. CHASE.

BY HERBERT E. CHASE.

The Literary World says of this work: "We do not know what a hypnotic romance may be, unless it be one which tends to produce sleep in the reader. But whatever else this book will do, it will not make the reader go to sleep. It is distinctly a book of the waking-up sort. It is a SHAKEM, a ROUBER, an EYE-OFENER, and, having got the reader wide awake, it proposes sufficient excitement for his sonses to keep them on the go for one while. Oh, not the reader may laugh at this book; it may make his flesh creep; but he will not go to sleep over it." Again this same paper says: "It is as fanciful as a fable, as extravagant as Jules Verne, as rational as the phonograph, as philosophical as Plazzi Smith, as coherent as a dream, and as credible as electricity."

Prices cloth, 75 cents; paper, 35 cents.

For sale by COLHY & RICH.

COMPLETED BY THE SPIRIT-PEN OF CHAS. DICKENS.

COMPLETED BY THE SPIRIT-PEN OF CHAS, DICKENS,
The press declare this work to be written in "Dickens's
happiest vein!" The style, to the very minutise of chapter
headings, is thoroughly Dickensian. From the Hartford
(Conn.) Times: "His almost equally remarkable, whether
one regards it as a literary fraud or a real manifestation of
some of the mysterious and pusziling place omens of Spiritnalism. One thing is apparent: the quoted extracts from
the ghostly second volume do, undeniably, exhibit many
characteristics of Dickens as a writer." There are fortythree chapters in the whole work, which embrace that portion of it written prior to the decesse of the great author,
making one complete volume of about 500 pages.
We have secured a small number of cepies of this remarkalia book, and offer them at the following prices:
O'oth, 41,25; paper, 75 cents; postage free,
For sale by UCLBY & RIUII.

Ooth, \$1.20 paper, ocenter branches free.

For sale by COLBY & HICH.

SPIRITUAL COMMUNICATIONS. Presentling a Revelation of the Future Life, and illustrating and
Confirming the Fundamental Doctrines of the Christian
Faith. Edited by HENRY KIDDLE, A. M., ex-Superintoudent of Schools, New York City. The following are the
chapter headings: introduction; narrative of Facts; Narrative of Facts continued, with Various Sportines of Spirit
Communications; Communications from Various Spirits;
Communications from the Illustrious of Earth; Various
Communications; Communications Clorical, Sacred, and
Eiblical; Importance of the Spirit Writings; Appendix;
Index,
Cioth, Price \$1.50, postage free.

For sale by COLBY & RIOH.

PREE!----PREMIUNS!----PREE

UNTIL FURTHER NOTICE

Persons sending DIRECT TO COLBY & RICH, 9 Besworth Street, Boston, Mass., \$3.00 for a year's subscription to the BANNER OF LIGHT. will be entitled to a choice of the following Premiums

All New Subscribers, or Old Patrons, on Renewing their Subscriptions

BANNER OF LIGHT.

MAY OBTAIN FOR THEMSELVES AND FRIENDS TH FOLLOWING PREMIUMS BY COMPLYING WITH THE TERMS ABOVE MENTIONED.

A choice of TWO of either of the following

CABINET PHOTOGRAPHS

will be given for one year's subscription, or one of them for a six months' subscription:

MR, LUTHER COLBY, Editor of the Banner of Light; MR. INAAC S. RICH, Business Manager, or MISS M. T. SHELHAMER, Medium for the

Banner of Light Public Free Circles. These Photographs are all from recent sittings, and are finely executed by one of the best photographers in this city. Price for additional Photographs, if desired, 35 cents each.

Or one copy of either of the following described Books: Nature's Laws in Human Life: An

Exposition of Spiritualism. The way to decide the merits or demerits of any subject is to obtain facts, evidence and argument, pro and con,; and in the above named book such form of evidence has been collated from prontinent individuals who have publicly expressed themselves pre and con, on the proof of the great problem of immortality of the soul being a fact in the nature of things that goes far beyond belief or unbelief in the same.

iur of things that goes far beyond bener or unbener in the same.

PART I.—Testimony against Spiritualism, from the religious denominations and skeptics, headed by remarks of Prof. Austin Phelps, of Andover College.

PART II.—Opinions of noted men that hold the conservative view on the subject.

PART III.—Testimony in favor of Spiritualism being what it is represented, i.e., a fact not to be galusayed by ridicale, prejudice and skepticism. The book illustrates nearly all of the side issues that have grown out of the subject—unre and simple.

nearly at of the saids issues that have grown out of the sub-ject—pure and simples capects and relations of Spiritual-ism; comments on religious organizations; Spiritualism in the bible.

This book is designed to perform a missionary work for the cause of Spiritualism. pp. 38.

Visions of the Beyond,

By a Secrof To-Day; or, Symbolic Teachings from the Higher Life. Higher Life.

Edited by Horman Snow. This work is of exceeding interest and value, the Seer being a person of elevated spiritual aspirations, and of great clearness of perception, but hithoric unknown to the public. The special value of this work consists in a very graphic presentation of the truthaof Spiritualism in their higher forms of action, illustrating particularly the intimate nearness of the spirit-world and the vital relations between the present and future as affecting human character and destiny in the horeafter. Bound in cloth, pp. 186.

Or choice of ONE of the below-described beau tiful works of art:

ENGRAVINGS. "MY PETS."

A bouncing girl, healthy and happy, sits among her Angola cats and kittens, on the steps of a French cottage, around which grape vines gracefully climb. She fondly embraces one of her pets, and her countenance in sweet elequence bespeaks a heart brimful of the dawning of maternaliore. Painted by L. Perrault. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x25 inches. "AN ARMFUL."

This charming picture represents a little girl in a harn of rustic architecture in the act of trying to carry off more of the old car's young than sie can well manage, while the other kittens frolic in hay and apples at her feet. The mother, in eloquently pleading attitude, is putting in a decided but dignified protest against the abduction. It is a very animated and pleasing gem of art, finely engraved on steel by F. T. Stuart, from a painting by V. L. Knous, an eminent German artist. Bize of sheet, 22x28 inches. "NEARER, MY GOD, TO THEE,"

"LIFE'S MORNING AND EVENING."

From the original painting by Joseph John. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x2s inches; engraved surface, 15x20 inches.

"THE ORPHANS' RESCUE." Engraved on steel by J. A. J. Wilcox, from the origina painting by Joseph John. Bize of sheet, 22x28 inches; engraved surface, 15x20 inches.

"HOMEWARD."

Designed and painted by Joseph John, Bise of sheet, 22x2.

"FARM-YARD AT SUNSET." Copied from the well-known and justly celebrated painting designed by Joseph John. Stein, copied in black and two tints. Size of sheet, 22x28 inches.

"THE DAWNING LIGHT." From the original painting by Joseph John, Engraved on steel by J. W. Watts. Sixe of sheet, 20x24 inches. For each additional Engraving 50 cents extra.

Any person sending \$3,56 for one year's subscription to the BANNER OF LIGHT will be entitled to Hollyer's Line and StippleSteel Plate

Henry W. Longfellow in His Library At "Craigie House," Old Cambridge, Mass.

The plate is 24:22 inches. The central figure is that of the GREAT POET. He is seated on the right of a circular table, which is strewn with his books and writing materials. The surroundings are harmonious and symmetrical. This beautiful historic work of art is a lasting souvenir This conduction instoric work of art is a lasting souvenir and ornament for sitting-room, parlor, library or office of any American home. We will mail the engraving free to any one sending us \$3,50 for a year's subscription for the BANNER OF LIGHT, or we will send the engraving alone for \$1,00. The publisher's trade price for the engraving is \$7,50.

Any person sending \$1,50 for six months' subscription to the BANNER OF LIGHT will be entitled to one of the

AN EPITOME OF SPIRITUALISM AND SPIRIT MAGNETISM. The above is the title of a pamphlet of over one hundred pages. We know of no one book that gives to the enquirer so good an understanding of the teachings of bpiritualism as this. It is designed to convoy facts to Spiritualists, also to do a missionary work with skeptics and church members. Two copies for one year's subscription, one for six months?

SIX MONTHS'.

SUMMARY OF SUBSTANTIALISM: OR, PHILOSO-PHYOF KNOWLEDGE. By Jean Story. 12mo, paper, small pica, 113 pages.

DEATH IN THE LIGHT OF THE HARMONIAL PHILOSUPHY. By Mary F. Davis. Paper.

AGASSIZ AND SPIRITUALISM: Involving the Investigation of Harvard College Professors in 1857. By Allen Funam.

lon Funam.

DANGER SIGNALS: AN ADDRESS ON THE USES AND ABUSES OF MODERN SPIRITUALISM. By Mary F. Davis. Paper.

TALES OF THE BUN-RAYS. What Hans Christian Anderson tells a dear child about the Sun-Rays. Paper.

THE LIFE. The main object of this little volume is to give to suggestive teaching a recognition and a force (in the commin of religion and morals) greater than dictation has. emain of religion and morally greater than decision and Paper.

BERFENT AND BIVA, WORBHIP, and Mythology in Central America, Africa and Asia; and the Origin of Ber-pent Worship. Two Treatises. By Hyde Clark and O. Staniland Wake, M. A. I. Edited by Alexander Wilder, M. D.

Or any two of the following pamphleta

ANSWER TO CHARGES OF BELLEF IN MODERN REVELATIONS, ETC. Given before the Edwards Con-gregational Church, Boston, by Mr. and Mrs. A. E. New-ton. RELIGION OF SPIRITUALISM. By Eugone Crow-

BIL M. D.

REVIEW of a Lecture by Jas. Freeman Clarke.

BYMBOL BERIES of Three Lectures, by Cora L. V. Tap-BOLAR AND SPIRITUAL LIGHT, AND OTHER LECTURES, delivered by Cora L. V. Tappan.

BKETCH OF THE LIFE OF EDWARDS, WHEEL-RR, the Distinguished Improvisator and Lecturer, By Geo.

A. Bacon.

INNER MYSTERY. An Inspirational Poem, delivered by Miss Lizzie Doton. Paper.

TERMS OF SUBSCRIPTION, IN ADVANCE;

Per Xear......\$3,00 Six Months..... 1,50 TO BOOK PURCHASERS

twiby & Bisch Publishers and Booksellers, 9 Bosworth street (formerly Montgomery Place), corner of Province street, Boston, Mass., keep for sale a complete assortment of Sprintry Al., Procedits of the Matter of Administration of Sprintry Al., Procedits of Windsale and Retail.

Terms Cash.—Criters for Books, at Windsale and Retail.

Terms Cash.—Criters for Books, to be sent by Express, must be accompanied by all or at least hair cash. When the money forwarded is not sundent to fill the order, the balance must be paid (**). D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of reach order. We would remind our patrons that they can't intlust he fractional part of a dellar in past, and twos preferred. Postage stamps in quantities of work than one dellar will not be accepted, all dualness speciations looking to the sale of Books on commission respectfully declined. Any.-Rook published in England or America (not out of print) will be sent by mail or express.

or express, BP Untailogues of Books Published and for Bale by Golby & Rich sent free,

SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the commun cations (condensed or otherwise) of correspondents. Our columns are open for the express on of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondentagive

uiterance.

We do not read anonymous letters and communications. The name and address of the writer are in all cases
indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not
used. When newspapers are forwarded which contain matter for our inspection, the sender will conter a favor by
drawing a pencil or ink line around the article he desires
specially to recommend for nerusal.

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

Banner of Fight.

BOSTON, SATURDAY, NOVEMBER 12, 1887.

THE BANNER IN ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

PUBLICATION OFFICE AND ROOKSTORE. 9 Bosworth Mt. (formerly Montgomery Place corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston

THE AMERICAN NEWS COMPANY, 89 and 41 Chambers Street, New York.

COLBY & RICH.

PUBLISHERS AND PROPRIETORS.

Business Lettets must be addressed to ISAAC B. RICH, Hanner of Light Publishing House, Boston, Mass. All other letters and communications must be forwarded to LUTHER COLBY. Private letters should invariably be marked "Personal" on the envelope.

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

Death-Smitten: The Doctrine of "Eternal Damnation"!

The doings of the American Board, commonly called the A. B. C. F. M., at Springfield, Mass., were such as furnish its friends with small | part of the Board are removed." hope for its long continued existence. The recent session of the Board proved to be anything for that reason-contemporary observed on the but a satisfactory one. What was done is all result of the Springfield meeting: "Its conseready sufficiently well known to our readers, quences are likely to be more serious than the and therefore we may be spared its recapitulation. All the arts of the caucus were freely practiced by the majority of its Prudential Committee. In order to be assured of the hol- who is considered sound enough as to future low victory it finally won, it increased its own probation to pass through the present court of numbers beforehand, thereby making the ruling theological inquisition, one is almost breathpower more of a close corporation than ever. less in considering whether the Congregational While the Board was meant to be the working missionary agent for the entire Congregational Church, it has now declared itself to be only the agent of an inside party, which forms but a portion of the great body it professes to rep- now ruled by the rigid tyranny of theological resent. Inasmuch as quite one-third of the denomination is cut off from any active and direct | fashioned stamp-narrow, hard, bigoted, cruel. | participation in its management, it is naturally If such a spirit is to be thrust upon outside to be expected that in reprisal at least the same populations whom it is pleased to stigmatize as with him-hence he made a most favorable reproportion of the funds of the denomination heathen in order to convey the worst possible port. Upon its appearance in the News, excitemissionary purposes.

what has been done, we will adopt the declarations of a secular contemporary of high authority, as follows: "It has alienated and insulted the men and the people who have it in their power to give generously to its support. It has sunk over two hundred thousand dollars in trust funds to make up the increasing deficiency in its receipts from the parishes during the past year. It has encouraged and fomented a theological controversy over a speculative opinion, until the contest has exceeded the interest in the missionary cause. It has resorted to the Tammany caucus in order to gain a victory, which can only be a victory by carrying the whole denomination for the support of missions, as if it were the will of one man. It has prostituted the most sacred of all human interests to the alienation of brothren at home. It has spared no efforts to put itself in a position which is as false to its great trust as if the trust itself had been betrayed. It has raised a false issue, and has charged the responsibility of raising it upon men who are guiltless of the charge, and has been undertaken to call itself the true representative of the Congregational saints.

The situation is a really serious one. It is neither more nor less than a life-and-death struggle between Old Theology and the new and expanding forces which are fast taking possession of the church and of modern society. To deliberately and designedly refuse to permit -on the part of the management—the men who represent and voice the larger views of the Congregational churches to express their thought anywhere and everywhere, as it is their right to do, merely out of a deep-seated hatred of those views, and thus to defiantly out off the supplies for which those men are virtually responsible, is as much like suicide as any action of individual or corporation can be, and recalls the tradition of the scorpion that is said to sting itself to death with its own weapon in sheer desperation. The issue thus openly raised is between iron-olad beliefs and the increasingly intelligent and humane ones of the present time. There can be, of course, no question as to which will come off victorious. But in order to be sure of its defeat, the existing majority in the Board are willing to sacrifice the hopes for procuring more money for continuing the work of converting those whom they have habitually called heathen. They care nothing for the heathen in comparison with the horrid dogmas on which they subsist as professional

We said that such an issue was a serious one for the Congregational churches. It is a vital one for them. "I suspect," said Dr. Lyman Abbott of the Christian Union, "that the liberals cannot go on contributing money and support to a board that deliberately shuts them out of all fellowship in the work.".., "Then as to the young men and women who are in our seminaries and colleges: this is the way the thing will work : those in the Andover, Bangor and Mew Hayen seminaries, and the young wo-

men in our colleges, are shut out by the action of the Board. Their parents, their friends, the people who have been contributing to these to contribute where they have thus been shut American Board has done this: it has voted down a proposition authorizing the prudential committee to take advice of the councils constituted by the churches."..."It has voted down a resolution reaffirming the declaration tical court. It has voted down a resolution declaring that the missionaries of the Board are entitled to the same liberty of thought as the ministers at home."

The breeze of the morning is indeed moving while some trees, filled with the life which a new conception of truth bestows, lift up their leafy banners in glad welcome to the new day, those of the old-fashioned Orthodox variety show themselves death-smitten, and hastening to decay.

Viewing the present contortions, wordy and otherwise, which attend the death-struggle of | the old, the speciacle cannot be said to invite any special confidence in either the motives or methods current in the organization which presumably is seeking the salvation of "heathen" souls-whatever may become of those of the virulent contestants. One having the love of humanity at heart, however, naturally sympathizes with the brave men who are endeavoring to champion the newer views of advanced Orthodoxy, as opposed to those of the stiff, unbending and heart-dry conservatives.

Said Dr. Newman Smyth in his sermon from his own pulpit in New Haven on the Sunday following the meeting at Springfield: "I am no prophet, but this much I know, that the fifty five votes which were cast in protest against the partisanship and the policy of exclusion in Christian work, to which Dr. Storrs had lent his name, represent the educational, moral, and even the financial forces which command the future. And the American Board. by a necessity which is stronger than the rule of any party, must ere long come to a pause in its present policy of exclusion. A body which has been drawing on its legacies, as was stated upon the platform, at the rate of two hundred thousand dollars a year beyond its income from contributions, stands not far from a precipice. It must eventually take counsel and guidance of the churches. I do not say that the end was not reached at Springfield. I speak for no party. I register the pledge of no religious caucus. I divulge the secret of no private conference. But I speak with some knowledge of the spirit that is in us, when I affirm that this movement will not cease nor tarry until the present obstacles to intelligent action on the

As a secular—though none the less religious conservative party either expect or desire. When it is affirmed at Springfield that there is but one Congregational pastor in Boston people are not beside themselves in allowing a policy which is at the furthest remove from common sense, to say nothing of Christian equity," to prevail. The American Board is partisanship. It is Orthodoxy of the oldest medium in question. The results of his inveswill be withheld from its needed amount for impressions respecting their character as mem. ment ran high among the clericals and other bers of the human race, it is only ordinary Rather than trust ourselves to a recital of kindness that rejoices at the prospect of further financial help being refused.

This question of a future, or second, probation is only an incidental force by whose means the wedge of inevitable progress is just now being driven into the tough and gnarled log of question, if it is any longer a serious question, of eternal damnation, than which it never entered the human mind to conceive anything more inhumanly atroclous. It is the some of diabolical malice, displayed by a Creator whom we are asked at the same time to consider a being of boundless love and mercy. Preaching on the subject recently, the Rev. Brooke Herford held this horrible doctrine up to the view as a dead one, one of those which have become so dead, so hollow and rotten, that it is absurd to pay them respect any longer. They have no claim to tender or respectful treatment. They should, he said, be attacked with the hardest blows that can be struck-repudiated with outspoken abhorrence; not because we do not believe them, but because even those who still prop them up do not believe them! This is especially true of the doctrine of eternal damnation. A printed appeal put out by the American Board seventy years ago stated that "within the past thirty years a whole generation of five hundred millions have gone down to eternal death."

For a generation past have we heard anything of this kind? Those who have had the openly taken up by Orthodox papers and charged with being guilty of deliberate misrepresentation. Yet, recently, in Springfield, Mass., one of the largest Christian bodies in the country has voted, two to one; that it is so, and that such is the belief of Congregationalismi In spite of all this reaffirmation, Mr. Herford persisted in saying that the doctrine of the damnation of the heathen is dead. "Over even the most lost and wasted life of earth,' said he, "arches still the eternal goodness, and the eternal plan, and the eternal power. We may not be able to see to the end, either of the sin or of its suffering; but wherever the sinner is, through all eternity, there is the eternal goodness, and the future is safe with him. . . . We know that all earth's manifold people are their faiths, however poor and blind, are their various seeking after him. And all through we

ing of a nature filled with wonderful possibilities of progress." This is the human view of It, that utterly refuses to be kept in the rigid bonds of a creed that is fast falling apart as the larger light penetrates to its real meaning. A. B. Richmond, Esq., the author of the

and ruined and doomed, but the upward work-

Open Letter" to the Seybert Commission, which appeared in our issue for Nov. 5th, is about to bring out a volume of three hundred pages, reviewing at length the report of that body of illuminate!

A Dual Verification.

An incident of recent occurrence at a séance in this city adds'another to the long list of evicolleges and seminaries, will no longer continue | dences already before the public, corroborative of the truthfulness of the Message Department out. The result is, if the Board insists upon of the BANNER OF LIGHT, as well as to the gen- all appropriations for school purposes. In at least one putting a muzzle upon men, it will get only unneress of the phenomena witnessed in the town of that State, to our personal knowledge, the men who are willing to be muzzled."... "The parlors of one of the best mediums now perma- public schools were closed for one half-year because nently located in this city; the particulars of which, as furnished by reliable parties, are as follows:

On the afternoon of Saturday, Sept. 24th, Mr. George W. Stacey, of Cambridge, was presthat the Board is not a theological or ecclesias- ent with ten or fifteen ladies and gentlemen at a séance held by Mrs. Amanda M. Cowan at her residence, 219A Tremont street. After several forms had appeared and been recognized, that of a man emerged from the cabinet and indicated his wish to have Mr. Stacey come to him. Upon amid the branches of the creedal wood, and doing so he at once recognized him to be his brother, and after an interchange of friendly greetings the latter said: "Have you received my message yet?" Mr. Stacey replied that he had not; that he had no knowledge of his having sent one. "Well," rejoined the spirit, 'you soon will, for I have given one to you through Mr. Fletcher at the Banner of Light Free Circle-Room."

The above interview took place on Saturday, Sept. 24th, and upon inquiry it was learned that on the afternoon of the Thursday previous, a message was given through Mr. Fletcher at our Free Circle-Room, closing with these words: 'James B. Stacey, to George W. Stacey." At the date above mentioned the announcement of messages received through Mr. F.'s mediumship two days previous had not, of course, been made public, and was not until five days later; and when it was, the name of Mr. Stacey was

on the list. Neither George W. Stacey, nor any other person present at Mrs. Cowan's at the time, was knowing to the message having been given. The message of James B. Stacey was printed in the Banner of Oct. 15th. George W. attests to the truth of every statement made in it, and furthermore identifies the personality of his brother in allusions and intimations the public are not likely to notice. It may be said in this connection that while the spirit brother was conversing with Mr. S. in front of the cabinet, a female form materialized behind the chair of another sitter, so that he was obliged to rise and remove the chair to enable it to pass within the circle. So says our informant, who states that this phenomenon is of frequent occurrence at Mrs. Cowan's scances.

"Spirits in the Post-Office."

The BANNER had occasion last week to briefly allude to the fact that a person high in authority in the Catholic Church in Canada, had demanded, of the post-master of Montreal to discharge all operatives under him who professed to be Spiritualists, which demand the said post-master very properly refused, referring the Archbishop to prefer any complaints he might have to make to the Post-Master General at Ottawa. Since then we have been put in possession of the Montreal Daily News of Oct. 24th, in which appears an account of a séance held with a medium in that city, which has so stirred up the bigots that a war of words has resulted—the Montreal Herald (evidently Catholic) bitterly arraigning both the postmaster and the News. According to the News, "in response to an invitation from a leading post-office official, who desired that the matter should be fairly and fully investigated and written of in an unbiased manner," a representative of that paper was secured to visit the tigations, it seems, were entirely satisfactory to himself and an unbelieving friend he took bigots, which resulted in the Montreal Herald rebuttal, headed "Spirits in the Post-Office." It was neither more nor less than a tissue of misrepresentations and low attempts at wit, clothed in vernacular to match, against "our Montreal Post-Office officials," without a sinold theology to rend it. It rests on the other | gle point to prove that there was the least fraud connected with the seance. Then, on the 29th. a man appears in that paper, over the signature of "Arthur W. Short," with a "Challenge to the Spirits of the Post-Office" to come forward and defend themselves. This writer (it would seem) bases his remarks only upon the perusal of the Herald article. And this second edition of bigotry winds up his tirade by saying: "Let them [the Spiritualists] stand condemned before the world as frauds and fools," unless they produce manifestations that he cannot duplicate. Thus it is; the same old story; the same amount of meretricious pretensions on the part of "exposers";(?) the same amount of persecution of the mediums, notwithstanding the fact that some of the ablest men in the world have demonstrated the truth of spirit-return to their own satisfaction, by and through practical experiment with those possessed of the divine gift of medium-

The School Question.

After some years of quiescence, with the aim of lulling to rest agitated public opinion, the Roman Catholic Church in this country has hardlhood to repeat such statements have been again begun active operations in its crusade against our public schools; and that this campaign is more aggressive and determined than any preceding one, there is not the least doubt. Wherever a Catholic church is located in any of the country towns of the Commonwealth, there the priests are busily engaged in establishing parochial schools—taking their children from the other schools-telling them that our schools are Godless affairs, that the teachers are infidels, and that good Catholic children

must not attend them on any consideration. In this city a large building is to be erected on Prince street, it is said, to be occupied as a parochial school edifice, and collectors are already engaged in soliciting funds for this purpose from servants in hotels and other localities, whose pay is so small that they say they the children of the same infinite life, and all | do not feel like contributing anything; yet the priest tells them they must do so, or be excommunicated !

It is said that when Samuel J. Tilden was see, not the hopeless writhing of a race failen Governor of New York, the pricethood controlled the political affairs of that State, and were insidiously proceeding to mine their way into the control of the school system; but the cunning of their chiefs was offset by the enthusiasm of subordinates, and an outraged public sentiment defeated their plans almost in their inception. The following extract from a contemporary gives a bird's-oyo view of the way the thing was done:

"A bill was worked through the Legislature giving to the graduates of the school of the Grey Nuns! Convent in New York teachers, certificates, entitling

them to teach in the public schools without examniation. The bill was signed by Governor Tilden, and became a law. Encouraged by this victory, the priests in various Catholic parishes throughout the State demanded, from their pulpits, a partition of the school funds, and instructed their parishioners to vote against the Roman Catholics, led by their priests, defeated at the poils the resolutions for school taxes. The next year came the reliction. The Protestant voters, and all fair-minded citizens, railled at the polls, triumphantiv carried the school appropriations, and elected a Legislature which promptly repealed the infamous Grey Nun bill. Now the church authorities evidently deem the time ripe for another onslaught, and a concerted movement appears to be under way, manifesting itself by isolated successes in various sections."

Phenomena of Past History. The Magazine of American History (New York) for

this month contains several articles that, on account of incidents they describe, will interest students of occult phenomena. The leading paper has for its subject " The Manor of Shelter Island," that locality being near the eastern shore of Long Island and possessing a remarkably interesting and romantic history. It is six miles long, four miles wide, and was purchased in 1651 for sixteen hundred pounds of sugar by three merchants, one of whom was Constant Sylvester, whose descendants have made it their home from that time to the present. The historic mansion of the island has, as nearly all such long occupied buildings appear to have, a "haunted chamber." We are told by the writer, Mrs. Martha J. Lamb, that "spirits come to wake its occupants in the dead of night with loud rappings in one of its corner closets," and that the clanking of chains sometimes attends these nocturnal disturbances." Stories of these occurrences. it is said, would fill a volume. On one occasion a quaint looking-glass, found stered away in the attic. was exhumed and hung on the wall of one of the bedrooms. It so happened that this room was soon afterward occupied by an old nurse of the family. Some weeks passed by, when it accidentally came to the knowledge of the household that the woman was sleeping at night with her head entirely covered with tracts from the BANNER OF LIGHT." the bed-clothes. On being asked the reason, she said the looking-glass was haunted—that every night some of the ladies whose faces had been reflected in it years ago came back to see who was in the room where it hung. Mrs. Lamb terms this "a delusion"-an opinion that in the light of our present knowledge may be questioned-but says it "was such a pretty one that the woman was given another apartment and the haunted looking glass held dear for its portraits; and unless some of ourlous damsels of the past break it in peering into the present, it will doubtless be handed along to posterity as a priceless treasure." A fine photo-engraving of the glass as it hangs on the wall with one of the mysterious por traits reflected upon it accompanies the article, which abounds with incidents of great historical interest.

In another part of this number T. J. Chapman, A. M. contributes an article upon "The Religious Move ment of 1800." It treats chiefly of camp-meetings, the first one of which was held in 1799, when two roving evangelists, itinerating in Kentucky, attracted such crowds to a church on Red River that many families came from a distance in wagons and camped in the woods. The most famous of the early camp-meetings was held by the Presbyterians at Cave Ridge, Ky At it the most intense excitement prevailed. From twenty to twenty five thousand people were present, and "the meeting was famous not only for its immense size, but for the strange and powerful manifestations that appeared among the people."

Some very exciting events transpired, amounting almost in some cases to riotous proceedings. At the close of one of these, Peter Cartwright had the encampment lighted and the trumpet blown to call the people. Upon their assembling he announced as his text: "The gates of hell shall not prevail." He spoke strong and clear. "In about thirty minutes," says the account, "the power of God fell on the congregation in manner seldom seen; the people fell in every direction, right and left, front and rear. It was supposed that not less than three hundred fell like dead men in battle."

One Sunday night, says Cartwright, a "gang of rowdles" that had come to disturb him, fell by dozens right and left, while one whom he calls his "special ersecutor" suddenly dropped as if a rifle ball had passed through his heart. "He lay powerless, and seemed cramped all over, till next morning; and about sunrise he began to come to. With a smile on his gave him birth. It may be that they did not know of countenance, he then sprang up, and bounded all over the camp ground, uttering shouts of glory and victory of Oct. 26th bringing out a slurring article in that seemed to almost shake the encampment. The religious history of those times, says Mr. Chapman, is full of such cases.

Our readers will not fail to recognize in these manifestations of "the power of God," as it is called, the agency of the spirit-world, evidence of which is very striking in the following incident recorded in this article; the condition described being identical with that of entranced mediums

"When some parties had failen, and certain physicians who were present declared their belief that they were only simulating. Dow (Lorenzo) answered: 'The weather is warm, and we are in a perspiration, whilst these are as cold as corpses, which cannot be done by human art.'" Another phenomenon was known as "the ferks": a

violent and involuntary twitching and ferking of the limbs. In this also it is easy to discern the operations of spirits. Lorenzo Dow, to whom the exercise was familiar, is quoted as saving:

The people are taken jerking irresistibly, and if they strive to resist it worries them much, yet is at-tended with no pain; and those who are exercised (which in the plous seems an autidote to the jerks) if (which in the plous seems an autidote to the ferks) it they resist, it brings deadness and barrenness over the mind; but when they yield to it they feel happy, although it is a great cross; there is a heavenly emile and solemnity on the countenance, which carries a great conviction to the minds of the beholders; their eyes when dancing seem to be fixed upward as if upon an invisible object, and they are lost to all below."

Additional to the contents above referred to Rev. Dr. Schaff continues his history of "The Relationship of Church and State in the United States," worthy of careful reading, especially by those who are endeavoring to "put God in the Constitution," and other interesting matter.

Capital Punishment.

The following communication in the Boston Investigator so fully agrees with our own views upon the subject of capital punishment that we reproduce it in the BANNER. It is high time that the Mosaic law of an eye for an eye and a tooth for a tooth were done away with. Murderers, on the contrary, should be sentenced to State Prison for life, where they could do no more injury to society—be kept caged like any wild beast, until nature released them from their earthly environment:

their earthly environment:

MR. Eddroge—For a long time the conviction that capital punishment has failed to subserve the ends for which it was instituted has been deepening in the minds of some of the most profound thinkers of the present age. But, if after all that can be urged against the abolition of the death penalty, the State still insists upon inflicting it, the crime of murder should not only be clearly proven (as has not, I think, been done in the case of the seven condemned Anarchists), but it should also be morally estain that the alleged murderer stands condemned in the light of his own conscience. I believe it to be not only unjust, but monstrous, to hang a man, no matter what his offence may have been, if there is reason to believe that in its commission the offender has acted according to his own highest convictions of right and duty. We may restrain, imprison, but we have no moral right to kill him? The seven condemned Chicago Anarchists are just as sincere in their hostility to the existing order of society and in their detestable methods of righting a great wrong as John Brown was in his advocacy of feedow for the solved trees and in corrient to an of society and in their detestable methods of righting a great wrong as John Brown was in his advocacy of freedom for the colored race, and in carrying fire and sword into the peaceable State of Virginia. To hang them will not only give Anarchy a tremendous impettus (for they will be regarded as martyrs by their brother Anarchists), but will also do gross violence to the eternal principle of Justice.

Yours truly,

Brooklyn, N. T., Oct. 18th, 1887.

which the reader's attention is called a lat there.

Intelligence from the Autipodes,

AUSTRALIAN VIEW OF THE SEYBERT COM-MISSION.

An article in the Evening Herald of September 24th. under the heading of "Exposed Spirits," is amusing from the utter ignorance of the writer of the subject he writes about. All he seems to know is that a Commission connected with the Pennsylvanian University have published an adverse Report stigmatizing Spiritualism as "humbug and jugglery." This fact, stirred up with a good dose of assertion, invective and denunciation, is supposed to " set at rest any doubts as to the absolute fallacy of the whole business," and the report referred to "explode one of the greatest fallacies of modern times." If Spiritualism is the 'fallacy" (?) referred to, it has not "gone off" yet, and we rather think the Report of the Seybert Commission will explode first.

C. C. Massey publishes an open letter to Professor George S. Fullerton, the Secretary of the Seybert Commission, wherein that gentleman's disingenuous ness and unfitness for the position is made clearly

manifest .- Harbinger of Light, Melbourne. Introductory to portions of our remarks upon the Seybert Commission's Report, the Harbin-

ger editorially says: "Much capital has been made by the secular and religious press of the preliminary Report of the above Commission, the assumption, of course, being that the members of it, being scientific men, are particularly competent to investigate and determine upon anything, whether they have studied it or not. As a matter of fact, however, the materialistic scientist is eminently unadapted to solve anything of a psychological nature. He has decided à priori that all phenomena are due to natural causes, and he therefore starts with the determination to find a physical cause for any phenomena that may be evolved in his presence. In addition to this, his positive mental sphere is powerfully antagonistic to the evolution of phenomena. The slightest knowledge of mesmerism or biology would make this apparent. The gentlemen who form the Investigating Committee appear to be about the most unfit for the purpose that could possibly be found, and were objected to as such before they comme investigation, as will be seen from the following ex-

SPIRITUALISM "LOOKING UP."

A correspondent at Stratford, Taranaki, writes: Spiritualism is looking up in this district. One of our greatest materialists has just become a convert to it, having received most convincing proofs; several fresh circles are being formed, and so the truth speaks, and the good work goes on."-Harbinger of Light, Melbourne, Australia, Oct. 1st.

"WHAT GOOD HAS SPIRITUALISM DONE?"

In Sydney, New South Wales, a great revival of interest in Spiritualism is in progress. The meetings of the Association are largely attended by intelligent and appreciative audiences. Mrs. Hubbard is there from this country, giving accurate descriptions of the spirit friends of persons in the audience. Robert White writes to the Harbinger of Light as follows:

"Often the question has been asked, 'What good has Spiritualism done?' A practical and unequivocal answer was given to it on Sunday, September 11th, at our morning service, when Mrs. Hubbard stated that the spirit poet Kendall appeared to her and informed her that his aged mother was starying for want of the necessaries of life, in one of the suburbs of Sydney. He gave her correct address; and to test the statement, and if need be to render assistance, Mrs. Hub. bard and another lady went as directed, and found the poor old woman nearly dead with cold and hunger. They at once procured her some food and clothing.

Mrs. Hubbard, at the above-named service, made an appeal to the audience to contribute for the immediate requirements of the poet's mother, when the sum of £3 was at once collected. It is intended that something shall be done to permanently relieve the poor old lady from want.

Some months ago the Governor, Lord Carrington, unveiled a monument to Kendall, when speeches were delivered by our leading men on the services of the 'Australian poet' to his country. And to duly recognize these services, this stone was erected at the cost of a very heavy sum of money. But none of these wealthy admirers of Kendall ever bestowed a thought, or word, or action, for the welfare of the being that her destitute co thanks to Mrs. Hubbard and to Spiritualism, both are now made known."

Prof. Henry Kiddle's Reply

To the Seybert Commission's Report in re the Spiritual Phenomena is being put in neat pamphlet form by Colby & Rich, of Boston, for v the American Spiritualist Alliance, whose headquarters are in New York City. It will be ready Saturday, Nov. 12th, and will be sent from this office to every part of the country for merely the cost of publication. Spiritualists, everywhere, should send in Their Orders AT ONCE for a full supply. It is their duty to do so, in order to counteract the erroneous statements that have been given to the public by the aforesaid Commission. Spiritualist 80cleties should send for at least one hundred copies each. CIRCULATE THIS GRAND DOCU-

For particulars in regard to price, etc., see advertisement on the fifth page.

The remarkable power of Dr. J. R. Newton in healing appears to be still employed by him through the mediumship of his wife, who, since the departure of the Doctor to the world of spirits, has effected many wonderful cures. Mrs. Newton, whose address is Station G. New York City, follows the methods employed by her husband, and it is in compliance with his desire, expressed since his transition, that she should go on with his work, that she labors in the field he occupied when in the form. Particulars of her course can be obtained by addressing her as above.

THE BEECHER MESSAGE -In reply to several correspondents who inquire concerning the disposition of the Henry Ward Beecher message delivered at our Free Circle on Thursday, Sept. 22d, we will state that, on inspection, we discovered said communication to bear no special import to the public, and at the request of certain of Mr. Beecher's relatives, to whom the matter was submitted, we decided not to publish what the spirit communicated at that

23 President Cleveland has set apart the 24th instant as Thanksgiving Day. It is worded similar to all previous proclamations of this sort, and therefore it is unnecessary to give the details to our readers. We should on that occasion remember the poor, the needy and the unfortunate, and by our gifts of charity and ready benevolence thus make the day in reality what our forefathers intended it to be—a day of genuine thanksgiving.

Dr. B. L. Cetlinsky has removed his office to 282 West 40th street, New York. He is one of the oldest and best known physicians of A notice to subscribers appears on page that city. He was formerly the friend and three of this week's BANNAL OF LIGHT, to partner of Dr. Gray, the well-known Spiritualthe survey midding about their sentiality to so that has used that to survey their state of brown as stated

nualing subject

i Oom.

Versity

stirred

ad de. ibts as

"and catest

is the

" yet,

Messor

eybert

Buous-

arbin-

ir and

#pose

hat the

CULARIY

n any.

a mat-

is emi-

logical

omena

ts with

or any

ce. In

a. The

the In-

e most

d their

ing ex-

writes:

nvert to

56Veral

Light.

9E?" revival

The

ely at-

audi-

s coun-

e spirit

Robert

as fol-

at good

quivocal

11th, at

sted that

nformed

at of the

Sydney.

he state

irs. Hub-

id found

ınd han-

nd cloth-

made an

immedi-

the sum

at some-

the poor

rrington.

speeches

1 to duly

ed at the

of these thought,

ing that

know of

all: but

both are

in neat

ton, for

Mpose

It will

be sent

ntry for

tualists,

ORDERS

duty to

roneous

e public

alist So-

nundred DOCU-

eto., 800

R. New-

oyed by

le, who,

e world

l cures.

tion G,

nployed

ice with

on, that

e labors

e form.

sined by

o sever-

ning the

er mesursday,

ion, we

ear no

request

o whom

not to

at that

part the

s word-

s of this

to give

ould on

e needy

f charl-

the day

led it to

his of-

Ho is

lolans of

end and piritual-

Geometrical Visitors.

A Tennessee paper says that recently near Milan, "Six angles were seen to fly down into the yard" of a widow. Proceeding to particularize, the writer states that the lady was sick, and those attending upon her, hearing a noise and looking out the window, "saw an angle, and in a moment more it was joined by five others." It is further said that, "with the exception of wings," the angles were in human form. If this allusion to angles and wings is to be taken as denoting the degree of knowledge of spiritual things attained by the Tennessee reporter, we would commend him to some learned bodies we wot of as an aid to their "further investigations."

SARATOGA SPRINGS, N. Y .- E. J. Huling, in a note-the remainder of which we shall give live; it is concentrated strength. next week-states that Mrs. A. M. Spence is to lecture in Saratoga two Sundays in November; and that Mrs. Nellie J. T. Brigham will speak there Wednesday evening, Nov. 16th.

Tickets for the Fair to be held for the benefit of Children's Progressive Lyceum No. 1 of Boston, under the auspices of Mrs. W. S. Butler and her assistants, can be found on sale at the Banner of Light Bookstore, 9 Bosworth

The Fair Extended.

versal, the managers have voted to close SATURDAY, Nov. 26th, instead of Nov. 12th, the time first fixed. Petitions were circulated by exhibitors and others. and signed by every prominent exhibitor in the build ing. This is eminently wise for several reasons. This Fair is certainly the most important and successful ever held in New England, containing, as it does, more

The demand for an extension of the time being uni-

working exhibits and more especial and valuable attractions than were ever before gathered together. Even now some of the very best mechanical exhibits are not in working order. Notwithstanding the very large attendance from home and abroad, the number of people yet to come is still larger, and they now real ize that if they lose this opportunity it can never be replaced. So the excursions will continue to bring in their thousands, and town and country will continue to crowd this remarkable exhibition.

Under the auspices of the Wisconsin State As sociation of Spiritualists has been established a Mutual Benefit Society, having for its object the supplying of financial aid to such person or persons previously designated by a member, at the time of his death, each surviving member being assessed at the time a sixty-seven a minute, and the birth rate seventy a limited amount for that purpose. It is to be known minute, and this seemingly light percentage of gain is as the Wisconsin State Benevolent Society of Spirit. ualists, particulars respecting which may be obtained | year of almost 1,200,000. by addressing the Secretary, Dr. J. C. Phillips, Omro

HALL'S JOURNAL OF HEALTH, under the heading "A Remarkable Verification," gives an account of what is claimed to have been the positive proof of the presence and personality of the ancient Egyptian spirit, "Amarona," a portrait of whom appeared on the first page of the BANNER, Sept. 17th. Prof. Kiddle's review of the Seybert Commission's Report is referred to as able and exhaustive, and its summing up, which Prof. K. gives in six concluding paragraphs, reproduced. New York: 206 Broadway.

A. W. S. Rothermel is holding seances for full form materializations at 388 Clifton Place, Brooklyn, N. Y.. Sunday and Wednesday evenings; and on Tuesday evenings light seances at 230 West 36th street, New York City.

of services at Eagle Hall-under heading of " Meetings in Boston."

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

Monday's mail to insure insertion the same week.] Frank T. Ripley has just closed a successful engagement in Brooklyn, N. Y., and will give platform lests at Adelphi Hall every Sunday afternoon during the month of November, in New York City, with the great materializing medium, Mrs. E. A. Wells. Mr. Ripley can be engaged for January in Pennsylvania or New York, on reasonable terms. Address, 230 West 38th street, New York City.

J. Madison Alien goes from Springfield to Liberal, Mo., where he lectures during November. He may be addressed at that place for the month.

Mrs. Carrie C. Van Duzee is lecturing in Rochester.

Mrs. Carrie O. Van Duzee is lecturing in Rochester, vices in December may be made by addressing her at 547 State street, Rochester.

Dr. G. W. Fowler is at present busily employed pre-fessionally in Burlington, Vt. Will return to his home on the 15th or 20th inst.

Mrs. Jennie K. D. Conant of Sc otland, trance-speaker and psychometrist, addressed the Fitchburg Spiritualist Buciety, Sunday, Nov. 6th, afternoon and evening. She will speak at Quincy, Mass., the 18th, and at Lynn the 20th. Would like to make engagements in Maine the 27th of November, also for December. Address 20 Bennett street, Boston, Mass.

J. Wm. Fletcher will speak at St. George's Hall, Cambridgeport, Sunday next, at 2:30 and 7:30; lec-tures followed by tests.

A. E. Tiedale, the blind medium and speaker, called at our office on Tuesday last. His engagements for some time to come are in the West.

At Troy, N. Y., Bishop A. Beals closed a successful engagement on the 30th ult. Edgar W. Emerson will occupy the platform during November.

On each Friday evening in November Mrs. Adeline M. Glading will address the Third Spiritualist Society of Baltimore, Md.

Mrs. Abble N. Burnham analysis of Sandar Vicential

Mrs. Abbie N. Burnham spoke on Sunday, Nov. 6th, in Salem, Mass.; the two previous Sabbaths she was in Portland, Me.; on the 13th inst. she will again speak in Salem, and on the two following Sundays in Bridgeport, Ct.

J. Frank Baxter lectured Sundays, Nov. 6th and 13th, in Brockton. On Tuesday evening, Nov. 1st, he gave an entertainment in Hanson, and on Monday evening, Nov. 1th, will give one in Brockton. The remaining Sundays of November he will lecture in Norwich, Conn. Prof. W. F. Peck spoke last Sunday at Newbury-

port, giving great satisfaction. He speaks at the same place Nov. 29th; at Brockton, Nov. 27th; at Haverhill, Dec. 4th and 11th; at Worcester, Dec. 25th. Is open for engagements Dec. 18th, the Bundays of January and balance of the season. Terms moderate and satisfaction guaranteed. Address 566 Columbus Avanna Boston.

Dr. Frank Roscoe, the lecturer and test medium, can be addressed 26 Stewart street, Providence, R. I. He has a few more open Sundays for the season.

He has a few more open Sundays for the season.

Mrs. H. S. Lake speaks at the First Spiritual Temple, Boston, the Sundays of November; at Berkeley Hall, Boston, the Sundays of December; at Salem and Lynn, Mass, the Sundays of January; at Fhiladelphia, the Sundays of April. Societies desiring her services will address her, 568 Columbus Avenue, Boston, Mass. In addition to her recent Sunday labors in Norwich, Ct., Mrs. Lake gave a course of private lectures in the services will attended and a stream one. These lectures were well attended and a great deal of interest was manifested therein. Boofeties desiring work of this kind can address her, for terms and dates, as above.

The Grand Anniversary Fair.

The brand Anniversary Fair.

The programme for the Lyceum Fair to take place at Paine Memorial Hall, Boston, Dec. 7th, 8th and 9th, under the supervision of Mrs. W. S. Butler, gives promise of being a very notable event, as most of the public mediums of note will give their services in its behalf: Oharles E. Watkins, (the slate-writer,) Mrs. Amands M. Cowan, Mr. and Mrs. Roscoe of Providence, Edgar W. Emerson, and many others. J. William Fletcher will deliver his illustrated lecture: "Is Spiritualism True?" on the closing night.

olosing night.

The tickets, which are on sale at the BANNER
office, are meeting with a good demand

Mr. J. W. Fletcher lately appeared in Providence, R.
I., in an illustrated lecture on Epiritualism, which called together a large andience and elicited much applause.
The pictures are shown by the calcium light, and beginning with the Rochester knockings come down to the present day. All the phases of mediumship are clearly illustrated, and much is introduced that, if not germane to the subject, serves to make a highly interesting evening.—Mr. Fletcher is prepared to give this lecture, eliter on week day or Bunday evenings/at moderate terms. Address? Beacon street, Boston.

Boston. Boston and Arman against the Manual Comment of the Comment of the

ALL SORTS OF PARAGRAPHS.

"What is that, mother?"

The year it was built all the people went wild;
They crowded its walls, and to music's glad sound
On furniture cast-ra they slid themselves round;
But the fool-killer came, with his two handed club,
And he smote all the sliders, from graybeard to cub;
And the building so silent is used, as you see,
By the Mourners' Embalming and Shroud Company."

—Burdette. REMINISCENCE.

As wife of King Humbert, Marguerite ascended the throne of United Italy, January 9th, 1878. She has one son, a fair-haired boy, called the Prince of Na-ples. At a court reception the Queen is a model of simple, elegant case. She has a short figure, exquisitely graceful, a profusion of beautiful hair, and a smile at once amiable and distinguished.

Patience is not passive; on the contrary, it is act-

There is no wealth to speak of in Venice, and the only present industry is the exportation of hemp and the manufacture of mosaics, in which the city has long excelled.

The beginnings of Hindu civilization antedate all authentic records. As language and literature afford the best means of tracing progress and deciding upon comparative dates in the absence of trustworthy history and monuments, philologists and Orientalists have sought in the study of the Sanscrit and of Indian literature the key to Hindu chronology.

cold in the same breath.

following, as I know it to be a fact: "Please insert the following, as I know it to be a fact: "Miss Fay's spiritualistic seance at Blackburn (Eng.) came to a sudden and when some one in the audience struck a light and Miss Fay was found to have climbed to the rool, while the 'spirit' that was floating in the darkness over the heads of the audience was nothing but an inflated linen bag."—Investigator.

The "Miss Fay" alluded to above is probably the chère ami of the notorious H. Melville Fay, whom the BANNER has cautioned the public against at various times in many years. One day they pose as spiritual mediums, the next as "exposers" of the Spiritual Philosophy. They are simply unprincipled characters, and it is unjust to hold Spiritualism responsible for the acts of these and similar individuals.

Mental freedom is the common birthright of all mankind; and we are no more dependent for it upon a government or a courch than we are for the right to breathe, to eat, or to sleep.—Horacs Seaver.

Mr. Urlah Clark, who has resided in Malden, this State, for four or five years, died there Oct. 31st, aged about sixty-nine years. Requisscat in pace.

It is computed that the death rate of the world is

LEIF 18 SAFE.

Some commentators cry, in strife,
'To be correct you must say 'Life';'
While others shrick in bold belief,
'Say what you may, we call it 'Leat';'
The Norseman smiles, "Be safe, be safe,"
Is his advice; "pronounce it 'Lafe,"

The attempt to force the Pipestone reservation from the Indians is a failure. The government has sent troops to Pipestone to clear the reservation. The reservation is the section containing the famous Pipestone quarry—the only known locality where this material is to be obtained in America.

Strong military pressure being exerted upon the Crows to obtain the persons of their leaders as prisoners, resulted, Nov. 5th-as we predicted-in trouble, a skirmish taking place in which one white soldier was killed and another wounded, while Swordbearer and Read the announcement of a change in the date some five others of the Indians were killed; after which the band came into the agency, save about two bundred who fled for their lives to the hills. It does not appear-even by the telegraphic despatches-that the Indians desired to fight : did not fire till "the cayalry advanced"; but we suppose this new "Indian outrage" (?) will be worked for its full value by the renal press of the country.

The Baptist Ezaminer thinks that the influence of Scotch Presbyterianism and of Boston Unitarianism was seen when on a Sunday the crew of the Thistic went to church, and the crew of the Volunteer worked their beautiful yacht down the bay and back. But the Volunteer got there all the same.—The Truth Sector

semad with placeure at the proceed of replied, "I can." "Well, what is the animal?" "My grandmother," replied the boy in great glee.

Every part of the soul, if it comes to any largeness or any strength, goes through discipline.—Emerson.

A writer on the care of canary birds says that a raw apple, cabbage leaf and plantain should be provided. Aim to give one or the other of these things every day the year round. Occasionally give a piece of bread soaked in milk, but never cake or candy. Once a week give boiled egg mixed with cracker. Never hang any birds in a draft or the wind. In moulting time give a dusting of cayenne pepper to their egg and cracker, or bread and milk.

The farmers' losses through drought alone this year have been estimated at \$300,000,000, and they will probably exceed that enormous sum.

Chicago, Ill....Mr. John Slater of Brooklyn, N. Y. platform test medium, will appear under the auspice s of the Young People's Progressive Society, Sundays, Nov. 20th and 27th; in Lester's Academy, 615 West Lake street, on the West Side, each Sunday at 2:30, and in the evening in the Young People's Hall, 159 22d street. These will be the first meetings the Society has held on the West Side, and the members kindly ask their friends to come forward and aid their efforts. Mr. Slater has but few, if any, superiors as a test medium. Continuity of life and the ability of our spiritfriends to manifest themselves to us are both demonstrated in his public séances. Private séances will be given by Mr. 8. while in the city, and also public circles. By addressing Mr. F. B. Fellows, 3604 Cottage Grove Avenue, information will be furnished in regard to the meetings, circles, etc.

Avenue Hall, 159 22d street. Attleboro, Mass .- On Friday evening, Nov. 4th, Mrs. Nellie J. T. Brigham lectured for the First Spiritualist Society in G. A. R. Hall. The subjects were itualist Society in G. A. R. Hall. The subjects were given from the audience: "What is Spirit Control?" and "Will All Be Happy in Heaven?" The subjects were handled in a clear and concise manner—being among the best lectures we have ever heard. This gitted lady needs no word of commendation of ours, having been so long before the public. We had the pleasure of entertaining her in our home, and found her to be a highly cultured lady, and trust it will not be long before we may have her with us again.

B. F. BOOMER, Pres't First Spiritualist Society.

PROVIDENCE, R. I.-Mrs. A. M. Spence gave two very fine discourses in Blackstone Hall, Nov. 6th. Many of the old workers in the ranks of Spiritualism came to listen. Mrs. Spence speaks for us again next Sunday.

MARY E. A. WHITMEY, Secretary.

To Correspondents.

No attention is paid to anonymous communications. Hame and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications no tused.

J. B. O., BRED ISLAND, VA.-We advise you to continue your sittings with the young medium. Be pattent, sincere and hopeful. What the spirits have already given

Mrs. Field's Work in Washington. the Editor of the Banner of Light:

To the Editor of the Banner of Light:

Mrs. Clara A. Fleid closed her course of lectures before the First National Society of Spiritualists last evening. The opening month is always a trying one for speakers, as the attendance is smaller than later in the season.

Mrs. Field has had cause for congratulation in the fact that her audiences have been increasing in numbers and have been composed of the best intelligence and most advanced thought in our ranks. She is eminently practical in her presentation of the highest spiritual truths, and has the courage of her convictions, uttering them without fear and with no uncertain sound. She serves out the strong most of spiritual philosophy, and insists that, having of spiritual philosophy, and insists that, having the most beautiful and excellent theories of life, the Spiritualists shall be constantly reminded of their responsibility as to putting them into practice.

Association,

HUNTINGTON AVENUE, BOSTON,

them into practice.

Among the pleasant things incident to Mrs. Field's stay with us have been weekly and semi-weekly sociables (rather than receptions), given to promote acquaintance with her. Usually these have resolved themselves naturally into conversaziones, in which Mrs. Field has taken a leading and most pleasing part.

In order to have more room them is ordinariant.

taken a leading and most pleasing part.

In order to have more room than is ordinarily afforded by private parlors, last week St.
George's Hall was engaged for the purpose, and a most delightful evening spent with Mrs.
Field and her controls.

In taking her leave of us for the present, Mrs.
Field carries with her the increased respect and affection of all her old friends and the admiration and regret at "farting of many new

"Howard," who writes in the Globe, blows hot and id in the same breath.

"Howard," who writes in the Globe, blows hot and Washington, D. C., Oct. 31st, 1887.

[Geo. Koch, Secretary. Third Spiritualist Society of Baltimore, Md., informs us that on the 4th inst. Mrs. Field delivered a grand and instructive lecture, followed by several "psychologic tests, all of which were recognized as correct."]

Baxter's Closing Labors in Bridgeport. To the Editor of the Banner of Light:

Sunday, Oct. 30th, was the last day of J. Frank Baxter's present engagements in Bridgeport. His audiences, though large at the start, have rapidly inences, though large at the start, have rapidly in-creased, necessitating on this occasion of his last ex-ercises the opening of Theatre Belknap, the largest theatre in the city. At 7:30 o'clock the capacious au-ditorium, both orchestra and parquet, were filled with a thoughtful and earnest audience, many of the city's representative people being in attendance. On Mr. Baxter's entrance he was accorded a most marked re-ception.

ception.

After his songs and poem he said his choice of subject for the evening he had faid aside in deference to the many questions presented him and the criticism naturally incited. He would consider these questions and objections, but in doing so he would necessarily have to be decidedly outspoken.

He then considered Spiritualism in its destructive aspect, and showed a parallel constructive aspect, descending even to particularity in showing what Spiritualism offered in place of that of dozma it would destroy. Then he closed by showing what Spiritualism had to proffer which was beyond the power of aught else to essay.

had to proffer which was beyond the power of aught else to essay.

He was listened to intently, and freely applauded. His séance of one hour was wealthy in detail, and carried great weight to large numbers in establishing the probability of spirit communion.

The press of the city generally the last week recognized Mr. Baxter's presence, work and worth. If Hartford does not take the Sundays under negotiation with Mr. Baxter for May, the Bridgeport Society anticipates Mr. Baxter there again.

Sunday, Nov. 13th, Dr. H. P. Fairfield will occupy the platform in Spiritualist Hall. Mrs. Abble N. Burnham will fellow bim.

Horsford's Acid Phosphate in Nervous Debility. Dr.W. J. Burr, Austin. Texas, says: "I used it in a case of nervous debility, and very great improvement followed."

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

The Cincinnati Waif Fund.

been donated by the author in sid of this Fund,

Consumption Surely Cured.

went to church, and the crew of the Volunteer worked their beautiful yacht down the bay and back. But the Volunteer got there all the same.—The Truth Seeker

At a school, during a lesson on the animal kingdom, the teacher put the following question: "Can any boy name to me an animal of the order edentata—that is, a front tooth toothless animal?" A boy whose face beamed with pleasure at the present of a condition.

To THE EDITOR—Please inform your readers that I have a positive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottless of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address.

Respectfully. TO THE EDITOR-

Respectfully, r. A. SLOCUM, M.C., 181 Pearl St., New York. N12 13teow

"The Old Vegetable Pulmonary Balsam is the best cough cure in the world." Cutler Bros. & Co., Boston.

BATES OF ADVERTISING.

Each line in Agaio type, twenty cents for the first and every insertion on the lifth or eighth page, and filters cents for each subsequent insertion on the seventh page.

Special Notices farty cents per line, Minion, each insertion. Resident desired and per line, Agaic, each insertion.

Rusiness Cards thirty cents per line, Agaic, each insertion.

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

Payments in all cases in advance.

All Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Inturnay, a week in advance of the date where-on they are to appear.

AP Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that pertion of the advertisement occupied by the cut will be one-half price in ex-cess of the regular rates. Electrotypes of pure type matter will not be accepted. The publishers reserve the right to reject any and all electrotypes.

The BANNEB OF LIGHT cannot well undertake to vouch for the konesty 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 oblumns, they are at once interdicted.

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed until further notice at 123 Amity street, Brooklyn, N. Y. O1 Dr. Jas. V. Mansfield, at 159 West Canton

street, Boston, answers sealed letters. Terms \$8, and 10c. postage. Andrew Jackson Davis, Seer into the

causes and natural cure of disease, is invariably successful in all chronic cases. Send for information to his office, 63 Warren Avenue, Boston, Mass.

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

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

ADVERTISEMENTS.

EDWIN POWELL

OF LONDON, ENGLAND, Trance and Psychometric Medium, gives Business and Medical Bittings daily from 9 a.M., to 9 p.M., Will also hold a Public Test Edance on Bunday in Paine Memorial Hall, 2:20 and 7:30 p.M., Everybody in witted. Parlors 2:21 Tremont street, Hoston, Bittings given by lock of hair or photograph.

CHAS. H. BRIDGE,

THE wonderful Physical and. Flower Medium, will give advice how to develop Mediumship for Blate Writing, Physical Manifestations, Materialising of Flowers, etc., free of charge to persons calling at his rooms from 1 to 7 p.m. 46 Chandler street, Boston.

FIFTH WEEK. Crowded Day and Evening.

MECHANICS FAIR.

Sixteenth Triennial Exhibition.

Mass. Charitable Mechanic

NOW OPEN. Admission, = = 25 Conts.

Afternoon and Evening Concerts. BALEM CADET BAND, Grand Centennial Organ Concerts.



IT IS IMPOSSIBLE to overestimate the value of year. THOUSANDS OF VALUABLE LIVES are sacrificed every year in censequence of DAMP, COLD FRET. Cold feet lay the foundation for PULMONARY JISEASES, so fatal to the people of our land. Could we make the world know how valuable OUR MACHINETIC FOOT BATTERIES are for keeping up a WARM GENIAL GLOW THROUGH THE FEET AND LIMBS, none would be without them. These INSOLES WARM THE WHOLE BODY, keep the VITAL FORCES UP, mannetize the from in the blood, and cause a FRELING OF WARMTH AND COMFORT over the whole body. If no other result was produced than to inaudate the body from the wot, cold earth, the INSOLES WOULD HE INVALUABLE. In many cases the INSOLES ALONE will cure RHEUMATISM, NEURALGIA and SWELLING OF THE LIMBS. 81 apair or three pairs for \$2 to any address by mail. Send stamps or currency in letter, stating size of boot or shoe, and we will send free by mail TO ANY PART OF THE WORLTH. "Free to any address.

CHECAGO MAGNETIC SHIELD COMPANY,

CHICAGO MAGNETIC BILIELD COMPANY, N12 No. 6 Central Music Hall, Chicago, Ill.

The Esoteric.

Terms, 81,50 Per Year.

CONTENTS FOR NOVEMBER. CONTENTS FOR NOVEMBER.

Introduction to the Practice of Yogo.
The Transmutation of Matter.
The Law of Persistent Desire, or Prayer.
The Science of Understanding.
Reality versus Imagination.
The Inner Voice (Poem).
The Power of Creative Thought,
Beeing Ourselves as Others See Us,
Esoteric Gleanings,
The Art of Never Forgetting.
The Natural Path to the Mount Beatitude.
Twelve Manner of People,
Practical Instruction for Reaching the Highest Goal of Human Attainment.

Sample No. 15 cents. On trial three months for 30 cents. ENOTERIC PUBLISHING CO., 478 Shawnut Avenue, Beston, Mass. 3w N12

CRATEFUL—COMFORTING.

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage, which may save us many heavy doctors bills. It is by the judicious use of such articles of diot that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us, ready to attack wherever there is a weak point. We may excape many a fatal shaft by keeping ourselves well fortified with pure blood and a proporty nourished frame."—"-Civil Bereice Gazette.

Made simply with boiling water or milk. Bold only in half pound tins by Grocors, labelled thus:

JAMES EPPS & OO., Homosopathic Ohemists.

JAMES EPPS&CO., Homosopathic Chemists. N12 18te0W



Our Little Ones and The Nursery. 36 BROMFIELD ST.,

Boston, Mass. Sond a two-cent stamp for a ample copy of the most beautiful ingazine for children ever published and Premium List.

1235 OLD VIOLINS!

VIOLAS. Collos and Basses, from Italy and Tyrol, \$25 to \$3500; 600 varieties new violins, 50c. to \$150 each; violin cases, 50c. to \$252 violin bows, 15c. to \$00 best Italian mountain gut violin strings, 20c, each; German (No. 19) violin strings, strongest in the world, 15c, each, or 7 for \$1 varish, necks, backs, tops, ribs, etc.; instruction boks for all in-truments; fine violin repairing; best assortment and lowest prices in America. Bend for catalogue, ELIAB HOWE, \$8 Court street, Boston, Mass.

The Soul. THIS new Journal, on Soul Forces, will be issued by the FACTS PUB. CO. about Dec. 1st. It is highly endorsed by many of the leading thinkers and by Spiritualists generally.

The Phenomena usually published in "Facts" Magazine will receive the best attention, and all questions of interest will be discussed from the standpoint of Truth. Hingle copies 10 cents; \$1,00 per year.

For advertising rates, address FACTE PUB. CO., P. O. Drawer 5333, Beston, Hass.

MRS. DR. SHERMAN.

A STONISHING Cures. Diagnosis free on receipt of stamp. Age, sex, leading symptom and lock of hair required. All medicines prepared and magnetized by Spirit Dr. Vogt. The most simborn Skin Diseases, Kluney and Liver Complaints have been successfully treated. Address 411 Milwaukee Avenue, Chicago, 111. An Occult Mystery."

DETAILED particulars of an intensely interesting and phenemenal case sent free to all inquiring minds addressing J. H. MOSELEY, 501 Grand st., New York. "A most absorbing, fascinating statement of facts." Lantern. N12 MRS. ELIZA A. MARTIN,

PORMERLY of Oxfore Mass., now at 35 Holt street, Fitchburg, Mass., answers Sealed Letters, Terms \$1,00 and two 2-ct. stamps. Will also give Sittings daily, N12 EMMA NICKERSON,

TRANCE, Test and Magnetic Treatments, No. 566 Co-lumbus Avenue, Boston. Hours from 9 to 12 and 2 to 6. Ni2

Mrs. Minnie J. Kimball, MASSAGE Treatment. Nervous Diseases a specialty. 21 Dwight street, Boston. 1w* N12 LOUIS F. JONES

DR. J. C. STREET. 78 Hentgemery street. Hesion, Hass., mear ner of Campon at. At home from 10 A.M. to 2 P.M islaw Massage and Magnetism.

GIVES Sittings for Portraits in the trance state at 17 East Canton street, Boston. 2w* N12

MRS. DR. E. M. FAXON, 19 Temple Place, Boston. Consultation free. Also instruction given. MRS. E. B. STRATTON

WRITING Medium. Hours 9 to 5 daily, Sundays ex-cepted. Sulte 4, Hotel Garfield, 80 West Butland Square, Boston. N12 WANTED-A copy each of the following books, by P. B. Handolph: PRE-ADAMITE MAN; DREAMS AND THEIR MEANING: THE ROSIGNUCIAN STUPH AND BHOLLA BEL. Also, the second vol. of Linton's Healing of THE NATIONS, Address, stating price asked, A. B. KENDALL, No. 120 Tremont street, Hoom 55, Boston.

DROF. BEARISE, Astrologer, 259 Meridian st.,
East Boston, Mass. Your whole life written, horoscope
thereof free of charge. Reliable on Business, Marriage,
Diesse, and all Financial and Social Affairs. Send age,
stamp, and hour of birth if possible. 1w° N12

TRED UROUKETT, Magnetio, Cinityonant.
Test Circle Bunday, 8 P. M. Developing Circle Thursday, 8 P. M. 258 Shawmut Avenue, Boston. 2w° N12

DROGRESSIVE SPIRITUAL TEST MEETING. will beheld by MRS. A. L. PENNELL, of Boston, overy Sunday, at 230 and 7:0 P. M. at 51 Union Equate,
between 17th and 18th streets, New York City. Her private
residence is at 220 West 35 in street.

DOARD, use of Parloy. 86 per week. For good

Will be Ready Saturday, Nov. 12th.

THE UNIVERSITY OF PENNSYLVANIA

TO INVESTIGATE

ISSUED UNDER THE AUTHORITY OF THE

This is a work which should be circulated broadcast throughout this continent, and wherever else the Seybert

Bequest has found mention. By a perusal of its clear-cut statements, and its stern analyses of learned pretensions, the reader will be at once impressed with the unjust animus exhibited by the members of the above-named Commission, toward a subject they were supposed to approach in an unbiased manner; and the pitiful and unsatisfactory character (viewed from whatever standpoint) of the l'reliminary Report with which these gentlemen have dared to approach an intelligent

Price, per single copy, 10 cents; postage free, 50 copies, \$4,50, postage free, 100 48,00, 44 48

OTHER TALES AND SKETCHES.

BY A BAND OF SPIRIT INTELLIGENCES.

And Love shall wipe all tears from their eyes; and the faces of the end shall grow radiant in the light of Eternal Dawn; the weary-hearted shall find

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

This remarkable history has never before appeared in print. It treats of life, states of government, schools, art, language, training, locomotion, food and nutrition, in worlds beyond. "Morna's Story" also tells of transitions from world to world, of secred councils in the spiritual kingdom, and of the high development of mediumship in such a state, giving muce 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 is "Morna" has given to the world through the columns of the BANNEN OF LIGHT; and the book concludes with a new story of styteon chapters, which that interesting spirit presents to the public for the first time, entitled. The Blind Clairvoyant; or, A Tale of Two Worlds." Those who have read the serials emanating from the mind of "Morna" through the pen of Miss Shelshamer, need not be told of what a treat they have in store in the perusal of this production.

PART I.

THOUGHTS FROM A SPIRIT'S STANDPOINT.

OUTSIDE THE GATES.

CHAPTER I. My Death.

II. A Spirk's Woo.

III. The Penttent.

IV. Spirita in Darkness.

V. The Children's Valley.

VI. Within the Gates.

VII. In the Sunrise Land.

VIII. My Beautiful Spirit Home.

IX. Conclusion.

MORNA'S STORY. First Conceptions of Spirit-Life: Its Homes, Gov-ernments, and Colleges. Transition in the Spieres. Language, Society, etc., in the Spirit-World, Preparing to Enter the Temple. Development of Mediumship in the Spirit-World.

Was it Life or Death?
Dorris,
New Experiences.
At Cross Purposes.
The Wanderer.
The House of Refuge.
"The Little Mother,"
Bylittual Experiences.
Light at Last.

THE BLIND CLAIRVOYANT. The Clairvoyant. Spiritual Work. New Developmen

New Developments.
A New Hove.
A New Howe.
A Glimpso of Heaven.
Revelations from Beyond.
Olive Finds a New Friend.
Thanksglving.
Retribution.
Bpirit-Life to an Erring Soul.
Breaking the Bonds.
Working Upward.
Going Home.

In one volume of 515 pages, neatly and substantially bound in cloth. Price \$1,25; postage free. Published and for sale by COLBY & RICH, 9 Bosworth

ROSA,

The Educating Mother.

The author in his preface says: "I wrote it for mothers and young ladies of age, because such books, purposely composed for them, are an exception to the rule, most of pedagogic works being written for teachers, scholars, or men in general. In order to make it more palatable to the fair sex, I composed it in the form of a correspond-noe, putting the principles of education into the mouth of a mother. My wife was the model for my letters. In every letter I asked mys-lif if she would have spoken or written that way. If, nevertheless, I missed the true womanly style, the ladies may pardon my assumption."

Price \$1.25; postage 5 cents.

For sale by COLHY & RICH.

AN ADVENTURE Among the Rosicrucians. BY F. HARTMANN, M.D.

This is an account of a dream-visit tes Resicrucian Mon-astery, and of the topics expounded by its Adept inmates. Among these are the nature and power of Will, Faychic Locomotion, Universal Life, constitution and development of Man, the materialization of ideas into Forms, the Doc-trine of Numbers, of Counterparts, and of Elementals, Organization of Nature and Mind; expediency or otherwise of Theosphical Monasteries, I lasio Principles of Alchemy, etc. The book is full of Occult Information and suggestions, 12mo., cloth. price \$1.00. BOARD, use of Parlor. 86 per week. For good of Theosophical Monasteries; Basel Clairvoyant. MRS. BANGS, Dreamaker, 117 East 12mo, cloth price \$1,00.

88th street, New York City.

N12

To raile by CULBY & RICH.

A REVIEW

REPORT

SEYBERT COMMISSION

MODERN SPIRITUALISM.

AMERICAN SPIRITUALIST ALLIANCE.

For sale by COLBY & RICH,

THROUGH THE MEDIUMSHIP OF MISS M. T. SHELHAMER.

> rest; and the heavily-laden shall droptheir burdens; for the Land of the Blest over-foweth with boundless mercies for all who enter therein.

Story, " in five installments—an autoblographical narrative.
This remarkable history has never before appeared in print.

CONTENTS.

WHAT I POUND IN SPIRIT-LIFE.

PART II. Introduction.

HERE AND BEYOND.

The Hand of Death,
The Summons.
His Experiences,
The New Home.
Struggles with Belf,
The Conquest,
At Home. SLIPPERY PLACES

Going Home 'Among the Bleat.

Written for Mothers and Young Ladies of Age. BY PROF. H. M. COTTINGER, A.M.

Message Department.

Public Free-Circle Meetings

Are held at the RANNER OF LIGHT OFFICE, D Hosworth street (formery Montgomery Place), on TUESDAY and THURSDAY AFTERNOON of each week.

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

On Thursday afternoom, John William Fletcher, under the Indusence of his guides, will afford an avonue through which individual spritt-messages will be given.

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

**Formula having questions of practical bearing upon which they would like answered by the spirit-world intelligences, may send them to the CANNER OF LIGHT office had, or hand them to the Chalman of the Circle, who will prevent them to the spirits at the Tuesday scences for consideration.

**Formula Messages published in this Department indicate

may, or hand them to the charmano me present them to the spirits at the Tuesday séances for consideration.

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

All express as much of fruit as they perceived more.

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

All Satural flowers upon our Cirrle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a peasure to place upon the altar of spirituality their floral offerings.

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

Lewis B. Wilson, Chairman.

QUESTIONS ANSWERED. THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer. Report of Public Scance held Oct. 18th, 1887.

Oh! thou holy and divine Spirit of Truth, we would be uplifted into thy atmosphere, and bask in the light of thy presence. May our bearts be inspired, and receive new energy. May our souls be uplifted in purity of thought and aspiration, now and forevermore. May the turmoils and painful experiences of life drift away before the discipline which the divine spirit of truth and of knowledge may bestow. We would come into holy and sweet communion with the blessed ones of angelic life, and draw from them the peacefulness of heaven, the loveliness and beatitude of diviner spheres. May the angel ones be given strength and opportunity to reach the hearts of humanity, bearing with them messages of good cheer and comfort, removing all gloom and doubt from struggling souls, and beckoning each one to grander heights and larger attainments. Amen. Spirit Invocation.

Questions and Answers. CONTROLLING SPIRIT .- We will now consider

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

Ques.—[By E. M.] In sitting for development I sometimes see silvery and yellow spots before my eyes (and also quite often during the day), and the top of my head feels as if it had a weight on it, and my ears feel as if they were stopped up with my fingers with the exception of a roaring noise. Please tell me what I am developing for?

developing for?

Ans.—If the questioner is satisfied that she is not the victim of any physical disturbance, then we should conclude from her description of these experiences that a certain spiritual intelligence - perhaps a band of such - are manipulating her physical forces for the purpose of developing clairroyance and clairaudi-ence. One sometimes becomes confounded and cannot understand or discriminate between certain physical disturbances which belong to the material organism alone and which require attention and the care of a surgeon or physician and those experiences of a mental nature only, which are brought to a sensitive during his or her period of the development of medial qualities. It would be wise for the questioner to satisfy herself first, that she is sound in physician. to satisfy herself first, that she is sound in physique, that her mental organs are in sound operation, and that her nervous forces are equally distributed throughout the system, and after satisfying horself that her general health is in good condition, she may ait for the development of her medial gifts. By giving careful attention to the same, and providing the very best conditions she can for the spirit-friends that attend upon her, it will only be a question of time when these silvery spots of light which she perceives, develop into something more beneficial and distinct; something that will either typify to her the presence of that will either typify to her the presence of spirit-friends or show to her clairvoyant vision their forms and faces. She may, also, develop that "roaring sound" she hears in her ears into something more distinct and comprehensive, as coming from the spiritual spheres; and possibly she may, through this channel of hearing, enter into communication with the friends gone before, and learn from them their wishes and

purposes.
Q.—[By U. N. Merwin, Vineland, N. J.] Do not the so-called "strikes," which have become so common in our country, have a bad effect upon the manufacturing interest and general prosperity of the people?

A.—To our mind, the "strikes" of the laboring classes, which have become so prevalent during the last two years, have not only a depressing effect upon the manufacturing interests, but a very depressing effect upon the general welfare of the laboring classes themselves. We find, of the laboring classes themselves. We find, from statistics, that every strike which has been established in this country alone, proves that there has been an enormous loss of money to the people, not to mention the loss through the stagnation of business, which comes to the capitalist and various manufacturing interests. But to speak of this financial loss and suspension of vital activity which has come through these strikes to the laboring classes; we find that a body of men refuse to work at a certain wage, and they remain away from their workshops day after day, and week after week; they have not foreseen nor provided for this contin-gency which has encroached upon them; there-fore they and their families are in no condition to meet it. Weeks pass by, the laborer refuses to enter the work-shop at the old rates, and he —as well as the employer—remains stubborn.
The laborer and his family suffer, even though
they receive a small assistance from the various laber organizations, or from sympathetic peo-ple. This assistance is by no means commenaurate with that which the laborer does not reocive as wages, and so, suffering and illness en-

By-and-bye, it is possible that employers concede to the demand of employes. The laborer again resumes his work at a slight advance of his former wages; but he does not consider how long he must labor in order to retrieve what he lost, or how long the slight increase of his wage must go on, before it will cover his lost in refrance to work. loss in refusing to work.

Understand us, friends, we are not in sympathy with the monopolist—the moneyed capitalist—who does not desire to be friend and assist those who are under his charge. We have no sympathy with; those who deny justice to fellow-mortals. But we do think that the enforcement of "strikes," in order to right an existing wropg, will never accomplish the desired object. We believe the time is coming when the wrongs of the laboring classes will be righted, and labor and capital will come together harmoniously and adjust their differences. But it must be through dispassionate discussion, and Understand us, friends, we are not in symps moniously and adjust their differences. But it must be through dispassionate discussion, and is a manner that will call for the exercise of reasonable thought in such a way that the moral force of both parties will be brought into operation, through arbitration, or at least through some reasonable scheme that will be a benefit and a protection of the weaker classes,

and not a scheme that will bring suffering through its operations.

Q.—[By C. R. S., Boston.] What is the secret or source of physical strength and vitality in

the human system?

A: "Physical strength," which is but another name for "vitality," exists within the human organism when the physique is in a healthy, well-balanced condition, and the various organs of the system are sound and in good working order, performing their functions regularly, and the nerve aura, or nervous force of the orand the nerve aura, or nervous force of the organism, is so evenly distributed that there is an equal flow of circulation throughout the entire and if they do not this, neither one may be equal flow of circulation throughout the entire and if they do not this, neither one may be blessed, because there will be a repellant action going on, the two spheres will not mingle or blend together, and the spiritual and the manetic force in the nerve centres; it springs, interial will not coalesce, and you will find only disatisfaction and uneasiness in the presence and in health these forces proceed with regularity throughout the entire frame. When this

process goes on without disruption of any part of the system, there is a generation of "strength" or "vitality"; the man (or woman) feels powerful to do and to be; he puts forth an leels powerful to do and to be; he puts forth his energies, and finds himself possessed of marvellous strength. This is because the entire system is well balanced, the physique is in harmony with the laws of nature and of the universe. The man who lives in accordance with health, and does not violate these laws in any degree, will find himself growing strong and active, and will transmit to his posterity an inheritance of "vitality," of "strength," which is indeed a grand endowment.

There is no secret in this question; the source

Indeed a grand endowment.

There is no secret in this question; the source of physical vitality belongs to the physical organism alone, and yet the physical and the spiritual are in such close proximity to each other, and bear such a tender relation one to other, and bear such a tender relation one to the other, that whatever affects or disturbs the one, may have a corresponding result upon the other; and although the physique may seem strong, and the various organs may for a time be in full operation, yet, if the mind is disturbed, and the spiritual part is out of gear, and the operations of the brain are not regular, then the nervous system becomes disorganized, the entire physique suffers in consequence, and that flow of vitality or strength which was first noticed, becomes decreased; therefore it is important for one not only to live in accordance with the laws of physical health, but also in harmony with the laws of spiritual

in accordance with the laws of physical health, but also in harmony with the laws of spiritual strength and mental activity.

Q.—Is a person on earth ever absolutely alone?—that is, is there ever a moment when no spirit is present and coghizant, to some extent, of his words, thoughts and acts?

A.—That is a question which we have no right to answer in the absolute, for we are not en rapport with every person on the earth; we do not know the surroundings or conditions of do not know the surroundings or conditions of every individual entity on the earth planet, and therefore it is impossible for us to absolutely say whether man, woman and child are never alone or not. We do know that those mortals with whom we come in contact, and those of whom we learn from others, are generally attended by some invisible intelligence, some spirit. perhaps one or more, perhaps many, who can read the thoughts and the secret actions of the mind, are aware of all the circumstances and surroundings of those lives. It may not be necessary for a spirit who under-stands a mortal, to come into what you call his presence, in order to see and know what is

taking place with him.
One spirit may come to your side, Mr. Chair. man, and by attaching himself magnetically to you, may learn from your mind what is passing within, and another spirit who is in harmony with you may perhaps be located thou-sands of miles away, and yot, if it sends out its sands of miles away, and yet, if it sends out its
thought and will-power toward your life, it
may, if it is an advanced intelligence, peer
down into the secrets of your heart, read the
lines written upon your atmosphere, and understand thoroughly what is taking place with
you at any hour that it desires.

The universe is open to advanced intelligences; those who have risen above the turmoils and the trammels of matter and of physi-

moils and the trammels of matter and of physical conditions, and passed on to gain knowledge and experience of things in higher worlds, may wrest its secrets and read its mysteries. So we may say of minds belonging to this class, and who may come into harmony with indi-viduals on earth, that the lives of those individuals are also open, and they can read their secrets and know their doings; and in that sense we may say that mortals are never alone, or rather that they may never have the power of hiding themselves from superior intelligence. Q.—Are angels and spirits distinct orders of beings? If so, in what particulars do they

beings? If so, in what particulars do they differ?

A.—"Angels and spirits." What are spirits? Men and women embodied in the physical flesh, or disrobed of such clay. What, then, are "angels"? First, we may ask, what is the signification of the word angel; and so far as we have learned of the word and its meaning we understand that an angel is a messenger or a ministrant unto others. Well, then, are angels and spirits a distinct order of beings? We will take a spirit who is essentially selfish. will take a spirit who is essentially selfish, whose whole desire is to aggrandize self, who is ambitious to shine personally, irrespective of the rights of others; such a spirit is really of outward mold, whether he lives on earth, in the casket of flesh, or not. The elements which make up his being are of a gross character and dark in appearance, corresponding with the soil of the earth, but not refined, as is the atmosphere of light around the stars.

Such a spirit as this is of course a human being, inasmuch as he dwells in the likeness of a ing, masmuch as he dwells in the likeness of a man, and has an immortal soul, though clouded and warped by his selfish propensities and desires; there is a spark of divinity within, linking him to the divine life. This selfish spirit may perhaps pass through ages of worldly experience and show many unlovely propensities before that spark of divinity becomes fanned into a flame that will warm him and anned into a flame that will warm him and fanned into a flame that will warm him and brighten his being into something more lovely and pure, before his immortal soul will realize and care for its immortality, or desire to rise above its lowly condition. This spirit, however dark, crude and undeveloped, is a human being. Such a spirit is not an angel.

We will take another spirit, one who is lovely by netro self-sergificing, even striving to do

by nature, self-sacrificing, ever striving to do good to his fellow creatures, and more pleased to see a smile of gladness on the face of another than to enjoy the richest possessions for him-self. Such a spirit goes about doing good, ministers to his fellow creatures, and gives them the helping hand in the hour of their need. It may be encased in the flesh and perambulate the earth, or be decarnated and dwell in the upper atmosphere, it matters not, if it ministers to atmosphere, it matters not, if it ministers to
the good of others, working earnestly to bless
them, irrespective of its own happiness. Such
a spirit, though still a human being, is an angel. You might compare the two and ask if
they belong to the same order of beings. They
belong to the same family, and the low and
selfish individual may develop into the angel
of light; but they are distinct from each other or infit; but they are distinct from each other and not attracted to the same pursults, scenes or occupations; they are apart from each other, and belong to a different state and class, even though they are members of one family.

Q.—Do those spirits who have passed from earthly form, gain instruction and happiness by associating with those they leave on earth, and does a recognition of their presence around

us and their ability to communicate with us autment that happiness?

A.—Those spirits who have been attached to earthly friends, and are in sympathy with them and on earth lived largely in the affectiona and on earth lived largely in the affectional sphere, and received a measure of love and apparaty in return, delight to come back to those friends. The atmosphere and the life of their earthly friends attracts them, and if they can come into harmony with that life, such spirits will be benefited and blessed by the association. But it depends very much upon how you receive such spirits whether they are made happy and blessed because of their return to you. If you are engaged in the pursuit of material things, or if you are like the spirit we have spoken of, selfish by nature, expending your life forces in the effort to gratify self at the expense of others, a sensitive spirit-friend will not find congenial companionship in your presence, but will be pained, and perhaps repelled, by coming into your atmosphere. If it is dense and orude, or like the earth earthy, your spiritual friend who has risen from the mortal scene, will not find happiness in your presence; but if you try to live a good life, and are harmonious seeking to reaoncile conflict. presence; but if you try to live a good life, and are harmonious, seeking to reconcile conflict are harmonious, seeking to reconcile conflicting conditions, and exercise cheerfulness that others may enjoy, the friend whom you have mourned as lost will come to your spirit, glad and thankful for the opportunity, and will draw a stimulation from your life to assist in its search for happiness, and will impart a magnetic strength to you in return. Mortals have a work to do as well as spirits, and that work is self-purification that will make them more fitting for the companiouship and influence of spirits. If they do this, spirits and mortals may be blessed alike by entering into communion; and if they do not this, neither one may be blessed, because there will be a repellant action going on, the two spheres will not mingle

Controlling Spirit.

We find in the audience, a mind that seems projecting itself toward our own; one that is not very familiar with the various phases of spirit life, and the question comes from that mind to curs, or rather the desire: "Oh! if you would but tell me something of the spiritworld, what it is like, and what are its conditions." This desire, coming to us as strongly as it does, finds a lodgment in our mind, and awakens sympathy for the questioner. We find that he has parted with near and dear friends; that a loved child has been taken from his side and transported by the angel of death to another world, and that other dear ones have been selzed and borne aloft by unseen forces; and although Spiritualism is not altogether a stranger to him, yet he cannot take hold of it vitally; cannot realize that it is a tangible thing; that the spirit-world presents homes, habitations and employments for the spirit of man, and the thought presses upon him, "Oh! that I could learn of these things!" We respond to that soul in a spirit of sympathy, and would encourage him to press on toward the light of truth, for through such a processa, he must eventually receive clearer light of this great invisible life which is surging around him. We cannot enter deeply into his thought, because our time is limited, but we assure him that the spirit of man is indeed a reality, a vi-

cause our time is limited, but we assure him that the spirit of man is indeed a reality, a vithat the spirit of man is indeed a reality, a vi-tal entity. The thinking part draws away from the body when the mortal waxes cold and senseless, and all that great vital force which animated the body is withdrawn, but not de-stroyed, nor dissipated into the atmosphere; it remains a conscious form, and manifests ani-mation, vitality and intelligence, at least equal to that which it expressed through the mortal form.

form.
When the body becomes disorganized, the interior man steps forth, still consciously clothed upon, still manifesting himself through a form, and it follows that there must be a place for him, a place that he can sense and understand, and it follows that he must gravitate to his place, just as surely as he gravitated to his former place through the processes of mortal birth, as he entered the physical life. Gravitating to this place through the law of attraction which belongs to him, the man must find a tion which belongs to him, the man must find a habitation, and this habitation is certainly as substantial and real to his mind, and as well adapted to the wants of his now spiritualized form, as the local dwelling place he inhabited on the earth. There is nothing vague and intangible in the spiritual life of man, because the thought of man expresses itself, creates material things. There is that in the universe terial things. There is that in the universe which is very much adapted to the comfort and which is very much adapted to the comfort and wants of humanity, and which has been created, brought into form and expression through the outworking of the thought of man. Art itself originates within the soul; then sending forth its idealizations in beautiful expression, it creates those forms and objects in material life which delight the eye and enrapture the sense; and so the thought of man revolves within the human brain, and becomes elaborated, projects itself into outward life, creating substantial forms which are conducive to the comfort and

forms which are conducive to the comfort and enjoyment of the human being. In the spiritual life this is as true as it is in In the spiritual life this is as true as it is in the mortal; the thought of man projects itself and materializes, if you will pardon the word, the object, the dwelling-place, the surrounding that is adapted to the wants, the comfort and the enjoyment of that spiritual part of man.

So, friend, you need not fear: the darling of your heart must have a home, and undoubtedly a heavilled one in a brighter and better

ly a beautiful one, in a brighter and better country. There the streams may flow as sweet-ly as they do on this planet; there the flowers bloom and the branches wave; there the air is laden with sweet incense, and its balmy gales may bring joy to the heart of your loved one and the flush of color to her face. There, as she has a home and such pleasant surroundings, she must also have congenial associates, friends and companions with whom she can associate. And if this is true, which your own good sense, in reasoning out these propositions, will declare are true, then must that child of yours, in her expanding beauty, find something to em-ploy her time. If she has a gift for any special ploy her time. If she has a gift for any special line, it will unfold her energy of mind, and she will find many avenues through which that energy may be employed, not only for her own satisfaction, but for the blessing of others. We trust we have met the thought of that friend, and that some suggestion will reach his mind that will be of use in future time.

We wish to say that there is also a lady in the audience, who did not know why she was brought here to-day; she came almost against her will. When the thought came to her of reaching this place this afternoon, she hardly considered it. It recurred again, and she put it away one more it came, and as with a sudtaway.onc den impulse she obeyed, not knowing why. But we can see that she was brought here by a spir-itual intelligence who wished to reach her at this time. The lady has been passing through strange experiences, partially of a mental charstrange experiences, partially of a mental character, partially of a material nature. Those of the mental she does not fully understand, and thinks they must have been produced by some spirit-power. She is trying to develop mediumship, and would like to know how to proceed. We would say to that friend: It is best for you to follow this line of thought alone. There is some one connected with you in mortal life, whose magnetic forces are not helpful, and they encroach upon you, being rather of a poisonous nature to your system: therefore we and they encrosed upon you, being rather of a poisonous nature to your system; therefore we advise you to all alone, when seeking the presence of your spirit-friends, even if the process of development should prove more slow; they advise it, knowing your needs and your pecu-

advise it, knowing your needs and your peculiar temperament.

The spirit from whom we gather this, is tall and well-built, but was not fleshy on earth, and has a dark, piercing eye, and wore his hair brushed back high from the forehead. He seems to have been connected with mercantile pursuits. He was apt to fall into fits of abstraction, as though his mind was withdrawn from the contemplation of earthly things. He possessed a studious mind and freely expressed possessed a studious mind and freely expressed possessed a studious mind and freely expressed himself at times, but nothing to what he might have done had his business employments been of a different nature. He is attracted back to the earthly sphere only because he desires to bless his friends and to help them, if possible. We trust the lady will understand what we have said, and it may be of service to her.

Report of Public Scance held Oct. 20th. 1887. Spirit Invocation.

Spirit Invocation.

Divine Essence, pervading every form of life, we would recognize thy presence in our hearts, and seek the inspiration which that alone can give. We would join in the song of praise that all nature is repeating: praise for the promise of the springtime, for the warmth of the summer, and the glorious fulfillment of the autumn; praise, also, for those bitter lessons which come to strengthen the soul. We would welcome thy ministering spirits as they return to earth, and bless them for all that they have done in the past to lighten the burdens of human life; bless them for the rays of hope that have shone down upon hearts filled with sadness and despair; bless them for the truth and the Enowledge that they have brought to those struggling with doubts and fears; bless them for the sweet consolation that they have brought to those struggling with doubts and fears; bless them for the sweet consolation that they have breathed out upon those spirits bowed down with earthly pain and sorrow. Our Father and our Mother God, and blessed attendant spirits, we would grow strong in truth, pure in desire and noble in aspiration, so that when the change shall come, earth's children may stand redeemed and through their own willing efforts, and thus enter into the inheritance of that peace and blessedness which awaits those who triumph over evil and sin. Amen.

Aches W. Sprague.

Mr. Chairman and friends, I have not frequently returned to the earth-life in this public way; not that I have not desired to do so, but because we returning spirits are bound by con-ditions that we have no control over, any more ditions that we have no control over, any more than you mortals have control of the sunshine and the storm. All these things are governed by unalterable law. I do not return to-day to send an individual message, but I come to breathe my thoughts out so that they may make their way into the many homes and hearts that cherish a memory of the past, and the work that I did when here with them.

Some one has said, and very wisely, that it is not all of life to live, nor all of death to die. I think so too. I think that we understand scarcely anything of life as it appeals to us here on the earth; we strive after things that mean so little when we have gained them. We give our strength, our time, our thoughts, our very best efforts to accomplish a purpose which, here. If it was dark, would n't we have some

after it is attained, we would not take the gift of it, and then we turn away disappointed. We are apt to feel that life is only worth living, when the sun is shining, when our pathway is bright with flowers and friends, and the blessings that a happy life can give. Those of us who have lived on the earth, and those of us who have looked down afterward upon mundane scenes, understand that these blessings, as they are called, are not the richest things attainable, are not the highest things needed, are not the best things that heaven can send. These blessoms [alluding to flowers on the table] which I know a friend must have placed here, gained not all their purity, not all their whiteness, from the sun; there were storms, there were the shadows of the night, as well as the sunshine of the day that have served after it is attained, we would not take the gift

storms, there were the shadows of the night, as well as the sunshine of the day that have served to make them what they are.

So it is with human life: The mission of sorrow, of pain and of suffering, is the great outworking of the spirit toward a higher, a purer and truer life. Sorrow makes us sympathize with the sorrows of others; misfortune, coming to ourselves, makes us think a second time when we would bring misfortune into the life of another; and we never know what it is to need sympathy, or what it is to give sympathy, until we stand looking down on the silent face of the dead and feel that the hand of an angel has taken our treasure from us. Thus it is that of the dead and feel that the hand of an angel has taken our treasure from us. Thus it is that life becomes worth living, and beautiful and grand, only as we remember the words of the humble Nazarene who said, "Seek the Kingdom of Heaven." The Kingdom of Heaven is the kingdom of the spirit, and that is what Spiritualism and the spirit-world have come to reveal to those who even the cast place.

reveal to those who are on the earth-plane.

How different it seems now, from what it was in the old days. One would hardly have thought then that there could ever be have thought then that there could ever be such a place as this—a room so pleasant in its arrangement—a whole building devoted to the Cause. I assure you, Mr. Chairman, you would think it strange to step from this place into the country school houses where I lectured so many times, to perhaps a dozen or twenty-five persons, every one of them looking as if they were doing penance or running the gaunt-let because they dared to come. But there were a few, a brave few, and such are almost always the poorest of the community, who used to come to me and say, "Sister, go on with your work; Heaven is with you; we will do all we can for you." And so I went on my way, fighting disease, trouble and sickness, until at last I passed to spirit-life.

And now I return to say I am glad for all that has been accomplished, and for the good that is being done on the earth, North, East, South, and West, through spiritual efforts; and I know that there are brave men and women who hold this great truth in their keeping who are

and West, through spiritual efforts; and I know that there are brave men and women who hold this great truth in their keeping, who are strong in the advocacy of it; and, from the heights in the spirit-world, as loving parents watch the return of health to their sick children, so we watch the return of power to this child of truth, which some of us in the early days, nurtured into life and strength.

There is one friend of mine, whom I love dearly, who is about to make a change here

There is one friend of mine, whom I love dearly, who is about to make a change here on the earth. I would like to say—because her eyes will rest upon these words—that I think it is a wise move. It probably will be the last change she will make on earth, before she makes the greater one which will bring her to us. I see that her last days will be with the sun shining about her. The trials of her life have passed, the great struggle that she made when friends failed her, is over with, and now she will sit herself down in the evening, just to enjoy the fading twilight. As the shadows shall grow darker, and the objects of earth grow enjoy the rading twinght. As the shadows half grow darker, and the objects of earth grow dimmer, the bright star of another life will shine before her, revealing a silver pathway, over which her feet, no longer weary, will pass, as in the happy days of girlhood, and at the end, she will find her old friends, among whom will be her sister and friend, Achsa W. Sprague.

Polly Carpenter Richards.

Well, I don't know as I can talk any such way as she did, but I've got something to say; it's right on my mind and I must out with it, for I was persecuted, downright persecuted, because I was a Spiritualist medium. It makes my blood boil when I think of it. Suffering! well, I had my share of it and no mistake. They said when they buried me, "Well, she's out of the way now!" I was always in the way, particularly if I had something to say that anybody didn't want to hear. And I notice that when you talk different ideas about religion it is generally what folks don't want to hear.

religion it is generally what lone and to hear.

I'd like to say to the people in New Hartford, Conn., that I am not dead; that it was my body they buried; but my spirit is alive, and I am strong in continuing the work I began on earth. They 've got to believe it, sooner or later. I guess it'll be for most on em later, for I took a good many on em by the hand and said, "How d' ye do?" and they were surprised to meet me. I had to help em over the rough places. rough places.

rough places.

I passed away on the 18th day of January, 1882, and I have been holding up the standard of truth—Modern Spiritualism—eyer since.

Just you say that Mrs. Polly Carpenter Richards has been here and had her say.

Joseph Brown.

[To the Chairman :] I suppose there's no harm in coming? [No, you are welcome.] I'd like to send a word to my friends up in Whitefield, N. H., because they thought it was very strange where before. I am interested in all they are doing in the lumber business, though the business is carried on a great deal different now from what it was in my day. I know they don't have much time to think about this subject, but they ought to. they ought to.

have much time to think about this subject, but they ought to.

I only want to have my family (what there is left of it) know that I wasn't by any means on the wrong track; and when they get together, and talk about this subject, as they sometimes do, I only wish I had the strength to speak right out and say "I am there!" But you can't always do as you want to; so you have to go somewhere else to be heard. If they 'll give me a chance, at any of the meetings they may go to, or any other place where there's a medium, I will endeavor to come—not to advise'em about business, for I do n't calculate I should be able to do that—but just to let them know that I am watching over them. I am pleased with the success they have had.

I visit the friends in Plymouth, N. H., some-

I visit the friends in Plymouth, N. H., some-times, not often, conditions have changed so much since I came away. I suppose it will be all right by-and-bye, when we stand in the Joseph Brown is my name, of Whitefield, N. H. right light

Angle Keeney.

I scarcely know what to do with myself there are so many people here, and yet my husband asked me to come if I could, just to send a measage to him. I think I might. They have had some circles, and I have been there so many times that I feel all right when I come near to any one who is at all mediumistic, and I am so glad they are interested in this subject, for it has made such a difference with them all; they are more patient with trials than they used to

has made such a difference with them all; they are more patient with trials than they used to be, and it has made a complete change in the way they look on life. I see it all, and I am very grateful for it.

They wanted me, in coming, to say some thing of how long it would be before there would be some success in their work; so I must n't forget that. And I want to say that I think it will still be some thing can be accomplished that they wish; but there will be some things, some manifestations before long, which will encourage them to continue. The materializations they hope to get will not under any circumstances be possible yet; but what is to be done will assist in that direction, so that it wo'nt seem so long in coming. Just

fun? because I could touch the people on their heads and frighten some of them. They'd jump, and feel like thunder, all of 'em, if I touched'em just right.

I wanted to come, because there's some peo-

I wanted to come, because there's some people in Chicago who asked me to; and some in Buffalo, and way over across the water. I'm something of a character, I am. I know all the places and the people in the world; I mean all those that amount to anything. I've been acquainted with all the folks here for a long while, and I was sent here to see if I could come, because some folks did n't hardly believe that I could

Say that Johnnie Gray has come, and in going just makes his bow to the folks over in those places I told you about. Good-bye.

Joseph Allen.

Joseph Allen is my name, and those who hold my interest strongest of any on the earth live in Philadelphia at the present time. I have not been able to make them realize my have not been able to make them realize my presence at all for many months, and they have felt that they were getting away from the spirit-world in consequence. The reason why I have not been able to be in spirit with them oftener is that other things have engrossed my attention and prevented what would otherwise have been a very great pleasure. Mary Ann I know particularly thinks of me. There is scarcely a night but what my name is in her mind. Of course Willie has grown up to be a man now; I can hardly realize that he is the same boy. He has come into duties and responsibilities of manhood; he is too busy to have much time to think of any one in particular; but I have them all in my heart, and I should much regret that they for one moment should feel I had forgotten them. This will show them their mistake. Joseph Allen of Philadelphia.

Winona, for the Following Spirits. Good afternoon, Mr. Chairman. I am here, thought I would come in, because there are so many people standing around here who do not seem able to speak for themselves, and so they isk me to speak for them.

Lily M. Morgan.

A lady comes who tells me to say that her name is Lily M. Morgan, and that she belonged in Utica, N. Y. She wants to send her love to her father and mother, sisters and brother, who are on earth, and who regret her loss very much. She is anxious to let them know that she—although unseen by them—is with them often.

Clara Sherman.

Clara Sherman.

There's a lady here who passed away only a few days ago, she says. She has been brought here by an Indian spirit, and she would like to make her people know that she is awake. She can't do any other way, so she just comes, because this is a kind of a lively place. She gives her name as Clara Sherman. She passed out from Providence. She says: "I was buried only last Monday, and they are thinking about me. What was said at the funeral I do n't just agree with, and I know my father and mother felt as if it was n't quite the thing. Never mind, tell them; they did the best they knew, under the circumstances. the circumstances.

Col. Sabin Pond.

A spirit of a man comes here who says his name is Col. Sabin Pond, and he points upstairs. Why, I don't know, as if there were somebody sometimes up there who would know about him. He just wants to get a chance to speak to him, about something that happened just before and just after the spirit came to spirit. He and mentions Blockstone Mess. spirit-life, and mentions Blackstone, Mass.

Mrs. Vesta V. Lamb.

A lady is here who would like to say that Mrs. Vesta V. Lamb of Chelsea, is present. She de-sires to send her love to her own people, and her regards to Mr. George Fuller, and say she was glad to hear him speak so well, when she came away.

Curtis Allen.

Will you have the kindness to report the mes-Will you have the kindness to report the message from this man, just exactly as I say it? "I was only able to give my name when I last spoke here. My wife is so lone some that I want her to feel I am there, just the same, and I am glad that she has decided to keep the home as she has. I hope that nothing will induce her to give it up so long as she can find any comfort there. The work will soon be completed down in the graveyard, and I hope that she will dismiss the subject from her mind. All differences are now understood. Happiness and blessing will rest upon her until we meet, never to part again. Curtis Allen." part again. Curtis Allen.

I wish to say to the audience that they have all helped very much to make the conditions whereby others could come, owing to the quietwhereby others could come, owing to the quietness and harmony that have prevailed throughout the session. I have to say that the attendant spirits, of whom I am only a messenger, wish to leave their blessing with you all, and hope that you will hold those spirits, who have to return, often in your minds, so as to assist them with your magnetic influence all you can. Winney you can. Winona.

SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Oct. 21.—Edward S. Wheeler: Mary Cottrell; Absalom Millen; Ray Carpenter; Fred Williams; Fidelity; Alvah H. Webster; Hattle Phillips; James Puahee; Mrs. Pratt; Jennie Collins; Charles Boynton; George W. Smith; Ben-jamin Starbuck.

Letter from W. J. Colville. To the Editor of the Banner of Light:

As I take the BANNER regularly and always greatly enjoy reading it, and as it reaches this coast in not longer than a week after its publication, I feel almost as near my many Eastern friends as when I am living among them in dear old Boston, a city which will always be endeared to me by most delightful memories, and which I hope some day to see again, even though I did sing "Good-Bye Forever," at my farewell concert there.

Matters here are progressing finely under Dr. Albert Morton's able management. Our relations are of the most amicable nature throughout, and I am

bert Morton's able management. Our relations are of the most amicable nature throughout, and I am sure he one could possibly do more than he does to promote the spread of genuine Spiritualism among the people of this vast cosmopolitan city.

Mrs. Morton is still giving numberless communications from spirit friends to numerous sitters. She seems to occupy a position here somewhat similar to that held by Mrs. Nickerson-White in Boston before she passed away. Other mediums, too numerous to mention, are doing an excellent work and receiving considerable recognition at the hands of the most refined and thoughtful citizens. Mrs. Whitney is the most conspicuous of the test-mediums as she holds regular public meetings in Irring Hall, where many of the best entertainments are given. Her clairvoy-ance is truly marvelous. She is a resolute, outspoken Spiritualist who glories in her mediumship; esteeming her gift a cause for rejoicing. She is oarticularly well adapted for platform work, as no audience seems to disconcert her. The work in which I am especially engaged is progressing beyond my most sanguine expectations; it is no longer a novelty, and I am not here for any limited term, so it is not confosity, but a deep-scated interest in the ideas promulgated that draws the liminess audiences which assembler in Odd iFellows Hall, I am, as usual, very busy so, much so, that I have not a single evening at liberty. My health is good as ever, and the more I have, of do the more I have not a single evening at liberty. My health is good as ever, and the more I have do do the more I have not a single evening at liberty. My health is extremely variable. In the evening the crowd gathers, and the lecture is usually on some topic prominently before the public. In the evening the crowd gathers and the lecture is usually on some topic prominently before the public. In the evening the crowd gathers are experiments have only led many new investigators to see him. His mind-reading experiments have only led many new investigators to search

many new investigators: to search into its evidences for themselves. It is a like the search of the melves of the search of the professors there are endeavoring to do justice to Spiritualism. Through the instrumentality of Mr. J. W. Maguire, a young may of much ability, himself highly mediumistic, as well as a very popular harlone singer, an association for psychical research in being organized, including many men and women of prominenesses oblitary endeavor; people seem to be awakening systywhere to the necessity of forming select organizations of kindred minds, meeting for spiritual investigation in bleatant, private home, thereby affording the best conditions propurable for the entire the network of applications of applications of spiritual powers that undoubtedly lie dormans, if not aroused, in every human being.

Wednesday, I have the pleasure of meeting large and enthusiastic audiences. San José is a thriving, wide-awake oity, prettily laid out, containing some very handsome public buildings. The streets are lighted by electricity, and the citizens, about thirty thousand in number, are fully abreast of the improvements of the age. Its climate is salubrious in the extreme, much pleasanter than that of San Francisco where winds and fous annoy susceptible people. For my own part I like San Francisco erry way, and as to the weather, it has been on the whole charming ever since my arrival. In addition to the large public meetings, we have classes in Spiritual Science, which attract a fine class of minds.

It seems strange how much misapprehension prevails, especially in the mind of our good friend, Dr. Dean Clarke, and other excellent people of our acquaintance, on this subject of spiritual healing. Whatever I teach on the subject is given under influence of my inspirers; and as to the practical application of the theory, I see it so constantly demonstrated that I am led to quote the old proverb, "seeing is believing." As I am not a follower of Mrs. Eddy, Dr. Evans or anybody else, though I hope I can admire what is excellent in their writings. I feel in no way inclividually attacked when I read articles in the Banmends of people whose disciple I am not, even though I see much to admire in the teachings they bring before the public.

As D. Dean Clarke found it necessary to make another "explanation" in the Banner a few weeks ago, I desite simply to state that, so far as I can make out, while we mutually respect each other, we look at matters from totally different points of view. He and I are very differently constituted mentally. The Influences around him are of a very different school of thought than that to which my guides belong, and probably the best conclusion to arrive at is, that as "many men, many minds" may be a true proverb, we are separately raised up to each do our distinctive work, and thereby reach a larger n

November Magazines.

THE CENTURY .- A sensational feature of this num. ber is "The Last Appeal of Russian Liberals," here given in English for the first time, in fact, is stated to here appearing the first time in print. It gives a clearer representation of political affairs in Russia than has heretofore been made familiar to English readers, and serves to show that much of the opprobrium thrown upon the liberalists of that nation is wholly unmerited, particularly in classing all who protest against government measures as Nihilists, with the implication that that term means a conspirator like Nechalef, or a regicide like Ryssakoff. A finely illustrated paper is "The Home and Haunts of Washington." Very appropriate in connection with this is a shorter one upon " Mount Vernon as it Is." Admirers of art will find much to meet their taste in an article upon the Scuipture of Augustus St. Gaudens, with its engravings. An interesting description is given of "Sugar Making in Louisiana." The Lincoln history is continued, and the Battle series concluded in an account of the Surrender of Lee's Army. Of fiction we have in "Au Large," the "latest by Cable," A portrait of Washington painted in 1784 serves as a frontispiece of this number, which is the first of the thirty-fifth volume, and contains many other articles of rare excel-lence. New York: The Century Co. Damrell & Upham, 283 Washington street, Boston.

THE FREETHINKER'S MAGAZINE.-The Bible is severely criticised by John R. Kelso. T. B. Wakeman contributes his views upon whether we shall have a "Personal Rights Association," current events seeming to call for such an organization. Rev. Dr. G. W. Samson writes upon "Religious Faith and Its Phases." An interesting variety of shorter articles complete the contents. Buffalo, N. Y.: H. L. Green. THE AMERICAN MAGAZINE.-The opening pages

contain an intensely interesting description of an ascent to the highest attainable point on the north side of Mt. Tacoma, next to St. Elias, the lottiest peak in the United States, by Dr. Hendrickson. The illustrations are many, one being the frontispiece. Maurice Thompson appreciatingly sketches the Southern poet, Paul Hayne, and an account of the Grand Army of the Republic is given by Gen. Fairchild, in which he corrects some erroneous views of its aims and work. Abby Sage Richardson informs the public why this continent came to be called America Instead of Columbia. In fiction four complete stories are given. With other contents of an entertaining and instructive nature the number closes. New York: The American Magazine Publishing Company.

Excursion to Brockton by the Boston Spiritual Lyceum. Large Gathering of Boston and Brockton Spiritualists. About one hundred and twenty-five members and friends of the Boston Lyceum, by invitation, paid a fraternal visit to the Lyceum in Brockton, Mass., on Monday afternoon and evening, Oct. 24th.

Monday afternoon and evening, Oct. 24th.

The friends were met at the dépôt in Brockton by an escort from the Lyceum who were to entertain, and soon guided the party to the spacious Ladies' Ald Parlors. After general hand-shaking, Poole's Orchestra of Boston rendered several selections complimentary to our Brockton friends. They retaliated by inviting all to partake of a bountiful collation. The tables were arranged with excellent taste, with a great abundance of choicest viands. After all had refreshed the inner man, the company again gathered in the large parlors until they were filled to overflowing, many not being able to gain admittance. The Conductor of Brockton Lyceum welcomed all, and introduced Poole's Orchestra, who rendered a fine overture. Conductor Benjamin Weaver complimented the appearance of the Brockton school, and nraed all its scholars to improve their time and thoroughly cultivate their talents. He desired the fraternal bond of love that had always bound these two schools together to always continue, so that they might aid each other in the general work. Four young ladies rendered a song of welcome in a pleasing manner.

The Brockton Lyceum then gave the Banner Hilver Onain March, and won a storm of applaues from their visitors.

Military order is the rule in the Brockton Lyceum.

The Brockton Lyceum then gave the Banner Bilver Chain March, and won a storm of applause from their visitors.

Military order is the rule in the Brockton Lyceum. All the movements were finely executed and on time. Miss Emms Ireland's control delivered a fine address. Mrs. W. 6. Buties created much enthusiam by a stirring address, promising the aid of the Boston school in sustaining a Lyceum so, worthy of the aid and endorsement of Spiritualists. She also offered several prizes to the children who should be instrumental in increasing the attendance.

F. B. Woodbury complimented the school on its most excellent appearance, and made an carness appeal to Brockton Spiritualists to well sustain it. Mr. W. F. Falls caused much mirth by his humorous address, and interested all with practical words of wisdom. L. L. Whitlock made the closing appects of the evening in his usual graceful and accomplished way.

A fine programme of literary exercises was given by Maria Fails, Grace Boales, Amy Feters, Alice Oundings, Alden Bractord, Hattle Dodge, Ida Cross, Jennie Porcelain, Flotaic Bargent, Emms Harbier, Lauise Irviug, Grace Howland, Annie Barlow, Lena Provell and Bertie Newton. A violin sold was residented acceptably by Clarence Jones, of Breckton, Assistant-Couductor Reith presided most of the evening after the March, the Children. All who participated in this excursion are exthusiastic in their praise of the imanier in which we were received and satertained by our Brockton Irlenda. Our latch atring is out, come up and see us Bostonians.

Verifications of Spirit-Messages. FIREOF TULLER

I noticed in your issue of Sept. 24th, a message given June 28th, through Miss Shehhamer, purporting to come from Simkow Fuller, of Fitchburg. I will state that I have known him for more than thirty years, but did not know that he had passed on until I read his communication in the Hanner of Light, and have made, inquiries kines, and leatined that he passed out early in the summer. He was a music teacher, and kept a music store in Fitchburg.

Xours truly, construint Howard, 1413 Washington street, Boston Fitch.

Adbertisements.



COLOR EVERYTHING.

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

32 COLORS--- 10 CENTS EACH.

Remember, these are the only Pure, Harm-less and Unadulterated Dyes. Beware of other Dyes, because often Poisonous, Adulterated, Weak and Worthless.

We warrant these Dyes to color more goods, package for package, than any other Dyes ever made, and to give more brilliant and durable colors. Sample Card free.

THE DIAMOND PAINTS. GOLD, SILVER, BRONZE and COPPER,

For gilding Fancy Baskets, Frames, Lamps, Chandellers, and for all kinds of ornamental work. Equal to any of the high priced kinds and only 10 cents a package. Also Artists' Black for Ebonising.

Bold by Druggists everywhere. Send postal for Sample Card, directions for coloring Photos, doing fancy work, and making ink.

WELLS, RICHARDSON & CO., Burlington, Vt. Jeil

Dr. F. L. H. Willis

May be Addressed until further notice, 123 Amity Street, Brooklyn, N. Y.

PR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychemetric power. Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and compilested diseases of both seres.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp.

Send for Circulars, with Efferences and Terms.

O1 13w*

DR. J. R. NEWTON OTILL heals the sick! Spirit, Mind and Magnetic Cures
Sata distance through MRS. NEWTON, Send for testimonials to MRS. J. B. NEWTON, P.O. Station G., N.Y.
City. OS

SOUL READING,

Or Psychemetrical Delineation of Character. Or Fsychemetrical Delineation of Character.

M. 183. A. B. HEVEB ANCE would respectfully announce M. to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an occurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intuning marriage; and hints to the inharmoniously married, full delineation, \$1,00, and four 2-cent stamps. Brief delineation, \$1,00, and four 2-cent stamps. Brief delineation, \$1,00, and four 2-cent stamps.

Address, MRS. A. B. SEVEHANCE,

On Sm. White Water, Walworth Co., Wig.

EMERSON PIANOS.

FINEST TONE, BEST WORK, BEST MATERIALS GUARANTEED.

45,000 Sold. Every Plano Warranted. Send for catalogue. Warerooms 146A Tremont St., Boston.

MITCHELL'S RHEUMATIC PLASTERS.

THIS wonderful Plaster cures like a charra those Rheu-matic Pains which steal upon the system like a third in the night. Oh! that Horrible, Gruel Monster Disease, RHEUMATISM! who would begrudge twenty-five cents to get relieved? Then try a MITCHELL'S RHEUMATEC PLASTER
and be convinced of its virtues. Sold by your Druggist.
Old

MRS. S. A. DANSKIN.

WIDOW OF W. A. DANSKIN, as Physician of the New School, still continues her labors at No. 1806 North dilmore street, Baltimore, Md. Free diagnosis on receipt of stamp, age and sex, leading symptom and lock of hair. Medicine prepared and magnetized by Dr. Rush, who has controlled this medium for the last twenty years, and wrought many wonderful cures.

DR. J. H. CURRIER'8 VEGETABLE REMEDIES, namely: Blood and Liver Tonic, Kidney Remedy, Fruit Extracts and Strengthening Byrup, Pain Cure, Cough and Lung Byrup, and Liniments, Canker and Diarrhees Remedies, and Female Restorative and Invigorator. For sale by MRS. C. B. CURRIER, 446 Main street (hardestown District), Boston, Mass. 817

ASTONISHING OFFER.

END three2-centstamps, lock of hair, age, sex, one lead-ing symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBUN, Maquoketa, Iowa. Olb

Science of Solar Biology TNCLOSE 50 cents, with Date of Birth, for Delineation L of Character, Mental, Physical and Business Qualifications, Conjugal Adaptability, etc., etc., Address EEG-TERIO PUB. CO., 478 Shawmut Avenue, Boston, 833

Temple of the Rosy Cross. THE Soul: Its Powers: Migrations and Transmigra-tions. By F. B. DOWD.

Paper cover, \$1,00; cleth and glit, \$1,50.

J. J. JONES, M.D., 1807 Mt. Vernon st., Philadelphia, Pa.
08

Sealed Letters Answered.

M. R. DR. ELEANOR MARTIN, 73 West Lane Ave. nue, Columbus, Onio. \$1 and 8 cents. 5wº N5

STELLAR SCIENCE.

WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents, I the place and date of their birth (giving say) and mocenta, money or stamps.

I will write Blographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of fit; Consultation fee fit; at effect, 205 Trement street.

Nativities written at prices proportionate to the detail demanded, Address OLIVEE AMES GOULD, Box 1884, Boston, Mass.

July 19.

PATENT OFFICE, 28 SCHOOL STREET, BOSTON, MASS. BROWN BROTHERS, SOLICITORS. DEOWN BROTHERS have had a professional experient of instructions, April 14.—cam. Seed for pamphies of instructions,

Dr. Hardcastle's TOOTH-LIFE.

A Delightful Tooth-Powder.

This Powder thoroughly cleanes the teeth, hardens the game, purifies the breath, prevents decay, etc.

Of the four pages printed matter accompanying each box of "Tooth-Life," old Dr. Biankman, after reading it, made this remark: "It is the best thing I ever read on the subject, and it is all true, too,"
The proprietor mys: "As a Spiritualist from my youth, I my in all conscience, no person can fall to find in the box of "Tooth-Life" and four pages of information accompanying it, that which I positively declare to be, on authority of an experience as an American dentits and student dating those 1800, of infinitely more benefit than twenty-five cents worth of anything else, on earth. The tooth-preservative measures taught alone are worth more to parents and guardians than a licemand times—the amount of the investment."

When I Go. QUABTET.

NEW SHEET MUSIC.

Words and music by Mrs. Barah A. Van Blarcom. Price 25 cents. For sale by COLBY & RICH.

DIAGNOSIS FREE. SEMD two Lott stamps, look of hair, name in full, age and sex, and I will give you a OLLIEVOTART DEADWOOD FROM A CONTROL OF PRINCIPAL RESERVED INSURED AS A SERVED MICH. IN THE PRINCIPAL RESERVED INSURED A CONTROL OF THE PRINCIPAL RESERVED AS A CONTROL Mediums in Boston.

JAMES R. GOCKE,

Developing and Business Medium.

Clairvoyant Physician, 603 Tremont Street, Boston. Bittings daily from 9 A.M. till 5 P.M. Price, \$1,00.

Development of Mediumship a Specialty. BIX PRIVATE SITTINGS FOR \$1,00 IN ADVANCE.

CIRCLES.

Sunday, at 11 A.M., for Development and Tests. At 8 P.M., for Psychometry, Tests and Inspirational Music, Thursday evening, at 7:30, for Development.

J. W. FLETCHER,

Medicines will be sent by express to parties at a distance who cannot personally consult the Doctor. 4w 022

MEDICAL AND BUSINESS MEDIUM,

6 Beacon Street, Boston. All Diseases treated successfully, and MAGNETINM and ELECTRICETY scientifically applied.

Development in Healing, Public Speak-ing and Writing a Specialty. DIAGNOSIS of Disease, and General Advice, from lock

of hair, in writing, \$2,00. A SURE CURE for Rheumatism furnished. Price \$2,00,

MEDIUMS' BUREAU,

406 Shawmus Avenue, Boston.

DR. H. B. ATORER—Remedies for all Diseases.

MADAM NNOW—Physician and Business Medium.

MBN. N. F. WENTWOETH—Clairvoyant and Massage Treatment.

MBN. C. B. BLISS—Materializing Circles Wednesday evenings and Thursday afternoons.

Developing Circles every Tuesday evening, at 7½ o'clock. Clairvoyant Examinations by mail, \$1,0,4w 029

WHITE STAR.

"In Union there is Strength."

WORLD-WIDE developing and healing Triangles (Cirvies) for spirits and morials. Only those strongly impressed send stamp and lock of hair for further particulars. We invite none, and retain the right to reject inharmonious applications. Address HABUEL BARKER PRATT, Representative Manager, Box 2708, Boston, Jass. Residence 31 Yarmouth street, Boston.

AMANDA M. COWAN, 219A Tremont Street, Boston,

Suite 2.

WILL be pleased to meet her friends on Sunday, Tuesday and Saturday atternoons, at 2:30, Sunday and Wednesday evenings at 8. Address all communications to CHAN. D. COWAN, Manager.

CHAS. D. COWAN, ASSISTED BY

AMANDA M. COWAN. NO. 219A Tremont street, Suito 2, Boston. Private Sittings for Business and Tests and the Development of all phases of Spiritual Ufftr, including Full-Form Materialization. For terms, apply at the above address.

E. T. JOHNSON,

55 RUTLAND STREET. BOSTON, MATERIALIZING, Physical, Musical and Test Medium. MR. JOHNSON will answer calls to give Béances in your own homes. For terms, apply to GEORGE T. ALBRO, Manager, at the above address. 13w* 01

BERRY SISTERS, 55 BUTLAND STREET, BOSTON.

SEANCES at their home Sunday and Wednesday even-ings, at 8, Sunday, Thursday and Saturday at 2:30. O1 12w* GEORGE T. ALBRO, Manager.

GEORGE T. ALBRO.

PRIVATE Sittings for the development of Mediumship.
The following mediums, who are at present in the field doing good werk, were developed under his care:
HELEN C. BERRY,
E. GERTRUDE BERRY,
AMANDA M. COWAN,
Mit. E. T. JOHNSON.

Will also attend Developing Circles in or out of Bostor For terms, apply at No. & Rutiand street, Boston, Mass. O1 18w*

MRS. H. W. CUSHMAN.

MUSICAL, Test, Business and Writing Medium. Circles Blonday, 7:30 F.M.: Thursday, 2:30 F.M. Six questions answered by mail for \$1.00 and stamp. Examination by lock of hair, \$1.00. 212 him street, Charlestown.

U22 11w* MISS A. PEABODY.

BUSINESS, Test, Clairvoyant Medium. Bittings daily. Circles Monday and Thursday evenings. Tuesday afternoon at 3. 1 Bennet st., corner Washington st., Boston. Ni2 MRS. C. B. BLISS,

MATERIALIZING Séances every Wednesday evening at 8, and Thursday afternoon at 2, at No. 408 shawmut Avenue, Boston, and Sunday evenings at 70 Hillman street, New Bedford.

No. 108 No

DR. MARTHA LYON,

MEDICAL PSYCHOMETRIST. Diagnosis of Dis-ease, Magnetic Treatments. Chronic Diseases special-tics. 23 Montgomery st., Boston. Ladies and children only. Ni2

Mrs. A. E. Cunningham, MEDICAL, Business and Test Medium, 459 Tremont street, Builte 1, Boston, Private Sittings daily, Will answer calls for Platform Tests.

MRS. ALDEN, TRANCE MEDIUM. Medical Examinations and Mag-netic treatment. 48 Winterstreet, Boston. Ol5 5w*

WILLIAM A. MANSPIELD,

INDEPENDENT SLATE-WRITER. 24 Upton street, Boston. Hours 1 to 8 P.M.

MRS. JENNIE UROSSE, Test, Ulairvoyant,
Business and Medical Medium, returned to 20 Kendali
street, Bix questions by mail, 50 cents and stamp. Whole
Life Reading, \$1,00 and two stamps. Disease a specialty.
Niz

MRS. M. M. DURLING. TRANCE, Test and Business Medium, No. 807 Colum bus Avenue, Boston. 1ws N13

MRS. FANNIE A. DODD, MAGNETIO PHYSICIAN and Test Medium, 48 Win ter street, Room 11. 1w* N12

MRS. S. M. CORDON, MEDICAL, Business and Test Medium, 148 Court st.
Room 5, Boston. 029

MRS. DR. JULIA CRAFTS SMITH gives medical examinations free every Thursday from \$ to 5. Office, Hotel "Oabe," \$ Appleton street, Boston. Ois owners.

JOSEPH L. NEWMAN, Magnetic Healer, No. U. 8% Bosworth street (formerly Montgomery Place), Bosm 4, Boston, Mass. Glica bours, from 1 to 4 P. M. Jys. 6 Werester Square, Boston.

11w. But Dr. H. G. Petersen. 01 MRS. J. C. EWELL, Inspirational, also Phy-alcian, 172 West Springfield at., Boston. Hours 9 to 4.

J. A. SHELHAMER, MAGNETIC HEALER,

Office 83 Borworth Street (Room 5), Boston, Mass. Office 9) Resworth Street (Room 6), Boston, Mass., Will treat patients at his office or at their homes, as the decired. Dr. 8) prescribes for and treats all kinds of diseases, Specializes; Eheumatiam, Neuralgia, Lung, Liver and Kidney compaints, and all Nervous Disorders, Committation, prescription and advice, 21,00. Moderate rates for Medicines, when furnished. Magnetized Paper \$1,00 per package. Healing by rubbing and laying on of hands. Parties withing consultation by letter must be particular to state age, sex, and leading symptoms. Liver, Anti-Dyspetic, Liver and Kidney, or Strengthening and Soothing Pills, 25 cents per box, or 24 boxes for \$1,00.

Office hours from 10 A. M. to 3 F. M.—Except on Tuesdays and Fridays, when heattendocal-of-town patients. Letter address, care of Hammer of Light.

For sale by OOLBY & RICH.

THE BOOK OF RELIGIO

Views, Creedis, Sentiments or 0 in all Missionary Statis and Endow and Missionary Statis and Endow and Missionary Statis and Fridays, when heattendocal-of-town patients. Letter address, care of Hammer of Light Committees and Fridays, when heattendocal-of-town patients. Letter address, care of Hammer of Committees and Fridays, when heattendocal control of the committee o

Mediums in Boston.

MRS. W. A. RICH,

THRANCE and Business Medium, Parlors No. 38 Evans
I House, 175 Tremont street, Boston Office hours 9 a. M.
to 6 P. M. Circles Sundays at 8 P. M. Will also go out to
hold private circles. Holds circles every Thursday evening
at 37 Western Avenue, Cambridgeport, at 8 o'clock,
N12

MISS HELEN A. SLOAN, MAGNETIC Physician, Vapor and Medicated Baths. Colobrated "Acid Cure," Office hours from 9 A.M. to 8 P.M. 171 Tremont street, corner Mason st., Boston, 1W

MRS. DEMOND,

TEST and Business Medium; Psychometric Readings, 22 Winter street, Room 16, Roston, Sittingsdally from 10 A.M., to 4 P.M. Circles Sunday evenings at 8 o'clock, 55

A. HAY WARD. Magnetist, 443 Shawmut
A. Ave., eradicates disease with his healing off when
medicine fails. Hours 0 to 4; other times will visit the sick,
For 17 years he has had signal success in curve with his poisorful Spirit-Magnetized Paper; 2 packages by mall, 41,00,
13w

MRS. JENNIE K. D. CONANT, of Scotland,
MTrance, Test, and Psychometric Business Medium.
Sittings daily from 10 A. M. 10 4 P. M. Circles every Thursday evening at 7:30; also Friday afternoon at 2:30. Answors calls for platform work. 20 Bennet at., off Washington at.
N12

Mrs. Amelia M. White, PHYNICIAN AND TEST MEDIUM, 9 ST. CHARLES STREET, of Charles, Boston, Hours from it to 1, 210 5,

MRS. T. B. McMILLEN, OF East Portland, Oregon, Magnetic Healer, No. 495 Shawmut Avenue, Boston, refers with pleasure to Dr. James R. Cocke. 8w* 022

Mrs. Julia M. Carpenter, No. 8 Pembroke street, Boston. Sees patients from it No. 8, M., to 4 P. M. daily, Saturday and Sunday excepted, 4w*

MRS. H. B. FAY, No. 62 West Newton street, Boston. Scances Saturday and Sunday at 8 P.M., and Thursday at 2:30 P.M.

CEO. W. ALLEN,
NERVAURIC TREATMENTS and Vapor Baths. Suito
1, Hotel Van Renascher, 219A Tremont street, Boston.
Office hours 10 A.M. to 3 P.M. 13w 01

MRS. DR. COOPER,

CLAIRVOYANT, is having remarkable success in treat ing all diseases. Hours 9 to 12 and 2 to 6. 14 Hancoc 12 to 6. 14 Hancoc No. MRS. K. E. FISHER, Magnetic and Electric

MRS. K. E. FISHER, Magnetic and Electric Physician, 147 Tremont street, Boston, Rooms 6 and 9. Magnetic and Massage Treatment, Electric and Medicated Vapor Baths; also the celebrated Colorado Sulphur Baths. Ni2

MRS. L. M. VIERGE, Electro-Magnetic Treatments and Medicated Vapor Baths. Also Development of Mediumship, 282 Columbus Ave., Suite 11, Boston, Hours 10 to 5, 01

MRS. J. FOLLANSBEE GOULD, Massage and Magnetic Treatments. 6 Dartmouth st., Boston, 12

TOR A. H. RICHARDINGON, Magnetic Value of Colorado Suite 11, Boston, 12

DR. A. H. RICHARDSON, Magnetic Healer, 810

DR. A. C. RICKER,

METAPHYSICAL HEALER, Office 544 Shawmut Avenue, Boston, Hours 9 A.M., to 2 P.M., and 5 to 9 P.M. Will visit rathents at residence. Treatments by letter at any distance. Consultation free.

P. S., Will visit patients at residence. Treatments by letter at any distance. Consultation free.

Dr. Ricker, Boston, Mass.:

Boston, July 14th, 1885.

Dr. Ricker, Boston, Mass.:

Boar Sir—It is an unqualified pleasure for me to be an instrument by which your wonderful healing and developing powers have manifested themselves. It is indeed a miracle, after wearing an apparatus eighteen years for spinal difficulty, to be relieved of it in three weeks 'time, and in five weeks to find myself so wonderfully improved, both mentally and physically, proves to me the wonderful power you possess. The abrest physicians in this country claimed I could never take them off. I am positive there is no power existing, other than that as treated by you, could have accomplished it. I have personally seen many chronic cases entirely cured by you. Hoping the afflicted will seek of you that which permanently cures mentally and physically, Yours sincerely, Chas. It. Huff.

Boston, Oct. 23th, 1857.

Dh. Ricker: Dear Sir—Over two years have elapsed since I was treated by your Divine healing power. I can honestly say your power has no limit, and is indeed a permanent cure.

Of Huff & Tuck, Printers and Publishers.

60 Washington street, Boston, Mass.

BOSTON, MASS. Established 35 years. Everywhere recognized as standard instruments. New and Elegant Designs. Fully Warranted, Catalogues Free.

FACTORY AND WAREROOMS, Tremont Street, opp. Waltham Street,



BOSTON. lyeow PARKER'S HAIR BALSAM

Cleanses and beautifies the hair. Promotes a luxuriant growth.

Never Falia to Restore Gray Hair to its Youthful Color.

res scalp diseases and hair falling, 50c, at Druggists'.

FLORESTON COLOGNE.

flost Fragrant and Lasting of Perfumes. 25c. Drugglats.

O19

13teow PHRENOLOGICAL READER. MISS CUL-LEN, 131 Tremont street, Room 7, Boston. Hours 10 to 4 daily; also Friday evening. 4w* N5

The Writing Planchette.

The Writing Planchette.

Bolence is unable to explain the mysterieus performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no demestic circle should be without one. All investigators who desire practice in writing mediumahip should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

Disections,—Place Planchette on a piece of paper printing or writing will answer), then place the hand lightly on the board; in a few minutes it begins to more, and is ready to answer mental or speken questions. Though it cannot be guaranteed that every individual who follows these directions will succeed in obtaining the desired result, or cause the instrument to move, independent of any muscular effect of his or her own, yet it has been proved beyond question that where a party of three or more come together, it is almost impossible that one cannot operate it. If one be not successful, let two try it together. If nothing happens the first day, try it the next, and even if half an hour a day for several days are given to it, the results will amply remnerate you far the time and patience bectowed upon it.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

PLANCHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free,

NOTICE TO BESIDENTE OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United Battes and Canada, PLANCHETTES cannot be sutthrough the mails, but must be ferwarded by appressionly, at the purchaser's expenses.

For each your processing the purchaser's expenses.

GARLAND'S VEGETABLE COUGH DROPS.

The greatest known remedy for all throat and Lung Complaints. For Catarrh, Asthma, etc., etc., it has no equal, it is warranted to cure Cought, Colds, Whooping Cough, Sore Throat, Hoarseness, Inituenss, Bronchitis, and Infammation of the Lungs. It is free from all oplates and miserals, or any other injurious ingredient; and is therefore harmless in all cases; likewise paistable and beneficial in regulating and strengthening the system; and as a BLOOD PURIFYER IS TRULY UNRIVALLED. A box, taken according to directions, is sourrosted in all cases to give astisfaction, or the money will be refunded by the proprietor, DR. M. H. GARLAND. 408 Broadway, Chelsee, Mass.

Price, per box (one-fourth pound), 25 cents, postage free.
For male by CULBY & RIGH.

PRICE REDUCED. LIFE AS IT IS IN THE WORLD BEYOND,

The author, in his preface, says: "The assumption is that the author of the letters comprising this little book has become an inhabitant of the world beyond, and that, having learned something of its conditions and ways, he communicates to his wife here what he has seen, heard and experienced there."

THE BOOK OF RELIGIONS: comprising the Views, Oreeds, Sentiments or Opinions, of all the principal Religious Sects in the world, particularly of all their tian Denominations in Europe and America; to which are added Church and Missionary Statisfics, together with Blographical Sketches. By John Harward, author of the New England Carotteer, 'etc.

This work contains 433 pages, and, as a book of reference, its invaluable.

New York Advertisements.

DUMONT C. DAKE, M.D.,

Of New York City Fame, Of New York City Fame,

"I'ME" Henter of the Age" (as he is called by scores

I of his restoral pattents, treats all forms of Chronte

Discusses, however compiliented. Patients smileted for
years, regarded as howeless, or incurable, testify to permanent restoration. For twenty years his power to diagnose and treat Discuss has been any still stands unequaled, so sayeniment Scientists, Physicians, Ulergymen, and
pattents from all parts of the country. Voluminous testimony can buseen at his office. Thuse unable to visit the Dootor in person can be successfully treated at their homes.
Send stamp for Circular. Diagnosis, with advice, 42,00.

Address sill letters 304 Fifth Avenue, New York City.

"To the Friends of Fifth Avenue, New York City.

"To the Friends of Fifth Avenue, New York City.

"To the Friends of Fifth Avenue, New York City.

"On the Friends of Fifth Avenue, New York City.

"On the Friends of Fifth Avenue, New York City.

"On the Friends of Fifth Avenue, New York City.

"On the Friends of Fifth Avenue, New York City.

"To the Friends of Fifth Avenue, New York City.

"On the Friends of Fifth Avenue, New York City.

"On the Friends of Fifth Avenue, New York City.

"On the Friends of Fifth Avenue, New York City.

"On the Friends of Fifth Avenue, New York City.

"On the Friends of Fifth Avenue, New York City.

"On the Friends of Fifth Avenue, New York City.

"On the Friends of Fifth Avenue, New York City.

"On the Friends of Fifth Avenue, New York City.

"On the Friends of Fifth Avenue, New York City.

"On the Friends of Fifth Avenue, New York City.

"On the Friends of Fifth Avenue, New York City.

"On the Friends of Fifth Avenue, New York City.

"On the Friends of Fifth Avenue, New York City.

"On the Friends of Fifth Avenue, New York City.

"On the Friends of Fifth Avenue, New York City.

"On the Friends of Fifth Avenue, New York City.

"On the Friends of Fifth Avenue, New York City.

"On the Friends of Fifth Avenue, New York City.

"On the Friends of Fifth Avenue, New York City.

"On the Fried

Mrs. Kate Fox-Jencken, 114 EAST 53d street, New York, will give a Public 86-Private Scances, by appointment, every Tuesday, Wednes-day and Friday, from 10 A.M., to 5 P.M. 4w 1/22

Mrs. F. Morris Clarke, 152 WEST 49th street. New York City, Magnetic and also Magnetized Paper, \$1,00 each and 2-ct. stamp, NS

MADAM E. H. BENNETT, Scientific Astrologist and Medium, Send for Prospectus, 254 West lith street, New York City,

MARY C. MORRELL, Business, Prophetic and Developing Medium, 230 West 36th street, New York City,

OS

RUPTURES

CURED in thirty days by my MEDICAL COMPOUND and improved ELASTIC SUPPORTER TRUES. Send Stamp for Orcular. Address OAPT, W. A. COLLINGS, Smithville, Jefferson Co., N.Y. [Mention this paper. O15]

A LIBERAL OFFER.

BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALAR. SEND 42-ct, stamps, lock of hair, name, age and sox, we will diagnose your case FREE by independent spiritwriting. Address DR. J. S. LOUCKS, Cauton, N. Y. NS

Clairvoyant Examinations Free. ENCLOSE lock of hair, with leading symptoms. We will give you a correct diagnosis of your case. Address E. F. HUTTERFELD, M. D., corner Warren and Fayette streets, Syracuse, New York. 20w* 1330

ZÖLLNER.

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. Of Lincoln's lim, London, Fig.

Prof. Fullerton having made in his notes appended to the famous Preliminary Report of the beylert Commission certain statements placing Mr. C. C. Massey as a Spiritualist in a rather unenviable position, the latter herein sets the matter right, and in doing so, clearly shows that the Professor had no foundation in tituth for what he said. In this connection it may be remarked that Prof. Fullerton has since, in a letter to Mr. Massey, admitted that be was mistaken. Mr. Massey's Letter should be whichy circulated, as it completely disproves the charge of Prof. Zülner's disqualifications as an investigator of phenomena at the date of his scances with Dr. Henry Slade.

Panublet, no, 16. Price 5 cents: bostage free. 6 cooles 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. With Commentary and Notes, as well as References to the Christian Scriptures. Translated from the Sanstrit, for the benefit of those in search of Spiritual Light, by

MOHINI MOHUN CHATTERJI, M. A. The great classic poem of Asia, profound and majestic in its power and harmony. Its translator, one of the most eminent of Hindoo scholars, has been solourning for a year in Boston, while carrying forward this notable work.

"All Indian authorities agree in pronouncing the Bhagayad Gita to be the essence of all acred writings... The collected essence of all the Vedas,... the best book in existence for the study of the spiritually-minded. As soon as I open the Bhagayad Gita it seems to selze upon my very soil. 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 1 am about to read!"—From the Introduction.

8vo, cloth; pp. 200. Price \$2.00; postage 15 cents.

8vo, cloth; pp. 280. Price \$2.00; postage 15 cents. For sale by COLBY & RICH. GREAT REDUCTION! \$1,00 --- Price --- \$1,00

Former Price \$1,50. TRANSCENDENTAL PHYSICS.

An Account of Experimental Investigations from the Scientific Treatises of JOHANN CARL FRIEDRICH ZOELLNER, Professor of Physical Astronomy at the University of Leipsic, etc., etc., Translated from the German, with a Preface and Appendices, by CHARLES CARLE TON MASSEY, of Lincoln's Inn, London, England, Bartister, etc. TON MASSEL, of Lincoln sering monage sugarder, rister-at-Law.
Large 12mo, Illustrated, Cloth, tinted paper, Price \$1,00, postage free. In England this work sells for \$1,00.
We have received a few copies of the English edition it the above work, which we will set, i by mail for \$4,00 per

Forsale by COLRY & RICH. THE NEW CRISIS.

BY GEO. W. BELL. In his preface the author says: "We have reached a crisis in our national development. We have rushed to this pinnacie of greatness with a mad impetuosity unparalleled in the annals of the world; ignoring social adjustments, essential to the symmetry and stability of a state. My purpose being to prove the existence of a class-conspiracy, the design of which is to subvert the principles of our government by a monopoly of all wealth, I have discussed the merits of no measures further than to prove the centralizing tendencies."

Cioth, pp. 350. Price \$1.00; postage 10 cents.

For sale by COLBY & RICH.

BEYOND:

A Record of Real Life IN THE

BEAUTIFUL COUNTRY OVER THE RIVER AND BEYOND. In a number of messages from various spirits the reader is given intensely realistic descriptions of homes, occupations, family and social relations, etc., in the next state of existence that awaits mankind. We are informed that this book is published with the hope that its sale will furnish some means of support to the medium, who, with a young child, is left by the decesse of her husband in destitute circumstances.

Paper covers, let marse. Price & conts.

Paper covers, 141 pages. Price 50 cents. For sale by COLHY & RICH. SENT FREE. RULES

TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES. BY EMMA HARDINGE BRITTEN.

Comprehensive and clear directions for forming and conducting circles of investigation are here presented by an able, experienced and reliable author.

This little book also contains a Catalogue of Books published and for sale by COLBY & RIOH.

Bent free on application to COLBY & BIOH. NEW GOSPEL OF HEALTH, CONTAINING seven sections on Vital Magnetism and illustrated manapulations, by DR. STONE. For sale at this office. Frice \$1.25 cloth-bound copies, \$2,50.

TNSPIRATIONAL AND TRANCE SPEAK-ING. A paper read before the Conference of Spiritualists, beld in Lawson's Rooms, 144 Gower street, Loudon, W. C., Eng., by Mr. J. J. Morse,
This locture will be read with interest, coming, as it does, from the pen of one of England's gifted mediums, who has lectured so satisfactorily in the United States.
Faper, 5 cents, postage 1 cent.
For sale by COLBY & RIGH.

THEODORE PARKER IN SPIRIT-LIFE.

A Narration of Personal Experiences Inspirationally given to F. L. H. Willis, M. D.

The well-known reputation of Dr. Willis, and his unimposehable integrity as a medium for communication between the two worlds, is sufficient guaranty of the genuineness of the spirit messages. This work is issued in pambile form. Paper, 15 cents, postage free, For sale by COLBY & BIOH.

THE FUTURE LIFE; As Described and Portrayed by Spirits, through Mrs. Elizabeth Sweet, with an Introduction by Judge J. W. Edmonds.

Scenes and events in spirit-life are here narrated in a very pleasant manner, and the reader will be both instructed and harmonized by the perusal of this agreeable volume.

Cloth, 41, 50, postage 10 cents.

For sale by COLHY & RICH.

A ROMAN LAWYER IN JERUSALEM. By W. W. STORY.

The story of Judas Iscarlot is here related in a different light from that usually held by theologians,

Paper, 10 cents, postage 1 cent.

For sale by COLBY & BICH.

l'm the all ac-ong ing 1080 irth I

y'd If 1

my save the why vith save hat easies of my has ealnto so ne is one fart, mo-

*0 80 not

aged o her

uch. —alaly a ught se to She be-gives out tried bout just ther nind,

rnow

last lam have tions

tendnger. . and

in not lmost vill alories. hough r. Al-I am Bbe lar to before ous to elving ost re-is the boids

great-

thers, imost

inger,
preampreams
means
means
reamiinvesording
mand
is dor-

Banner of Wight

BOSTON, SATURDAY, NOVEMBER 12, 1887.

"Remarkable Visions."

[Condensed for the Banner of Light from a pamphlet entitled Remarkable Visions, Comprising Highly Important Revolutions Concerning the Life After Death. From the German. pp. 2. Boston: Jor. dan & Co. 1841." Continued from our last issue.]

FOURTH JOURNEY TO MERCURY.

The 15th November, at one o'clock, she was in her magnetic sleep, and thus remained quite still for seven minutes; but when her guide approached her, she expressed the warmest love and friendship; her joy was even greater than when two trusty friends unexpectedly meet each other, who have for a long time been separated. She presently said:
"Now I am conducted into a city called 'Tilla."

She was asked whether it was built like those which she had seen in her former journeys? She replied; 'In regard to size it does not yield to the others ; it is also very beautiful, but not as beautiful as they; I do not understand why my guide showed me the handsomest first." Baying this, she smiled, and then continued : " My guide says this also belongs to the revelation, but will say nothing more. This time I am led into a building uncommonly large, where blessed spirits have their home. This building is of stone, but I never saw anything of the kind on the earth; the stone is transparent, and of clear white; the hall is of immense length and breadth, and corresponds with the exterior of the building, as was the case with the one shown me before. The spirits sit here at tables in three divisions, and at each table are three teachers, who are distinguished by crowns upon their heads, and the brilliant garments and searfs they wear. Although the blessed have a very handsome appearance, still those I have previously seen visibly excel them, and yet the splendor that exists here is so great that mortal eyes would be incapable to look upon it."

After a pause she resumed: "If parents or any other relatives who loved each other in this natural world find each other amongst the blessed, their delight certainly increases; but they are not for that reason more happy than those who have found it otherwise-every one being assoelated with those most in agreement with his own genius. On the other hand, the unhappy are in great distress concerning those they have left behind, auticipating for them a similar fate; particularly, parents concerning their children; reproaches made to parents by their children augment their pains, wretchedness and misery very much." She then uttered a deep groan, saying: " I constantly learn more and more, and shall, agreeably to the express injunctions of my guide, never cease my exhortations touching a real repentance and reformation of mind and heart." On account of the remarkableness of the above dec-

larations, the following questions were put to her at the suggestion of the Reverend Mr. M - C-: "What fate did Deacon Brehm meet with, who was executed at Reutlingen for infanticide, in the year

She replied: "He is on the moon, where he holds at inferior and low station as teacher; but he is improving, and this grace was conferred on him because he repented of his sins and was truly converted. He is one of those who from time to time have to journey to the first degree of the unhappy, and there preach to

2d. "What fate did the poet Goethe, recently de ceased, meet with?"

" He is a teacher in the planet Uranus." 3d. lnquiry was next made concerning Henry Junz (called Stilling).

" He holds a very considerable station as teacher on the planet Jupiter."-

4th. "Where is now the great heathen teacher, Bocrates?" . " He is an eminent teacher on the planet Venus, but

he will soon be removed to a higher grade of felicity." Besides these questions, she was asked concerning saveral other individuals, whose residences she indicated to be on different heavenly bodies: on the moon, on the sun, and in the heavenly Jerusalem, are the habitations of the blessed; for on every star there are

She then delivered an impressive exhortation: "Imagine, my dear friends, how the unhappy are tormentieri their delight is to who are still living in this world. If the wicked, by means of their sins which they have committed in this world, have induced others to commit similar sins, their sufferings will be very great. Therefore let every one be most carefully on his guard not to give the least occasion, by word or deed; but bear it well in the mind, and engrave it deep on your souls that an account must be rendered for every idle and useless word, as well as unjust deeds: if he does not in this world repent and obtain pardon for his sins in the next they are so vividly but before his eyes that he can remember each one of them as clearly as if they had been committed but an hour before."

FIRST JOURNEY TO VENUS. The 17th of November she made her first journey to Venus. This journey she predicted the 10th, being the day when she was visited by the physician, i): A---, and informed him that on this day he might enter into communion with her in the manner she had previously indicated, but at which time none ought to be present but himself and her brother.

With these arrangements Dr. A-was very well pleased, and arrived at the appointed time; but instead of coming alone, he brought also three other gentlemen with him.

In the forenoon she became anxious and dejected. Dr. A --- was instructed how he could enter into communion with her. When she fell asleep it was observed that she did not assume the same appearance as formerly. Her guide appeared, and she observed. "I shall require six minutes to accomplish this jourhey." She then said, " I am now in a beautiful city."

Dr. A- was requested to ask the name of the city. but she replied (very laconically): "What do I care for its name, or how it looks?" He then put another question which he addressed in the plural number: whereupon she said, " Thou must use the word thou, If thou wilt enter into conversation with me!"

Instead of being led on in her usual way she was quite led off from it. The questions which Dr. Aput to her were of such a nature that no angel could have answered them, and such as ought to have been addressed to the Deity only.

To the question " How she would prove that she was a real medium?" she answered: "This day eight weeks my illness will terminate; visit me then, and I shall be able to suggest remedies for different diseases which no physician has yet thought of; and then I will give you the clearest proofs."

She was saked what other journeys she should perform after this, and replied, "Again to Venus, because the one of this day has been so much disturbed. When my journeys to Venus shall be completed I shall visit Juniter."

She was asked if she could look down upon our

"Yes," she replied, "and it looks black, and appears to me as large as a ball that children play

Having returned to the natural state she said to Dr. A...... "Now awaken me."

He replied, "What if I do not awaken thee?" To which she said, "I shall become more weakened." And being already much debilitated he awakened her. But she was far from being as lively

Dr. A --- sincerely avowed "that he had no knowledge of such a case, nor could he in the least comprebend it." He recommended Professor E or Dr. K- to be applied to, and the former was called upon, as evidenced by several letters.

[Continued next week.] Mewburypert, Mass .- Prof. W. F. Peck lectured

last Bunday with great success, and also sang with acceptance several charming solos. He is one of the best speakers ever heard in Newburyport.

Spiritualistic Meetings in Boston. Hamner of Light Circle-Boom, No. 9 Hosworth Street. Scances are held every Tuesday and Thursday afternoon at 30 clock promptly Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Chairman.

Booton Spiritual Temple, Berkeley Hall.—Lectures by able speakers Sundays at 105 A.M. and 74 F.M. Richard Holmes, President; O. F. Rockwood, Secretary; Mrs. Mary F. Lovering, Corresponding Secretary; W. A. Dunktee, Treasurer.

Dunktee, Treasurer.

Children's Progressive Lyceum No. 1.—Sessions overy Sunday at it A. M. In (large) Pame Memorial Hali, Appleton street, near Trenont. All seats free. Every one invited. Benj. P. Weaver, Conductor; Francis B. Woodbury, Corresponding Secretary, 45 Indiana Piace, Boston, Sewing circle at 16tl Washington street Wednesdays at 3 P. M. Supper and social meeting in the evening. First Spiritual Temple, corner Newbury and Exeter Nirects.—Spiritual Fraternity Society will hold public service Sundays at 24 F.M. and Wednesday evenings at 74. Seats free.

ings at 7'4. Seats free.

**Spiritualistic Phenomenn Association, Endies'
Aid Parlora, 1031 Washington Street, —Sunday
meetings at 2'5 and 7'4 P. M. Selai meetings Thursdays at
7'5 P. M. Jackson fiait, President Dr. U. K. Mayo,
Trusaurer; Francis B. Woodbury; Corresponding Secretary; W. C. Vaughn, Secretary.

College Hall, 34 Fassex Street.—Sundays, at 10½
4. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Engle Hall, 616 Washington Street, corner of
Essex.—Sundays, at 1½ and 7½ P. M.; also Wednesdays at
2 P. M. Able speakers and test mediums. Excellent music,
rescott Robinson, Chairman.

Prescott Robinson, Chairman.

1031 Washington Street,—The First Spiritualist Ladice' Aid Society meets every Friday. Mrs. H. O. Tor. rey, Becretary.

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

The First Spiritual Temple, corner Newbury and Exeter Streets.-Last Sunday, Nov. 6th, Mrs. H. S. Lake, under the inspiration of Wendell Phillips.

The First Spiritual Temple, corner Newbury and Exeter Streets.—Last Sunday, Nov. 6th, Mrs. H. S. Lake, under the inspiration of Wendell Phillips, delivered an address upon "Those Seven Condemned Men," There was a large audience, which frequently applauded the utterances of the guide.

This," said the control, "is a perilous time. Those seven condemned men represent an idea. Society, in its different stages of development, has bad its exponents of ideal conditions. You know nothing of principles except as they are incarnated in human lives. There was a time in the history of your race when brute force was supreme in shaping the destinles of individuals and nations. To-day the pen is truly mightler than the sword. Who can estimate the power of human thought? Those men, awaiting sentence of death, have been tried—but by whom? By you—by all who can reason, reflect and feel. The jury and the ludge are simply channels through which has flowed the combined psychic influence of popular fury and prejudice. These men who are called Anarchists have seen that injustice exists in society. They have beheld what is everywhere potent—toil in squalor, and idleness fattening upon the same. They have said there is injustice somewhere. They have sought to find a remedy. That bomb was the legitimate expression of existing conditions in society. It was thrown by an unknown man. That unknown person operated under psychic laws. It resulted in murder. That is true. And you say anarchy did it.

"Anarchy, as popularly understood, means a disintegrating force. Do you know of anything more de attuctive to the unity of society than those extreme conditions of poverty and wealth which abound in your world to day? Has anybody thought

Berkeley Hall - Boston Spiritual Temple. After singing by Mrs. Lovering of Mr. Longley's new and popular song, "Only a Thin Vell Between Us," Mrs. A. H. Colby Luther announced as her morning subject "The Lessons of the Age." Its treatment was in her usual eloquent and masterly style; radical in matters of right and justice to mankind in all departments of life. She aliuded to the growing liberty of thought among the people, and said that not until they think for themselves will they be able to make a substantial advance. Spiritualism is doing much to this end. It is a great lever, lifting the world to serener planes of truth and wisdom. Regarding anarchism she said that we should look for its cause and destroy that; hangling anarchists does not destroy anarchism; and not until its cause is found and obliterated from our midst will it cease to exist among us. Warning was given of the strengthening of priestly power. It is, she said, in our midst, building a wall around liberty, and it is the duty of every friend of liberty to guard against further encroachments upon it by an insidious enemy, that is working in a secret manner to bind it in fetters of steel or imprisonit within walls of adamant.

"To be a true Spiritualist a man must show kindness, sympathy, love toward blumanity. Spiritualism now needs protection. I wish I had a voice sufficient to reach out toward all, but I can say to the world and womanhood, and yours will be the victory."

The speaker was listened to attentively by a large and appreciative audience, every seat being occupied. Evening.—After singing by Mrs. Lovering, Mrs. Coiby-Luther proceeded to a consideration of the question, "What effect will the execution of the condemned annarchists have upon our Government?" She claimed one of the leading principles of our country to be freedom of speech; that as the Court had decided it unknown who threw the bomb, it might be mortals to have justice prevail. The tenor of the whole i-ecture was in this direction. Mrs. Coiby-Luther will occupy the platform next Sunday.

No. 81 White street, E After singing by Mrs. Lovering of Mr. Longley's new and popular song," Only a Thin Vell Between Us,"

College Hall, 34 Kesex Street .- Last Sunday the opening services consisted of singing by Mrs. Case, an invocation by Mr. Cobb, and an address by the latter upon the fact that every truth discovered leads to the discovery of other truths. Science, he said, guesses, conceiving or assuming a theory that cer-tain things are true in nature, and then ventures caretain things are true in nature, and then ventures care-fully upon the ladder of theory until the matter is es-tablished as a fact or proved false. All search in the field of scleace has been experimental; so in the spir-itual field we have been searching for fruth in regard to "where is heaven," and how is it to be found? And our search is being rewarded by a knowledge which could not be obtained from any theological school in the wide world. "Winons," the control of Miss Feabody, among other readings gave one to a gentleman in the audience who was an acknowledged skeptle, but honest enough to admit the truth of the tests given.

bests given.

Dr. W. S. Eldridge, under a very powerful control, spok- for a spirit who, in years gone by, was a preacher of doctrines he found upon his entrance into spirit-life to be false; consequently he now came to undo the wrong his preaching had done. Louis F. Jones gave some of his early experience.

Mrs. A. Forrester gave psychometric readings both atternoon and evening, all of which were recognized

as true.

At the afternoon session tests and readings were given by Miss Peabody, Mrs. A. B. Cunningham, Arthur McKenna, Dr. C. H. Harding and Mrs. W. A. Bich, and Dr. W. B. Eidridge diagnoses of disease.

At the evening session Mr. Cobb, on opening, compared the spiritual exercises in these meetings with the sermons pressed filty warrs ago, express press.

At the evening session Mr. Cood, on opening, compared the spiritual exercises in these meetings with the sermons preached filty years ago—sermons needed then; but the world craves something more to day, and ministers are getting more or less imbued with the truths of Spiritualism. He was followed with interacting remarks by Thomas Dowling of Malden. Readings and tests were given by Mrs. J. D. Bruce and Miss A. Peabody, who spoke of the presence of a large black dog that used to carry papers and packages in his mouth. Mr. Cobb remarked that those who think there is no immortally except for human beings might learn a lesson from this, that everything that has life is immortal, and some dogs are more worthy of immortality than some humans.

Dr. H. B. Leighton of Somerville made a stirring speech regarding the mighty advance in liberal thought. "Poud Lily," controlling Mrs. Shackley, closed the meeting by giving tests of spirit-presence.

Children's Progressive Lyceum, Paine Memorial Hall .- The seating capacity of our hall was fully tested last Sunday, one hundred and twenty-five comprising our school. The Lesson of the Day, as ancomprising our school. The Lesson of the Day, as announced, was conducted by Mr. Wm. Falls. Subject: "Idol Worship." Mr. F. exhibited a "Ohinese God," and taught our young people a practical lesson, which was also appreciated by the audience.

Mrs. Susie W. Fictober, by request, alluded to the objects and aims of the Ladies' Independent Club, just inaugurated. This society, with Mrs. W. S. Butler as "Grand Matron," is to inaugurate a great reformatory work. Its headquarters, 1031 Washington street, will be open daily, where may be found a directory of mediums, lecturers, and Spiritualist boarding and lodging bouses.

A fine speech was also delivated by Mrs. W. S. Butler upon subjects of interest to all. The programme of literary talent was all that could be desired. Every child deserved especial praise, while the readings of

OF

BANNER

the well known elocutionist, Miss M. Florence Smith, were of greatexcellence. Louise Irving, Eddie Rich, Grace Scales, Maria Falls, Hattie Dodge, Annie Barlow, Lillian Rich, Jenule Porcelain, Lillian Riwin, Leikoy Thorpe, Louise and Lillie Wentmuth, and Rosa Axe, participated in the exercises.

Dr. Peet, of California, is expected to conduct the lesson next Sunday.

The library has been thoroughly renovated under the direction of our librarian, Miss Amy Peters.

Miss Lucette Webster is much appreciated as a teacher of elocution.

The new club has already a long list of members.

Everybody had a good time at the last Lyceum Social. After quite a large company had, under the direction of Miss. Butter, piled the needle and sawing machine for the Fair, and partaken of an oyster supper, addresses were made by Mr. Whitlock, Mrs. Weitlock, Mrs. Fletcher, Mrs. W. S. Butler, and readings given by Louise Irving. Mrs. Snow gave a seance; the tests were exceptionally fine. Tests were also given by Mrs. Butler, Fine music by Prof. Milligan and Mrs. Wentworth.

Francis B. Woodbury, Sedy.

1031 Washington street.

Spiritualist Phenomena Association, 1031 Washington Street .- Two grand lectures were de-Heathington Street.—Two grand jectures were delivered before this Association last Sunday, by A. A.
Wheelock, who read, at the opening of the atternoon
meeting, a poem by Richard Proctor on "The Law of
Incompleteness." The subject of the lecture was
"The investigation of the Phenomena of Spiritualism with Reason as our Guide." The apagker declared that too much of mystery and superstition
often was connected with certain spiritual phenomena. An association may investigate phenomena forever, but if the investigation is conducted in such a
manner as to lead to no good results, of what avail is
it? The natural tendency of the world at large to-day
is toward infidelity so called. The church on one
hand says: "Behold the mystery of Godliness!" Shall
we also proclaim: "Behold the mystery of Spiritualism"? No; clear away the rubbish and undergrowth,
and by the clear light of reason and to your faith
knowledge. No true medium should complain when a
Spiritualist asks test conditions with love in his heart
for the medium and an earnest desire to satisfy himself of the genuineness of certain phenomena. Superstition has retarded the progress of science until today we cannot trust so-called scientific men to investigate spiritual phenomena, because of their preconceived notions in regard to it, together with the superstition that has become a part of their life and being. At the conculsion of the lecture a fine test-se
ance was given by Miss A. Peabody, to whom a vote
of themses was tendered by the audience.

"An abstract of the evening discourse, received too
late for insertion this week, will appear in our next
number.—ED.]
Next Sunday, at 2:30 and 7:30, Prof. Cadwell will livered before this Association last Sunday, by A. A.

late for insertion this week, will appear an umber.—RD.]

Next Sunday, at 2:30 and 7:30, Prof. Cadwell will give two of his exhibitions of Mesmerism. All persons interested in the phenomena of Spiritualism should be present. Dr. C. has had a long experience, and his lectures and experiments will be interesting to everybody. The membership of our free Thursday evening circle is on the increase. Pound Party Thursday evening, Nov. 17th.

F. B. WOODBURY, Cor. Sec'y.

Eagle Hall, 616 Washington Street .- The afternoon exercises of last Sunday were opened by Mrs. Pengilly, who read a well written essay. She was followed by David Brown with appropriate remarks, closing with a number of spirit delineations and tests, all of which were recognized as correct. Excellent remarks were also made and clear tests given by Mrs. M. W. Leslie, Mrs. S. E. Buck, Mrs. Elmina Olmstead and Miss Garner, the tests being nearly all recognized by those to whom they were given.

In the evening Louis F. Jones opened with an appropriate invocation, followed with remarks and tests which were well received and the tests recognized. Mr. Tom Roscoe followed with remarks and psychometric readings, which were clear and pronounced correct. Dr. Rowell made remarks and gave excellent readings.

Mrs. M. W. Leslie spoke instructively and gave tests, as also did Dr. W. A. Hale. The exercises closed with a short inspirational address by Dr. J. L. Paxson, which was warmly received.

The sweet music discoursed by the quartette choir added much to the interest and harmon of the mean. Pengilly, who read a well written essay. She was

The sweet music discoursed by the quartette choir added much to the interest and harmony of the meet

Paine Memorial Hall .- The meeting at this hall inder the auspices of Edwin Powell, of London, Eng. on Sunday afternoon, Nov. 6th, was more than inter-esting to the large and intelligent audience which as-sembled to listen to his brief but pithy lecture on "Spiritualism Defined and Defended." The answer-ing of questions from the audience followed, and was supplemented by many striking tests, all of which were fully recognized. He will give tests with psy-chometric readings max Sunday, at 2:30 and 7:30 P. M., in Paine Memorial Upper Hall. All invited. SARA WILLIAMSON. on Sunday afternoon, Nov. 6th, was more than inter-

Spiritualist Meetings in New York.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meet-ings every Sunday at 11 A.M. and 7% P.M. Admission free, Columbia Hall, 878 6th Avenue, between 49th and 50th Streets,— the People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 2M and 78 P. M. Mediums and speakers always present, Frank W. Jones, Conductor.

The Metropolitan Church for Humanity, Rev. Mrs. T. B. Stryker, paster, will hold services every Sun-day at 2½ P.M., in McGregor's Hall, Madison Avenue, day at 2% P.M., in McGregor's Hall, Madison Avenue, South-East corner of 56th street (entrance 42 East 56th street). All are cordially invited to be present. Meetings for Spiritual Manifrestations will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every bunday at 2% P.M. Tests given by Mr. Frank T. Ripley of Boston and Mrs. E. A. Wells of New York.

Dr. F. L. H. Willis

Addressed the First Society of Spiritualists last Sunday morning on the subject, "What Influence has Spiritualism upon Public Opinion?" which he handled in a masterly manner that led conviction to his hearers.

After his discourse Spirit P. E. Farnsworth controlled Dr. Willis and gave a convincing description of his identity and experience in the other life, including the change in his opinion in favor of the phenomenon of materialization also registers a largely receiving a largely received and received receiving a largely received receiving a largely received re ans opinion in layor of the phenomenon of materialization, also reciting a lengthy poem written by Mr. Farnsworth over thirty years ago. The voice and gestures were so perfectly those of Mr. Farnsworth when living, that all who knew him before he passed over at once recognized him before the name was given.

In the afternoon "the meeting for spiritual manifestation," that is an afternoon service of the First Society under the direction of Mrs.

manifestation," that is an afternoon service of the First Society, under the direction of Mrs. E. A. Wells, held its first meeting. The hall was well filled and the audience was composed of people of culture and refinement. Mrs. Wells and Frank T. Ripley gave numerous and excellent tests, all of which were recognized. These afternoon services are an assured suc-cess, that will add much interest and strength to the First Society.

to the First Society.

In the evening 'Dr. Willis spoke on the subject of "The True Religion," and Mrs. Wells and Mr, Ripley gave tests, to the satisfaction of

Dr. Willis will speak for the First Society next Sunday morning and evening, taking for his subject in the morning, "The Genius and Scope of Spiritualism," and in the evening, "The Divine and the Human."

People's Meeting, New York City. Bishop A. Beals spoke last Sunday afternoon on "The Mission of Spirits," and in the evening on "Spiritualism a Logical Necessity." His remarks were instructive to large and appreciative audiences. He is an excellent vocalist, and intersperses his services with pathetic

songs finely rendered.

Mr. Beals will officiate next Sunday after art, Beats will unlosed next Sunday arconon and evening. There will also be mediumistic exercises by Mrs. Morrell, Mr. Ripley and others. Mr. Ripley will hold a test meeting in Columbia Hall, 878 Sixth Avenue, next Sunday morning at 11 o'clock.

F. W. Jones. morning at 11 o'clock. F. W. Jon 230 West 86th street, New York, Nov. 7th.

A Worthy Object.

An entertainment will be given under the aupices of the Metropolitan Church for Humanity (of which Mrs., T. B. Stryker is pastor) manity (of which Mrs., T. B. Stryker is pastor)
next Tuesday evening, Nov. 15th, in Magregor's
new hall, corner Madison Avenue and 59th
street, New York, the proceeds of which are to
purchase an admission to the Home for Aged
and Indigent Females, for a lady seventy-seven
years of age, educated and refined, but unfortunate as to this world's goods, without relatives
to assist her, and who at the nearing end of her
earth-life is dependent upon those who are
more fortunate in material wealth. So commendable an object should be liberally aided.

Nonwich, Or.—Mrs. J. A. Chapman, Secretary, informs us that Mrs. Nellie J.T. Brigham spoke in Norwich November 6th, and will be there again on the 18th... [The residue of the Secretary's letter will appear next week.]

TRICKS ON THE STAGE. A Thrilling Life and Death Struggle.

Some time ago there was on exhibition, in New York, what was called the "wonderful electrical man!"

LIGHT.

something."

That "wonder" now says that he was always secretly connected with a battery so arranged as

to defeat discovery! Many "freaks of nature" are only freaks of

clever deceptive skill. Bishop, the mind-reader, so-called, was shown

to be only a shrewd student of human nature, whose reading of thought was not phenomenal. When to natural oredulity is added a somewhat easily fired imagination, spectres become facts, and clever tricks realities.

"That man," remarked a prominent physician the other day to our reporter, "thinks he is sick. He is a 'hypo.' He comes here regularly three times a week for treatment. There is absolutely nothing the matter with him, but of course every time he comes I fix him up

"And he pays for it?" "Yes, \$3,00 a visit. But what I give him has no remedial power whatever. I have to cater to his imaginary ills. He is one of my best friends, and I dare not disappoint his fears."

An even more striking case of professional delusion is related by W. H. Winton, business manager of the Kingston (N. Y.) Freeman:

"In 1883, Mr. R. R., of New York (a relative of a late Vice-President of the United States), was seriously ill of a very fatal disorder. The best physicians attended him, but, until the last one was tried, he constantly grew worse. This doctor gave him some medicine in a twoounce bottle. Improving, he got another bottle, paying \$2 for each. He was getting relief after having used several of these mysterious small bottles.

One day he laid one on his desk in his New York office. In the same office a friend was using a remedy put up in-a large bottle. By pure accident it was found out that these two bottles contained exactly the same medicine, the two-ounce vial costing the doctor's patient \$2, while his friend paid but \$1,25 for a bottle holding over sixteen ounces of Warner's safe cure. The doctor's services were stopped at once, the man continued treating himself with what his doctor had secretly prescribed-Warner's safe cure, which finally restored him to health from an attack of what his doctors called bright's disease."

If the leading physicians in the land, through fear of the code, will secretly prescribe Warner's safe cure in all cases of kidney, liver and general disorder, do they not thereby confess their own inability to cure it, and, by the strongest sort of endorsement, commend that preparation to the public?

We hear it warmly spoken of in every direction, and we have no doubt whatever that it is, all things considered, the very best article of the kind ever known.

Spiritualist Meetings in Brooklyn. Conservatory Hall. Bedford Avenue, corner fution Street.—Services every Sunday at II A.M. and

Frateralty Booms, corner Bedford Avenue and South Necond Street.—Services overy Bunday at 7½ p.m. Children's Lyceum at 3 p.m. The Spiritual Literary Union meets the first and third Saturday of ach month at 8 p.m. month at 8 P.M.

Everett Hall, 398 Fulton Street.—Brooklyn Pro-gressive Spiritual Conference every Saturday evening, at 8

Conservatory Hall.

To the Editor of the Banner of Light: We were highly favored, Nov, 6th, by the vitalizing presence of Charles Dawbarn, Esq., of New York, who gave earnest expression to two very able, logical and philosophical discourses. His morning theme was "Universal Law," and the evening "Universal Progress," the treatment of both proving to be intensely interesting.

Large audiences tendered him their close at-

tention and hearty congratulations. He will be with us again next Sunday. Mrs. Henderson gave some excellent psycho-metric readings, which were kindly received. SAMUEL D. GREENE.

HAVERHILL AND BRADFORD.—Last Sunday was a day of interest at Brittan Hall, by reason of the presence of the venerable Warren Chase. He spoke in the afternoon upon the question of "Spirit-Life as it is," and in the evening upon that of "How we know that Spiritualism is a Reality." His audiences were good as related to numbers and intelligence. Mr. Chase will speak again before the Associa tion next Sunday, and has also been engaged to speak next Saturday evening before the Knights of Labor, in the same hall, upon the "Relations of Labor and Capital." E. P. H. Haverhill. Mass., Nov. 7th, 1887.

AMERICAN SPIRITUALIST ALLIANCE MRETS AT 52 WEST 15TH STREET, NEW YORK CITY,

ON THE SECOND AND FOURTH WEDNES-DAYS OF EACH MONTH AT P.M.

Haverhill, Mass., Nov. 7th, 1887.

All Spiritualists are cordially invited to become connected with The Alliance—either as resident or non-resident members—and to take an active part in its work. The Alliance defines a spiritualist to be: "One who knows that intelligent emmunication can be had between the living and the ro-called dead," and all such are invited to become members. Nelson Choss. President. J. F. Jananes. J. F. JEANERET, Secretary, atden Lane, New York,

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

CLEVELAND. O.—The Children's Frogressive Lycoum No. 1 meets regularly every Bunday in G. A. R. Hall, 170 Superior street, commencing at 10% A. M. E. W. Gaylord, Conductor,
Sunday, Beening Spiritual Services.—The New Co-Sunday Essaing Spiritual Services.—The New Co-munita Theatre, Euclid Avenue, at 7% o'clock. Thomas

ET 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. Isaac 8, Ley., Oor. Sec., No. 1422 North 12th street, St. Louis, Mo.

CHRCLAGO, RLE.—The Chicago Association of Universal Radical Progressive Spiritualists and Mediums Society, organized on the 9th of May A. D. 1884, meets in Spirits' Liberty Hall, No. 317 West Madison street, every Sunday, permanently, at 31 and 71 F. M. The public are cordially invited to attend, Admission 5 cents to each meeting. Dr. Morman McLeod, President.

CHRCLAGO, REAL.—The Boolety of United Spiritualists meets at Nos. 116 and 118 Fifth Avenue, every Sunday at \$3/5 F.M. A hearty welcome is extended to all viaitors, but more especially to the mediums. F. B. Geoghegan, President, 17 Wisconsin street.

CHICAGO, RLL.—The Young People's Progressive Society of Onlease bold services Sunday morning and evening in their hall, wabsah Avenue and 22d street, at 10% and 7%. The best speakers and mediums are always engaged.

CHRUAGO, HLL.—Avenue Hall, 159 22d street. Children's Lyceum, Sunday, at 1½ F.M. Spiritualists and Mediums' Meeting, 3 F.M. Sociables every Tuesday. CRECAGO, H.E. ... Mrs. Cora L. V. Richmond dis-courses before the First Society of Spiritualities in Martine's (Ada street) Hall every Sunday morning and evening,

CINCINNATI. O. The First New Spiritual Church of Cincinnail, Ohio, meets every Sunday at 10% A.M. at Murch's Hall, No. 738 West 6th street, Dr. James A. Hiss, Pastor, The public are condishly invited. Seats free: Sun-day School meets at 12 o'clock nuon every Sunday. Spirit-ualists, come, and bring your children with you.

May Amer. W. S. Lietures and thests each funday at the halfor Haker street, normer Method: by Mrs. M. Orther, of Philadelphia, Pa.

Cuticura A POSITIVE CURE for every form of Skin and Blood →Disease= → from → PIMPLES to SCROFULA

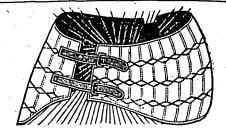
KIN TORTURES OF A LIFETIME INSTANTLY orlived by a warm bath with Curicum Boar, a real skin Boattier, and a single application of Curicuma, the great skin Ouro.

This repeated daily, with two or three doses of CUTICUBA RESOLVENT, the New Blood Purifier, to keep the blood cool, the perspiration pure and unirritating, the bowels open, the fiver and kidneys active, will speedily cure.

Eczema, tetter, ringworm, psoriasis, lichen, pruritus, scald head, dandruff, and every species of torturing, disfiguring, itching, scaly and pimply diseases of the skin and scalp, with loss of hair, when physicians and all known remedies fail.

Sold everywhere. Price, Cuticura, 50c.; 80AP, 25c.; RESOLVENT, \$1. Prepared by the FOTTER DRUG AND CHEMICAL CO., Boston, Mass. Bend for "How to Cure Skin Diseases."

PIMPLES, blackheads, chapped and olly skin prevented by Cuticura Medicated Soap.



THE above cut illustrates our Magnetic Belt One of the grandest appliances ever made for Lame Back. Weakness of Spine, and any diseases of the Kidneys. This Belt will give relief in Five Minutes, and has never failed to-cure Lame Back it has no equal for Kidneys Disease. It is mature's own power concentrated, and will do more good in one hour than all other remedies will do in one week. It is the crowning triumph of the nineteenth century! Whole families are often cured by wearing one Bult in turn. It gives of Life and WARMTH the moment it touches the body. We can refer to 1,000 people now wearing this Belt. Never since Galileo has there been given to the world such a potential power for curing disease as DiR. THACHER'S MAGNETIC SHIELDS. We challenge the civilized world to produce the equal of this Magnetic Belt for curing disease. Do not compare this Belt with the bogus trash advertised as electric, etc. We have made the subject of Magnetism a life-study, and know what we are saying. We furnish proof and evidence before purchase, bend for our new book, free. It will tell you what Magnetism is, how it operates to cure disease, and WHY it excelsal other known remedies. Mailed free to the whole world.

, Chicago Magnetic shield co., No. 6 Central Music Hall, Chicago, Ill. In replying to this adv. mention the Banner of Light.

BAKER'S

BREAKFAST

COCOA.

he strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical, costing less than one cent a cup. It is delicious, nourishing, strengthening, easily digest-ed, and admirably adapted for invalida as well as for persons in health.

COLD MEDAL, PARIS, 1878. Warranted absolutely

pure Cocoa, from which the excess of Oil has been re-

moved. It has three times

Sold by Grocers every-where. W. BAKER & CO., Dorchester, Mass.

> **KNABE** PIANOFORTES.

UNEQUALLED IN Touch Workmanship, and Durability. WILLIAM KNABE & CO.,

BALTIMORE, 22 and 24 East Baltimore street. NEW YORK, 112 Fifth Ave. WASHINGTON, 817 Market Space. E. W. TYLER, Sole Agent, islaw 175 Tremont Street, Boston.

Land and Labor SONGS.

A Choice Collection of One Hundred and Thirty Popular, New and Original Composition, with Radical Words, to Favorite Old Familiar Tunes; also about Eighty New Pices of Music, arranged for

Quartets and Solos, with Ringing Choruses, All designed for Land and Lator Lectures, Anti-Proert Bocieties, George-McGlynn New Cross Crusade Meet-ings, Enights of Labor Assemblies, Trade Union Associations, and all Orders or Lodges intended to improve the

Physical, Moral, Social and Spiritual Condition of Mankind.

Especially prepared for The United Labor Party Campaigns, Also for Amusements, the Home Circle, and to Cheer and Encourage Every Friend of Justice, Peace and Progress.

BY B. M. LAWRENCE, M. D., Author of "Celestial Sonnets," "The National Labor Songater," "Temperance and Progressive Songs," etc. This work consists of many of the pleces taken from Dr. Lawrence's "Celestial Sonnets" and other of his Song Books, beside a large number of new pieces, pp. 126. Price 25 cents. 12 caples, \$2,25.
For sale by COLBY & RICH.

THE KABALA DENUDATA

(TRANSLATED INTO ENGLISH),

Containing the following Books of the Zohar: I. The Book of Concealed Mystery: 2. The Greater Holy Assembly; 3. The Lesser Holy Assembly.

BY S. LIDDELL MACGREGOR MATHERS,

Fra. Bos, Cru, To every person who really wishes to understand the hidden meaning of the Old Testament, and especially of Genesis, to the student of Occult Literature, and last, but not least, to the Cosmogonical Mysile, the study of this work will be found invaluable.

This work is one that no occult student should be without, inasmuch as it is the key and fountain-head of the mystical ideas held by the great mediaval philosophers.

Oloth: price \$3.00.

For sale by COLBY & RICH.

THE Children's Progressive Lyceum

EDUCATOR. CONTAINING EASY AND PROGRESSIVE LESSONS ON THE SPIRITUAL PHILOSOPHY AND THE SPIRITUAL AND MOBAL CULTURE OF CHILDREN.

BY ALONZO DANFORTH, BY ALONZO DANFORTH,

The author says: "In presenting these series of lessons,
it is with the fullest assurance that Spiritualism, for its
enduring base in the coming generations, must have Lycount reachings as sure founds iton on which the prosperity
of its sublise philosophy must rest,"

They consist of a series of Cards for use in Children's
Progressive Lycoums, each Card containing an Invocation,
an appropriate Poem, Questions and Answers, Silver Unia,
Breitsations, ofc.
Five numbers have already been issued, and more will appear from time to time.

Friew (poer paid) of a single Card, 5 cents; 12 copies, 40
cents; 50 do., 81.50; 100 do., 25.50;

For sale by UOLBY & MICH.

THE SEVEN CREATIVE PRINCIPLES.

By HIRAM E. BUTLEB, as set forth in Seven Lecture, before the Society of Exciter Coulture, at Boston, Masse, together with his introductory Lecture, "The Idea of God," and also a Lecture on "Volor," Embellished with sight colored plates, showing the relation of the Seven Primitive Colors to the Seven Creative Principles in Nature "It investigates" a department of thought highly important net only by the metaphysical knowledge presented, but will more by the possibilities of attainment, suggested by this knowledge and realized by methodically applying it in Self-Culture.

Uloth, with Author's portrait, \$1.50; postage 8 cents.
For sale by OOLBE & MiCH.

A REPORT OF THE

MYSTERIOUS NOISES Heard in the bouse of MR. JOHN D. FOX, in Hydesville, Arcadla. Wayne Co., N.Y. Authenticated by the Outsile-takes and conditioned by the fixteements of the citizens of that place and vicinity.

Originally published in 1868 by E. E. Lewis, and now re-solitated by J. P. Thorndyke. Pamphiet: price at cents. For sale by OOLBY, & RICH.