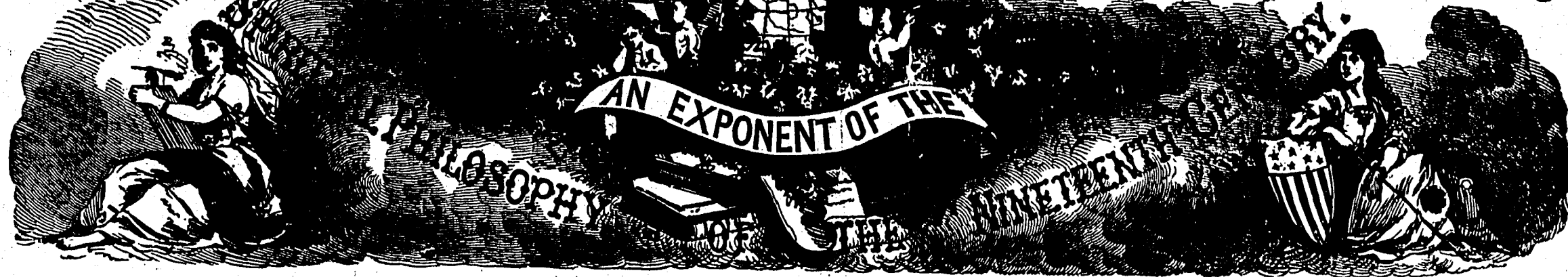


BANNER OF LIGHT.



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A 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.

Now it came to pass that the farmer noticed that something was wrong with his pigeons. Some were bloated and some 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 feathers drooped and they had not flesh enough to justify the expenditure of a hungry man's time in picking 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 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 population.

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.

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 shrunk and scraggy ones, and he said, "Go to! it is unseemly to mock the afflictions of the distressed."

Then spoke 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."

Now the farmer was sorely grieved about his pigeons, and was a man of hasty and ungovernable temper withal, so he seized a flail and swore at his friends and drove them away, and he said, "Behold I will find out about this thing for myself."

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 befooling 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 Company Manager," and so on.

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 floor.

Then the farmer said to himself: "I now perceive the wherefore 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."

Then he seized the fat pigeons that stood on the grain and befooled 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 like 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 twisted, were 'the powers that be,' and that they were 'ordained of God,' and though we did not know what such words might mean, we were so afraid, for they also told us that if we were disobedient to these 'powers,' we would be hanged and roasted after we died. Besides, these black pigeons, and many others, said that that fat pigeon called 'Landlord' owned the land, and that we had no right to gather grain without his consent."

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 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 scraggy 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 flails, and knew how to use them.—*Toronto Labor Reformer.*

The Fifteenth Women's Congress.

Of this annual meeting held in New York on the 26th, 27th and 28th of October, the *Tribune* of the 28th reports, under heading of "Women who Talk and Think":

ANIMATED DISCUSSIONS CALLED OUT.

MANY PAPERS READ AT THE ANNUAL MEETING OF A BIG ASSOCIATION.

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 as they are to foster domestic duties," she said, "to cultivate 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. Hazard of St. Louis contributed a brilliant paper on "Home Studies for Women," which was read by Dr. Julia Holmes Smith of Chicago. It was a criticism of the old education for women as compared with the new system of "Home Clubs" for the pursuit of all sorts of knowledge. The paper was ably discussed by Mrs. Howe, Miss Mary F. Eastman and Mrs. Henrietta L. T. Wolcott, of Boston.

A RESOLUTION 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 Sorosis, 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' 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, Ella Dietz Olymer, Ednah D. Cheney, Mary C. Peckham, Mrs. Emma C. Bassett, Miss Ella C. Lapham, the Rev. Ada C. Bowles, Harriet A. Townsend, Eliza B. Harbert, Dr. Pauline Morton, Mrs. J. C. Croly, "Jeune 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 report, which was supplemented by further reports on "Journalism," by Miss Lillian Whiting, of the Boston *Traveler*; "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 Sorosis, occupied seats on the platform. The exercises opened with a poem by Mrs. Rebecca A. Hathaway ("Grace Applying") 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 Lexington, 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 spiritual suffrage, she said, "The downfall of sectarian spirit in the Christian religion will be due to the entrance of women into the ministry."

The subject was ably discussed by the President and Dr. Julia Holmes Smith, of Chicago, both of whom advocated "unity of spirit and sympathy in every action." The session closed with a discussion of "The Responsibility of the States to their Dependent Children," by Mrs. Mary E. Cobb, of Germantown, who for several years has been an active worker in the cause of prison reform and industrial education. The paper was a practical treatment of the relations which the State shall hold with the orphan, the children in reformatory schools, and other public wards. The

theme was further discussed by Mrs. Frances E. Harper, of Philadelphia, a colored woman, who has been a conspicuous worker for the education of the freed-men.

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. Howe, and elected her by acclamation. Miss Ella C. Lapham also desired to withdraw, but retains protest, her office as Secretary. Mrs. Henrietta L. T. Wolcott was re-elected 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 C. Peckham, Rhode Island; M. Louise Thomas, Tarry, Pa.; Elizabeth T. Graham, Maryland; Mrs. J. M. Lander, Washington; Susan H. Avery, Kentucky; and Caroline M. Brown, Illinois. The new directors are Romella L. Clapp, New York; Harriet A. Townsend, New York; Caroline A. Kenard, Massachusetts; Susan Woodham, New Hampshire; Helen Campbell, New Jersey; Dr. Ella V. Mark, Maryland; Elizabeth Boynton Harbert, Illinois; the Rev. Ida O. Hultin, Iowa; Dr. Laura R. Wolcott, Wisconsin; and Dr. Alice McGilvary, Canada.

The first paper of the day was by Mrs. May Wright Sewall, the head of a young ladies' school at Indianapolis and Chairman of the Executive Committee of the National Woman's Suffrage Association. Her subject was "Women as Educators." Mrs. Sewall 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 discipline. Though she may be lacking in force, she has substituted gentleness and love. Schools are no longer dreary places of chastisement.

Mrs. Sewall complained that women themselves believe in woman's inferiority, but if they would accomplish anything they must realize their own generous gifts and aid, without jealousy, all progressive women. For her preeminence as an educator, if for nothing else, women should be encouraged. "I believe a great danger," she said, "exists in confining 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 at the home of Mrs. William Jennings Demarest, at 21 E. Fifty-seventh street. Mrs. Demarest received in an evening dress of heliotrope satin trimmed with point lace.

The evening session was called to order by Vice-President Mary C. Peckham. The first paper was by Mrs. Ellen M. Mitchell, of Colorado, on the subject, "The Freedom of Fate." It was read by Mrs. Ednah D. Cheney. Mrs. Howe read the final paper "On 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 club during its summer sessions. Mrs. Howe's paper on Aristophanes, 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 Committee for the work of '87-'88 were elected by the new Board:

On *Topics and Papers:* Mrs. Mary C. 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. Eastman, Massachusetts, Chairman; Mrs. Hamilton-Darley, Mrs. Mitchell of Colorado; Mrs. Sewall, and Mrs. Garlin Spencer, members.

On *Industrial Education:* Dr. Anna D. French of New York City, Chairman; Miss Virginia of Florida, Mrs. Cobb, Mrs. Townsend of Buffalo, Dr. Cleaves of Iowa; Mrs. Harper, Pennsylvania, and Mrs. Wakeman of Illinois, as members.

On *Art:* Mrs. Mary E. Bagg of Syracuse, Chairman; Mrs. Wing, assistant, Stoneham, Halliwell, Williams; and Miss Eddy, members.

On *Journalism:* Miss Lillian Whiting of Boston, Chairman; Mrs. Mary A. Bundy of Chicago; Miss Giles of Wisconsin; Mrs. Loughborough, of Arkansas; Mrs. Allen of Buffalo, and Miss Mary 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 addressed.

The Congress was received with much enthusiasm, and will doubtless be the means of good. It was invited and entertained by Sorosis, the Women's Club of New York City.

LITA BARNEY SAYLES,
Chairman of Publication.

"Out of the Mouths of Babies."

In a few thoughts offered to the members of the Seybert Commission for their consideration, Mrs. Minerva Merrick, in *The Watchman*, says:

"Many little children know that they can hear rape and see forms. Some negro children were once sitting on a curb stone, holding a board—asking questions and getting answers by rape. Those children knew no tricks—they did not make rape with their toes or look. A lady asked them if they had heard from a colored man who had died recently. They said, 'Oh no, he would not come; he was a Christian.'"

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 sit 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 mother, said, 'I saw papa, and he was not in the box.'"

When the boy went home he said to the man who worked in the shop:

"I saw papa at the shop? I saw him at Mrs. Merrick's, and he was not in the box," meaning the coffin. The boy is a clairvoyant."

Literary Department.

SOWING AND REAPING;

OR,

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," Etc.

CHAPTER I.

ALLENTOWN.

Alletstown 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 persons 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 whirl 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 cultivation of the finer qualities of heart or brain. The housewives were in the main plodding, unformed 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 Alletstown 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 mill-operatives really could not afford to pay the tuition fee for their children. On Saturday afternoons the minister's wife gathered a 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 advantages for self-improvement very limited.

So it is not to be wondered at that the child-like population of Alletstown presented anything but an attractive sight to the benevolent eyes 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 Alletstown 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, a 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 got to heaven, if I ever do, I hope the good Lord will make an exception in my favor, and in place of the golden street and its jewelled pavement, he will just let me have a little bit of medder-ground where I can grow posies and work in the sunshine."

On this visit to Alletstown the old farmer gazed in amazement and pity upon the children swarming its streets. They were a sun-burned, untidy, noisy set, and such as the man had not been accustomed 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 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 brood. "If I'm alive, they're after those willing leaves. Poor things, don't they ever get a sight of the country, I wonder. Look-a-here, mister—to the store-keeper, 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 unfasting them, set to work distributing the flowers among the childish hands outstretched toward him.

"Here little dears," he said, "here's some posies for you. There haint 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 meadows running over with 'em, and His children hungry and thirsty for a sight of the same."

A change seemed wrought in the manner of the lawless brood by the action of this kindly heart. The shouts of derision turned to cries 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 seen.

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, dem, 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 stem upon which grew one full opened daisy with a half blown bud beside it.

"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 meadows until I wish they were further; they take up the room so, when we might have sweet grass for the cattle; but I love their purty faces myself, an' 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 'uns 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 haint done as well as I order; 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 order'd I'd have it. Well, I'll just get a lot of the May-weed with their starry eyes, an' the clover with their fragrant tips, 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, and had missed the intellectual advantages of life. Yet he could read and write and "square accounts;" he had a warm heart and a poetical 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 to make their home with the old man, who 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 daisies, clover, and other field flowers, preparatory to visiting Alletstown 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.

On this occasion, the children swarmed around the team as before, but with no rude shout and derisive laughter. Their eyes shone, as with outstretched hands, the little ones waited for the floral gifts which came in greater abundance than those of the week before.

"There they are, chickens," said the farmer. "Don't waste 'em, don't pick 'em to pieces. I got the young uns so they'd last longer; jest put 'em in some water at home, out of the sun, an' you'll have 'em quite a while."

"I put mine you giv me before, mister, in a bottle of water, and it's alive yet," cried the girl who had likened her daisy to "Marm Wheeler's" growing plant the week before, "the big uns there, and the little flower's come out, too, and now I've got some more to put to 'em."

"That's right, lass; that's the way to get on. Take care of the things you have. Now I tell you what—the boy or girl that has the 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 movements of this man through the day, nor need we refer to his visit to town the following week, except to observe that each child who 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 juicy 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 young 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 grudging 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 a slave, from morning till night, and I'm just worried to 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 want 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 of 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 posies 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's 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 sun-browned face glowing from the effects of her bath, and with smoothly braided hair, Meg presented 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 Sunday when the procession started from Onville, on its slow, but pleasant journey to the town? After a good rest for the animals drawing the smooth 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?"

"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 will take the youngsters to his fields; let them pick all the berries they can eat, fill them with plenty of good bread and butter, and creamy

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 boisterous singing, such clapping of hands, as they made on the way, must have astonished the sober old farm-horses that drew the merry-makers, and have startled the birds who paused in their own songs to listen to this strange medley of sound, but it was innocent mirth and honest freedom, and the old farmer and his "help" only smiled at the exuberance of spirits thus expressed. We shall not record the day's doings, but may rest assured that Farmer Corning carried out its programme to the letter; and when the sinking sun forewarned the approach of night, the heavily-laden wagons returned to town with a load of happy, satisfied hearts. Each child carried home great bunches of grasses, flowers and other woodland and field trophies, 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 berries if they know ye picked 'em a purpose for 'em. Here's baskets, an' let me see how well and clean ye can pick into 'em."

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 stay-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 townspeople 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 "Misses," and pleased and flattered by such notice the women courted 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 mill-hands 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 approached, and all promised to do what they could to forward the movement in view.

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 haze 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 oaken 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 memorable day 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 envy.

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 espied 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, youngsters," he said, "I hain't 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. Hain'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 us."

"That's right!" said the old man, in a satisfied tone. "But it's n't to me, it's to the Heavenly Father you must be thankful; he's put it into my heart to look arter ye a bit. Now, to-morrow, I'll be here with some goodies for ye, so mind yer all here, clean and tidy."

True to his word the old man appeared the

next forenoon, 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 palates 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.

While eating 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 duty to do as I did."

[To be continued.]

THOUGHTS

Of Spirit Allen Putnam upon viewing his mortal remains; presented by the guides of Mrs. K. R. Stiles.

Oh! thou messenger, "Death,"
Thou dost take but my breath,
Naught else couldst thou claim;
Thou art "Death" but in name.
With the fullness of life
My soul is now ripe;
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 yield 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 wept
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 I turn,
My spirit doth yearn
For a moment, with pain,
To enter again
The now bolted door.
But, alas! 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?"
Alas! 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?
We cannot know the through
Of things 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,
A new work to begin.

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 hours of clay,
Work! work while ye may!
Let no moment pass by
That you ease not some sigh,
Or a helping hand lend;
May this message I send
Some mortal impress
To more helpfulness.

Your wealth do not board;
Wealth of smile and of word
Ye each can bestow;
Let your kindness overflow
With kindness and love;
And may the white dove
Of charity see
In each human breast:
Then the "Kingdom of Heaven"
To each soul shall be given,
And peace and "good will"
The whole earth shall fill.

New York Medical Law.

The election has passed, and soon the law-makers will assemble at Albany. Friends of medical freedom in the Empire State should now bestir themselves to overthrow the odious close-corporation, medical-practice-regulating enactment now on its statute books. The movement of the people at the last session was for the repeal of the law of 1880, and the reenactment of the old law of 1844 which allowed all modes of medical practice, also all practitioners, to stand equally before the law in benefits, to stand equally before the law in penalties, and to give the citizens of the State the right—of which they are at present bereft—of employing any mode of practice or any practitioner they have confidence in when ever disease afflicts themselves or their families. The proper course, it seems to the writer, is for the friends of medical freedom in the State to make an earnest effort, by personal interview and through the avenue of postal correspondence, to give the true light to the members of the Senate and Assembly, regarding the utterly tyrannical nature of the present law and the character of the operations between man and man, which are subservient of the greatest rights of the individual, and hence the collective rights of all.

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 the door of possible recovery upon the afflicted 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 have no belief, and with remedies whose use they regard as worse than the disease by which they have been attacked? Let the State remain 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 every point where this controversy is going on. Leave the avenues of progressive improvement open to the people, and let the State be the guardian of the conduct of mercantile pursuits. The different forms and wings of the healing art, as known to our time, are so numerous and so perfect, that no one can be a specialist in any one of them, and the only such standing in the community and before the law as it can achieve when judged by the criterion of medical work can be done among law-makers and

the people generally, by circulating broadcast the literature already extant in favor of the continuance of the masses of their constitutionally guaranteed right of choice in remedial matters. The 16-page pamphlet, "The Law of Medical Freedom," is a most valuable tract to be found at the counters of the Banner of Light Bookstore, Boston, is well adapted to show the effect of the 1880 medical law of New York upon the public, and to demonstrate the great necessity of its repeal, and the arguments advanced in it will apply with the same power upon the law that has recently been enacted in that State.

Copies of this pamphlet can be obtained, as above, at about the bare cost of publication, and one hundred thousand should be put in circulation at once—since the use of thought and action in the pages of this brochure will be found equally pertinent to combat medical monopoly in whatsoever State it seeks to enslave the people.

VICTIMS.

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, of 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 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 what they are composed of, 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 progress of the human mind in all other directions, 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 to-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 necessities 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.

"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, and in the circles, in literary circles, 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 rebuild it; and it is the breaking up of a certain form and rebuilding another. There 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 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 worshipping 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-by in the springtime the valley shall awaken in beauty and glory, showing to us the same force, never dying, but always creating and recreating. I cannot see where there is room for the gross materialism of to-day; 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 told him he had got to be born again.

I say a man does not 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 exception, 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 to the mind of man spiritual. Is it no satisfaction to you to have additional evidence that your friends do not die? For yourself, you may not know; you can go to sleep, if you wish, and never wake up; it makes no difference to you, but it does to your friends; and so it does to you when your dear ones drop away.

What has the Church done? Go back even to the history of the Jewish religion, what has been done to prove immortality or comfort to man? There is very little about it in the Old Testament. It is not mentioned in the first five books, the book of Job or the early Psalms. It is only the later Psalms and Prophets that speak of it; while Socrates, Cicero and others speak of it more than Hebrew prophecy. In the New Testament where do you find it? Except as you interpret it through nature, and through Christ and the Apostles? Not because of their words or argument, but because of what they were; and it is the greatest argument for immortality the Church has. Go into almost any church on Easter (formerly only the Roman Catholic and Episcopalians observed the day by any special service, but nearly all denominations now do), the beautiful promise and the prophecy of future life is based upon the resurrection of Jesus Christ. Because Jesus' the Christ rose how do I know that I shall? If Christ was God, as the Evangelical churches say, or the one unique figure of a perfect man, according to the Unitarians, how can I hope from that? I am not such a man that I can hope because of that. Now that is the argument the Church has to-day, and almost the only one myself. I do not need the doctrine of Modern Spiritualism, for I was born with a faith that nothing can shake. But to those who have not that faith, is it not a blessed thing, this message from the dear one, even in the faintest whisper? The child's voice calling, 'Mother, mother, I am still living; do not think me dead; and which the woman have eaten, but know that I am here; and my arms around your neck sometimes, if it be a deception, let it be; it has saved many hearts from breaking. I could tell you of a woman who would be in the mad-house to-day but for it; I have no doubt; there are scores of our insane and day-dreamy because they have no Spiritual work can be done among law-makers and

not had that little word. See, that little child is alive, growing, learning, teaching, helping, guiding those that are behind. Had such 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.

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

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 mountain-top, 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 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 piano 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 and glorying 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 deplorable, wretched, 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 commentary is it 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, the light of the light has sprung up, and man had seen some of the pure, bright rays coming down from the angel-world, they turned their backs to it and became engrossed in material pursuits, in their own selfish interests, and hence we need to-day something more potent."

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, it is a terrible thought. Are not they who believe 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 into nonentity, or had sunk down to a region of everlasting despair, where, though the 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! I would not that be a thought still more cruel.

It is this cruel doctrine which has shipwrecked 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 angel-world a light has sprung up, and to-day we preach to you glad tidings, and to the world, monstrated, 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.

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 not only in the world, and showing to hundreds and thousands of us, and to the better way. God knows that humanity needs just such an uplifting doctrine of love, and sends it through the angel-world that we may realize the truth. Then the fountain shall bring forth living waters that all may drink. It brings us to the fountain of life, as scientific a nicety as Huxley or Spencer can that what we call death is but a pathway between the two worlds. And, whether you treat the subject lightly or not, the darkness is gradually receding and a light has indeed sprung up—a glorious, revivifying light, a redeeming light, that shall shed on the world glory and beauty."

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 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 I should rise and tell you 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 then, there was something wrong with me, when I was a church-member, that was inspiring me and telling me that it was not food enough. They say, open confession is good for the soul, I think we sometimes spout 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 again 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, I did not come near me; it seemed to be near the dining-room 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, not only a spiritual message but a business message, in regard to some things I should take up in my daily life. I felt that I should say one thing that I got this from a spirit. My hand was moved, and were I not looking at it I should have thought it was a man's hand, so forcible was the impression of a male hand on my own. My first demonstrations were in daylight, but they soon after came in the night, and affected my nervous system. I had some spirits came and taught me, and the lessons were valuable; some I have written out and published.

Subsequently there came a different phase. I began to feel very proud and independent, because I could go to the spirits for help, and believe they gave me what I wanted. There came spirits that treated me anything but nicely. I cannot tell you what I suffered with these spirits during their efforts to break down some of my organic disposition and train me, as they called it, for their own work. They wanted to know me, by the order of manifestations. I was not so independent as I thought. I had very annoying manifestations. For instance, if I called upon mother, or asked her why she was not there, instead of receiving an answer, rude manifestations would occur. I suffered, for I was alone, and I prayed for two months for them to go away. However, the time came what was best, and when I prayed, they annoyed me the more, and I knew I could not fight the spirits, so I obeyed.

Now comes to the better side. The manifestations became pleasant. Dr. Holland would come and speak in the most wonderful manner, in regard to communicating and preparing me, talking and showing me that all I had experienced was for breaking down old conditions. I finally commenced to speak in public. I was entranced two or three times when alone, and always my attention was attracted to the hour of manifestation. I felt that I was being taken up; finally these manifestations grew upon me, and now they appear not only in my own presence, but in the presence of a hall full of people. These constitute the physical phase; but besides this I have the science and plan of Spiritualism, which nothing would in-

duce me to relinquish. Speaking of its being a great comfort, it is 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 point what can they say to the weeping mothers? 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. Perkins, in appropriate words, to the friends of the deceased, said: "The friends of the deceased, who are gathered here to-day, should receive through her daughter a testimonial of our esteem and appreciation of her mediocrity labors among us during the past 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 she has been a blessing on this mountain top. I 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 descended 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 the day when I stood on this mountain top, 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 little 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 for a moment that the spirit-world 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 thought, '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.'"

Mrs. Wallace then presented Mrs. Perkins with a bouquet of beautiful roses, saying, "Dear friends, you all know of the kindness of these dear ones who never think 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 kindness 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 regard."

It was with joy we came 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 from the spirit-land have to encounter many difficulties, you would feel that it was indeed a place of rest and joy. You see, to your view 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. Perkins, said, "Brother, we cannot leave without giving these some word of comfort and cheer. With what fulness of heart and mind, this place a prophetic time the way has seemed so dark that did 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."

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.

Notice to Subscribers.

Colby & Rich, publishers of the BANNER OF LIGHT, have made arrangements with the author of the book entitled NATURE'S LAWS IN HUMAN LIFE, 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 leaders who have embraced the truth of spirit communion as a fact in the nature of things, but it also gives the opinions and arguments of prominent individuals who stand on the conservative side of the subject; and in addition presents the views of church-members of various denominations who look upon the whole subject as the result of delusion and deception.

The author claims that the object and aim of the treatise is to place before the public much evidence and argument pro and con, which has been publicly expressed by individuals of note, that all who have the courage to read the same may 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 eighty 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, written in the Western Star alludes to the book as follows:

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

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

"The work is written in a spirit of candor that commends itself to the reader. The author evidently has a sincere faith in the truth of Spiritualism, and the opinions of its opponents are fairly stated, with no attempt to soften them down, and are answered by a record of facts and by quotations from those who treat the whole matter as a deception, the mediums as jugglers, and their delusions as a new phase of jugglery. He gives the views of those who are religious, who admit the phenomena as of spiritual origin, but attribute them all to the cunning and power of the Devil. He quotes from those who occupy the scientific standpoint, and who, while they admit the existence of the laws of mind and matter, to the exclusion of the spirit world."

On the affirmative side—that spirits work the results—another thoughtful writer in the Bible and in the strange experience of Swedenborg. The book is of course, for the most part made up of the wonderful things done through the mediums, which he claims there is no accounting for in any other way, except as being by spirit agency. The favorable opinion of great names in regard to the book is very strong, and the reader is left to judge for himself, and decide as to the proof may seem to him.

There is so much in this question of Spiritualism

that cannot be counted, but demands honest and earnest inquiry, that a book so full and so impartial on the subject as the one under consideration is entitled to be cordially received and widely read."

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

"NATURE'S LAWS IN HUMAN LIFE"—cloth, 308 pages: An Exposition of Spiritualism; embracing the various opinions of extremists, pro and con, together with the author's experiences. By the author of "Vital Magnetism Cure." Second edition. Colby & Rich, Boston, 9 Bowditch street. Being personally acquainted with the author we can better appreciate the 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.

LEWISTON.—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 instruments 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 (Hall) to get the proof of the fact that from our friends who have 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 Zöllner 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 S. P. Kase writes to us, under a recent date, contributing the following items to the current Seybert discussion. He says he was well acquainted with Henry Seybert; that he (S.) 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-union.

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, whereupon Prof. Pepper at once disclaimed all prejudice against Spiritualism, and said that the New Philosophy would receive just treatment at the hands of the University. The money was subsequently paid to the University by Mr. Seybert.

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 Palpbraham 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 pleasure 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 onward condition led 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 age have spoken so dubiously—with full confidence of a joyous entrance into the land of enfranchised souls.

Massachusetts.

BOSTON.—A correspondent writes: "Mrs. Shepard Little, at Berkeley Hall, Sunday, Oct. 5th, 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 for mediumship have the cause at heart sufficiently to submit to the instruments of such conditions, and that constant 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 spiritually 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 mediums are greatly needed; but they are not sustained, as even sectarian church-members, when seeking for new light, desire material knowledge instead of the eternal truths that govern Spiritualism."

California.

WEST FALLBROOK.—O. M. Alley writes: "The world is full of believers in Spiritualism who dare not, for fear of the popular scorn, openly avow such belief. Not long ago, sitting on the veranda of a prominent hotel at San Diego, I had a signal illustration of this fact. I was intently reading the BANNER OF LIGHT, and, as afterward transpired, held it in such a way that its broad, grand title page was fully exposed to the view of every one of the dozen or more guests who had seats near me; and I soon became aware that sev-

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 procure 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 many 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 California, 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 serious attention of several of our best citizens to this all-important subject."

Prof. Kiddle's saying of the Seybert Commission delights 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 distribution. Every Spiritualist in the world should circulate one dozen copies. We shall be glad to have Spiritualists locate with us here to add 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. Straub.

A standard article, universally recommended, is JAMES F. FAY'S PAINLINE, 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 without 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. 30th, 1887, Mrs. Loph, wife of James C. Drake, in the 60th year of her age.

The deceased was well known to the composer Queen City Park as a Spiritualist. Her husband, the late Mr. Drake, was one of the first Spiritualists in northern New York. All knew old Uncle Jesse Smith, a medium, who never wavered in his faith in the cause, and in all the years of his life followed the directions of his guide. The deceased was his oldest daughter, and investigated Spiritualism from her childhood. She was not so popular as her father, but she was not less devoted to the cause. Through the later years of her life she possessed a mediumship which was not exercised publicly, but to her own family and the few who were admitted to her private messages of love and consolation, and through her uniform kindness and sympathy, caused all who knew her to respect the belief and knowledge of the conscious continuity of life which she taught and exemplified. She was a true and genuine Spiritualist, and her passing will miss her pleasant face and kindly greeting as they pass the "Old Folk's Home," one of the first cottages built on the site of the old "Folk's Home," which have been received from those who loved the deceased.

[Obituary Notice not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words or less constitute a line. No poetry admitted under this heading.]

The Weekly Discourse;

Containing the Spiritual Sermons by the guides of

MRS. CORA L. V. RICHMOND.

- 1.—THE LIVING GOD IN ISRAEL.
- 2.—THE SHADOW OF A GREAT ROCK IN THE LIVING ISSUES OF THE DAY.
- 3.—THE RECOIL OF THE PLANETS.
- 4.—THE LESSON OF SORROW.
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VOLUME II.

1.—THE UNKNOWN AND SACRED NAME OF GOD.

2.—IS THERE A GOD IN ISRAEL?

3.—THE SHADOW OF A GREAT ROCK IN THE LIVING ISSUES OF THE DAY.

4.—THE RECOIL OF THE PLANETS.

5.—THE LESSON OF SORROW.

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Miscellaneous.

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We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not sent to our attention. The sender will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for publication.
Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

Banner of Light.

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

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

The doling of the American Board, commonly called the A. B. C. F. M., at Springfield, Mass., were such as furnish its friends with small hope for its long continued existence. The recent session of the Board proved to be anything but a satisfactory one. What was done is already sufficiently well known to our readers, 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 hollow victory it finally won, it increased its own numbers beforehand, thereby making the ruling power more of a close corporation than ever. 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 represent. Inasmuch as quite one-third of the denomination is out off from any active and direct participation in its management, it is naturally to be expected that in reprisal at least the same proportion of the funds of the denomination will be withheld from its needed amount for missionary purposes.

Rather than trust ourselves to a recital of 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 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 brethren 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 defeat 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-clad 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 bigots.

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 real thing will work: those in the Andover, Bangor and New Haven 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 colleges and seminaries, will no longer continue to contribute where they have thus been shut out. The result is, if the Board insists upon putting a muzzle upon men, it will get only men who are willing to be muzzled." "The 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 that the Board is not a theological or ecclesiastical 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 amid the branches of the creedal wood, and 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 spectacle 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 part of the Board are removed."

As a secular—though none the less religious for that reason—contemporary observed on the result of the Springfield meeting: "Its consequences are likely to be more serious than the conservative party either expect or desire. When it is affirmed at Springfield that there is but one Congregational pastor in Boston who is considered sound enough as to future probation to pass through the present court of theological inquisition, one is almost breathless in considering whether the Congregational people are not beside themselves in allowing a policy which is at the farthest remove from common sense, to say nothing of Christian equity," to prevail. The American Board is now ruled by the rigid tyranny of theological partisanship. It is Orthodox of the oldest fashioned stamp—narrow, hard, bigoted, cruel. If such a spirit is to be thrust upon outside populations whom it is pleased to stigmatize as heathen in order to convey the worst possible impressions respecting their character as members of the human race, it is only ordinary 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 old theology to rend it. It rests on the other 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 atrocious. It is the same of diabolical malice, displayed by a Creator whom we are asked at the same time to consider as being of boundless love and mercy. Preschooling 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 we have heard anything of this kind? Those who have had the hardihood to repeat such statements have been 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 Congregationalism! 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 the children of the same infinite life, and all their faiths, however poor and blind, are their various seeking after him. And all through we see, not the hopeless writhing of a race fallen and ruined and doomed, but the upward working 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 "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 Illuminists!

A Dual Verification.

An incident of recent occurrence at a séance in this city adds another to the long list of evidences already before the public, corroborative of the truthfulness of the Message Department of the BANNER OF LIGHT, as well as to the genuineness of the phenomena witnessed in the parlors of one of the best mediums now permanently 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 present 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 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 LIGHT, 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 sances.

"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 post-master 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 medium in question. The results of his investigations, it seems, were entirely satisfactory to himself and an unbelieving friend he took with him—hence he made a most favorable report. Upon its appearance in the *News*, excitement ran high among the clericals and other bigots, which resulted in the Montreal *Herald* of Oct. 26th bringing out a slurring article in 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 single point to prove that there was the least fraud connected with the séance. 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 mediumship.

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 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 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 Governor of New York, the priesthood controlled the political affairs of that State, and were implacably 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-eye view of the way the thing was done:

"A bill was worked through the Legislature giving to the graduates of the school of the Gray Nurse, Convict in New York teachers' certificates; sending

them to teach in the public schools without examination. 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 all appropriations for school purposes. In at least one town of that State, to our personal knowledge, the public schools were closed for one half-year because the Roman Catholics, led by their priests, defeated at the polls the resolutions for school taxes. The next year came the reelection. The Protestant voters, and all fair-minded citizens, rallied at the polls, triumphantly carried the school appropriations, and elected a Legislature which promptly repealed the infamous Gray Nurse 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 1661 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 ruddy 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, hung 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 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 curious daniels 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-enraving of the glass as it hangs on the wall with one of the mysterious portraits and the old nurse accompanying 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 Movement of 1830." It treats chiefly of camp-meetings, the first one of which was held in 1789, 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 less than three hundred fell like dead men in battle."

One Sunday night, says Cartwright, a "gang of rowdies" that had come to disturb him, fell by dozens right and left, while one whom he calls his "special persecutor" suddenly dropped as if a rifle ball had passed through his heart. "He lay powerless, and seemed crumpled all over, till next morning; and about sunrise he began to come to. With a smile on his countenance, he then sprang up, and bounded all over the camp-ground, uttering shouts of glory and victory 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 fallen, and certain physicians who were present declared their belief that they were only simulating, how (control) 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 jerks," a violent and involuntary twitching and jerking 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 saying:

"The people are taken jerking irresistibly, and if they strive to resist it worries them much, yet it is attended with no pain; and those who are exercised (twitched in the pious seems an antidote to the jerks) if they resist bring down sadness and barrenness over the mind; but when they yield to it they feel happy, although it is a great cross; there is a heavenly smile 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. Schaaf 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:

Mr. Editor—For a long time the conviction that capital punishment has failed to subvert 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 certain 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 offense may have been, if there is reason to believe that in its commission the offender has acted according to his own notions of duty 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 fighting a great wrong as John Brown was in his advocacy of freedom for the colored race, and in carrying fire and sword into the peaceful State of Virginia. To hang them will not only give Anarchy a tremendous impetus (for they will be regarded as martyrs by their brother Anarchists), but will also do gross violence to the eternal principles of justice.

Yours truly, W. C. BOWEN.

Brooklyn, N. Y., Oct. 16th, 1887.

A notice to subscribers appears on page three of this week's BANNER OF LIGHT, to which the reader's attention is called.

Intelligence from the Antipodes.

AUSTRALIAN VIEW OF THE SEYBERT COMMISSION.

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 Pennsylvania University have published an adverse Report stigmatizing Spiritualism as "humbly and juggling." This fact, stated 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. O. Massey publishes an open letter to Professor George S. Fullerton, the Secretary of the Seybert Commission, wherein that gentleman's disingenuousness 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 *Harbinger* 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 a 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 commenced their investigation, as will be seen from the following extracts from the BANNER OF LIGHT."

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 starving for want of the necessities 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. Hubbard 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 were bestowed a thought, or word, or action, for the welfare of the being that gave him birth. It may be that they did not know her destitute condition, or of her existence at all; but 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 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 Societies should send for at least one hundred copies each. CIRCULATE THIS GRAND DOCUMENT.

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 labor 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. 23d, 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 time.

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. Cellinsky has removed his office to 223 West 40th street, New York. He is one of the oldest and best-known physicians of that city. He was formerly the friend and partner of Dr. Gray, the well-known Spiritualist there.

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 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 Bowdoin street.

The Fair Extended.

The demand for an extension of the time being universal, the managers have voted to close SATURDAY, Nov. 20th, instead of Nov. 12th, the time first fixed. Petitions were circulated by exhibitors and others, and signed by every prominent exhibitor in the building. 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 working exhibits and more special and valuable attractions than have 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 realize that if they lose this opportunity it can never be replaced. So the extensions 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 Association 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 limited amount for this purpose. It is to be known as the Wisconsin State Beneficial Society of Spiritualists, particulars respecting which may be obtained by addressing the Secretary, Dr. J. C. Phillips, Omro, Wis.

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, "Amaron," 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 his concluding paragraphs, reproduced. New York: 206 Broadway.

A. W. S. Rothermel is holding séances for full form materializations at 288 Clifton Place, Brooklyn, N. Y., Sunday and Wednesday evenings; and on Tuesday evenings light séances at 230 West 30th street, New York City.

Read the announcement of a change in the date 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 tests 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 30th street, New York City.

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

Mrs. Carrie O. Van Duzee is lecturing in Rochester, N. Y., during November. Engagements for her services in December may be made by addressing her at 44 State street, Rochester.

Dr. G. W. Fowler is at present busily employed professionally in Burlington, Vt. Will return to his home on the 14th or 20th inst.

Mrs. Jennie K. D. Conant of St. Louis, trance-speaker and psychometrist, addressed the Fitchburg Spiritual Society, Sunday, Nov. 6th, afternoon and evening. She will speak at Quincy, Mass., the 13th, and at Lynn the 20th. Would like to make engagements in Maine the 27th and 28th of November. Address, 230 West 30th street, Boston, Mass.

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

A. R. Tiedals, the blind medium and speaker, called at our office on Tuesday last, engaged for some time to come in the West.

At Troy, N. Y., Bishop A. Beale 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. Gladding will address the Third Spiritualist Society of Baltimore, Md.

Mrs. Abbie N. Burnham spoke on Sunday, Nov. 6th, in Salem, Mass.; the two previous Sabbaths she was in Portland, Me., and 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 Hingham, and on Monday evening, Nov. 14th, will give one in Brockton. The remaining Sundays of November he will lecture in Norwalk, Conn.

Prof. W. R. Peck spoke last Sunday at Newburyport, giving great satisfaction. He speaks at the same place Nov. 20th; at Brockton, Nov. 27th; at Haverhill, Dec. 4th and 11th; at Worcester, Dec. 18th. Is open for engagements Dec. 18th, the Sundays of January and the first of the season. Terms moderate and satisfaction guaranteed. Address 608 Columbus Avenue, Boston.

Dr. Frank Boscoe, the lecturer and test medium, can be addressed at 212 West Street, Providence, R. I. He has a few more open Sundays for the season.

Mrs. H. S. Lake speaks at the First Spiritual Temple, Boston, the Sundays of December; at Salem and Lynn, Mass., the Sundays of January; at Philadelphia, the Sundays of April. Societies desiring her services will address her, 608 Columbus Avenue, Boston, Mass. In addition to her recent Sunday labors in Norwalk, Ct., Mrs. Lake gave a course of private lectures to ladies and gentlemen, week evenings and afternoons. These lectures were well attended and a great deal of interest was manifested therein. Societies desiring work of this kind can address her, for terms and dates, as above.

The Grand Anniversary Fair.

The programme for the Lyceum Fair to take place at Faneuil 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. Charles E. Watkins, (the plate-writer), Mrs. Amanda M. Cowan, Mr. and Mrs. Boscoe of Providence, Edgar W. Emerson, and many others. J. William Fletcher will deliver his illustrated lecture: "Is Spiritualism True?" on the closing night.

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

Spiritualism Illustrated.

Mr. J. W. Fletcher lately appeared in Providence, R. I., lecturing on Spiritualism, which called together a large audience 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 it not germane to the subject, serves to make a highly interesting lecture. Mr. Fletcher prepared to give this lecture either on Tuesday or Sunday evenings, at moderate terms. Address, 608 Columbus Avenue, Boston.

ALL SORTS OF PARAGRAPHS.

REMINISCENCE.

"What is that, mother?"

"The rink, my child; the year it was built all the people went round. They create it with their hands and feet, and sound on (frustrate) casters they slid themselves round. But the fool-killer came, with his two-handed club, and he smote all the elders, from gray beard to cub; and the building so silent to used, as you see, By the Mourners' Embalming and Shroud Company."

—Burdette.

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 Naples. At a court reception the Queen is a model of simple, elegant ease. 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 active; it is concentrated strength.

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.

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

"G. H. Lawrence," writes: "Please insert the following as you know it to be a fact: 'Miss Fay's spiritual séance at Blackburn (Eng.) came to a sudden end when someone in the audience struck a light and Miss Fay was found to have climbed to the roof, while the 'spirit' that was floating in the darkness over the heads of the audience was nothing but an inflated linen bag.'"

The "Miss Fay" alluded to above is probably the chère amie 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 church than we are for the right to breathe, to eat, or to sleep. —Horace Seaver.

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

It is computed that the death rate of the world is sixty-seven a minute, and the birth rate seventy a minute, and this seemingly light percentage of gain is sufficient to give a net increase of population each year of almost 1,200,000.

LEIP IS SAFE.

Some commentators cry, in strife, "To be correct you must say 'Life'." While others shriek in bold belief, "Say what you want, and mean it." The Norseman smiles, "Be safe, be safe." In his advice; "Produce it." Life.

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 Woodbeard and some five others of the Indians were killed; after which the band came into the agency, gave about two hundred who fled for their lives to the hills. It does not appear—by the telegraphic despatches—that the Indians desired to fight; did not fire "the cavalry advantage"; but we suppose this new "Indian outrage" (?) will be worked for its full value by the venal press of the country.

The Baptist Examiner thinks that the influence of Scotch Presbyterianism and of Boston Unitarianism was seen when on a Sunday the crew of the *Titanic* 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 prospect of a good mark, 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 plain salt 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 auspices 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 23d street. There 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 spiritualists to manifest themselves to us are both demonstrated in his public séances. Private séances will be given by Mr. S. 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.

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 given from the audience: "What is Spirit Control?" "Will All Be Saved in Heaven?" The subjects were handled in a clear and concise manner—being among the best lectures we have ever heard. This gifted 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. Boscoe, 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. WHITNEY, Secretary.

To Correspondents.

Notation is paid to anonymous communications. Name and address of writer in all cases indispensable as a guarantee of good faith. We cannot undertake to preserve or return communications not used.

J. E. O. BIRD ISLAND, VA.—We advise you to continue your sittings with the young medium. Be patient, sincere and hopeful. What the spirits have already given should encourage you. More will come in time as the mediumship strengthens and develops. It is impracticable to publish your letter, but our spirit-friends assure us that they will do in their power to aid such good work as you mention.

When our patrons desire the address of the BANNER changed, they should give us two weeks' previous notice, and not forget to state their present as well as future address.

Mrs. Field's Work in Washington.

To the Editor of the Banner of Light.

Mrs. Clara A. Field 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 her 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 word with the most beautiful and excellent theories of life, the Spiritualists shall be constantly reminded of their responsibility as to putting 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 revolved themselves naturally into conversations, in which Mrs. Field has taken a leading and most pleasing part.

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FIFTH WEEK.

Crowded Day and Evening.

MECHANICS FAIR.

Sixteenth Triennial Exhibition.

Mass. Charitable Mechanic Association,

HUNTINGTON AVENUE, BOSTON,

NOW OPEN.

Admission, - - 25 Cents.

Afternoon and Evening Concerts.

SALEM CADET BAND,

AND

Grand Centennial Organ Concerts.

MAGNETIC INSOLVES

IT IS IMPOSSIBLE

to overestimate the value of

the TITANIC INSOLVES

which every year in consequence of

the TITANIC INSOLVES

will be without them. These INSOLVES

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Banner of Light.

BOSTON, SATURDAY, NOVEMBER 12, 1887.

"Remarkable Visions."

[Condensed for the Banner of Light from a pamphlet entitled "Remarkable Visions, Comprising Highly Important Revelations Concerning the Life After Death. From the German. pp. 2. Boston: Jordan & 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 friendly friends unexpectedly met 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 it 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." Saying 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 scarfs 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 associated 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, attributing to 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 exertions touching a real redemption and reformation of mind and heart."

On account of the remarkableness of the above declarations, 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 1829?"

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

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

She replied: "He is a teacher in the planet Uranus."

3d. Inquiry was next made concerning Henry Junz (called Billings).

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

4th. "Where is now the great beauteous teacher, Socrates?"

"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 several 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 inhabitants.

She then delivered an impressive exhortation: "Imagine, my dear friends, how the unhappy are tormented by each other's delight in to enjoy even those 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 put 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, Dr. 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 journey." 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 ironically): "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. A.— put 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 asked 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 Jupiter."

She was asked if she could look down upon our earth.

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

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 as usual.

Dr. A.— sincerely avowed "that he had no knowledge of such a case, nor could he in the least comprehend 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.]

Newburyport, Mass.—Prof. W. F. Felt lectured last Sunday 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.

Banner of Light Circle, No. 9, Howard street.—Séances held every Tuesday and Thursday at 8 o'clock. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Spiritual Temple, Berkeley Hall.—Lectures by able speakers Sundays at 10 A.M. and 7 P.M. Richard Holmes, President; O. F. Rockwood, Secretary; Mrs. M. F. Lovell, Corresponding Secretary; W. J. Dunken, Treasurer.

Children's Progressive Lyceum, No. 1.—Séances every Sunday at 11 A.M. in the large hall of the Lyceum. Admission free. All seats free. Every one invited. Hon. J. W. Weaver, Conductor; Francis H. Woodbury, Corresponding Secretary; 45 William street, Boston. Sewing circle at 101 Washington street Wednesdays at 3 P.M. Supper and social meeting in the evening.

First Spiritual Temple, corner Newbury and Essex streets.—Séances every Sunday at 10 A.M. and 7 P.M. public service Sundays at 2 P.M. and Wednesdays evenings at 7 P.M. Seats free.

Spiritual Phenomena Association, Ladies' Aid Society, 1031 Washington street.—Séances every Sunday at 2 P.M. and 7 P.M. also Wednesdays at 7 P.M. Able speakers and mediums. Excellent music. President, Francis H. Woodbury, Corresponding Secretary, W. C. Vaughn, Secretary.

College Hall, 34 Essex street.—Séances at 10 A.M. and 7 P.M. Hon. Cobb, Conductor.

Essex Hall, 616 Washington street, corner of Essex.—Séances at 2 P.M. and 7 P.M. also Wednesdays at 7 P.M. Able speakers and mediums. Excellent music. President, Robinson, Chairman.

1031 Washington street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. H. O. Torrey, Secretary.

Chelsea.—The Ladies' Social Aid Society meets Mrs. H. O. Torrey, Secretary.

The First Spiritual Temple, corner Newbury and Essex streets.—Last Sunday, Nov. 6th, Mrs. H. S. Lake, under the inspiration of Wendell Phillips, delivered an address on "Those Seven Commandments." There was a large audience, which frequently applauded the utterances of the guide.

"This," said the control, "is a perilous time. Those seven commandments represent an idea. Society, in its different stages of development, has had its exposure of ideal conditions. You know nothing of principles except as they are incarnated in human lives. There was a time when the spirit of the law when brute force was supreme in shaping the destinies of individuals and nations. To-day the pen is mightier than the sword. Who can estimate the power of human thought? Those now awaiting sentence of death, have been tried—but by whom? By you—by all who can reason, reflect and feel. The jury and the judge are simply channels through which the combined psychic influence of popular will and prejudice. These men who are called Anarchists have seen that injustice exists in society. They have beheld what is everywhere present, and they have indignantly rebelled against the same. They have said there is injustice somewhere. They have sought to find a remedy. That bomb was the legitimate expression of their discontent. That unknown person operated under psychic laws. It resulted in murder. That is true. And you say anarchy did it."

"Anarchy, as popularly understood, is a disintegrating force. Do you know of anything more destructive to the unity of society than those extreme conditions of poverty and wealth which abound in your world to-day? Have you not seen the monster of Greed, incarnated in the few who control their millions, with murder? Has it been hinted at that women and men are daily being slaughtered by extortionate wealth? Yet the fact that the natural resources of the globe are concentrated in the hands of a few. Justice has decreed a distribution of these. These seven commandments men have sought to form in the brain of law. Events have been steadily marching up to this point, and to-day the United States of America confronts the most tremendous problem of our time. The equalization of opportunities under Government."

"Revolution is a sudden culmination of events. Remember, you cannot kill an idea, and the execution of these seven commandments is a matter of time. The methods, what should be accomplished by the peaceful expression of spiritual growth."

The musical selections were, as usual, much enjoyed. Next Sunday, at 2 P.M., the control Mrs. Lake will speak upon "The True Aristocracy of Spirit." Social every Wednesday evening, and all cordially invited.

Berkley Hall—Boston Spiritual Temple.—After singing by Mrs. Lovell of Mr. Longley's new and popular song, "Only a Thin Veil Between Us," Mrs. A. H. Colby Luther announced her morning subject "The Lessons of the Age." Its treatment was in her usual eloquent and masterly style; radical in its aims, and full of justice to all parties, and in its treatment of the subject. She alluded to the growing liberty of thought among the people, and said that not only they think for themselves but they are able to make a substantial advance. Spiritualism, she said, is this aid. It is a great lever, lifting the world to a higher plane of truth and wisdom. Regarding anarchism she said that we should look for its cause and effect; that hanging anarchists from the gallows, and not until its cause is found and obliterated from our midst will it cease to exist among us. Warning was given that the world is in the greatest peril. It is, she said, in our midst, building all around liberty, and it is the duty of every friend of liberty to guard against further encroachments upon it by an individual, or a nation, or a people, in any manner to bind it in fetters of steel or imprisonment within walls of adamant.

To be a true Spiritualist a man must show kindness, sympathy, love, and a cordiality in regard to now needs protection. I wish I had a voice sufficient to reach out toward all, but I can say to the world arise, stand erect upon the principles of manhood and womanhood, and you will be the victors.

The speaker was listened to attentively by a large and appreciative audience, every seat being occupied.

Evening.—After singing by Mrs. Lovell, Mrs. Colby Luther proceeded with a cordiality in regard to the question, "What effect will the execution of the condemned anarchists have upon our Government?" She then alluded to the leading principles of our country to be freedom of speech; that as the Court has decided it unknown who threw the bomb, it might be law but it could not be justice that condemned these men to death. An eloquent and powerful address, the powers of the world of spirits and the world of mortals to have justice prevail. The tenor of the whole lecture was in this direction. Mrs. Colby Luther will occupy the subject, "The Cause of Capital."

MARY F. LOVELL, Cor. Sec'y.

No. 81 White street, East Boston.

College Hall, 34 Essex street.—Last Sunday the opening services consisted of singing by Mrs. Cobb, 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, conceives or assumes a theory that certain things are true in nature, and then carefully upon the ladder of theory until the nature is established as a fact or proved false. All search in the field of science has been experimental; so in the spiritual field we have been assuming a theory, and then 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. The control, Mrs. Shackley, among other readings gave one to a gentleman in the audience who was an acknowledged seer, but honest enough to admit the truth of the tests.

Dr. W. S. Eldridge, under a very powerful control, spoke 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 came to realize the wrong his preaching had done. Louis F. Jones gave some of his early experience.

Mrs. A. Forrester gave psychometric readings both afternoon and evening, all of which were recognized as true.

At the afternoon session tests and readings were given by Mrs. E. E. Cobb, Dr. C. H. Barker, Arthur McKenna, Dr. O. F. Rockwood, and Mrs. A. Rich, and Dr. W. S. Eldridge diagnoses of disease. At the evening session Mr. Cobb, on opening, compared the spiritual exercises in these meetings with the sermons preached fifty 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, and are giving forth with interesting remarks by Thomas Dowling of Madison. Readings and tests were given by Mrs. J. D. Bruce and Miss A. Peabody, who spoke of the presence of a large number of spirits, and Mrs. Cobb remarked that those who think there is no immortality except for human beings might learn a lesson from this, that everything that has life is immortal, and some of them 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. "Good Friday," he said, "is a day of spiritual growth 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 announced, was conducted by Mrs. Wm. Felt. "Idol Worship." Mr. Felt exhibited a "Chinese God," and taught our young people a practical lesson, which was also appreciated by the audience.

Mrs. Susan W. Felt, who is allied to the objects and aims of the Ladies' Independent Club, just inaugurated. This society, with Mrs. W. S. Butler as its first president, is to inaugurate a great reformatory work. Its headquarters, 101 Washington street, will be open daily, where may be found a directory of mediums, lecturers, and Spiritualist boarding and lodging houses.

A fine speech was also delivered 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 special praise, while the readings of

the well known elocutionist, Miss M. Florence Smith, were of great excellence. Louise Irving, Eddie Smith, and Miss Felt, all of whom have been heard in New York, Lillian Rich, Jennie Percival, Lillian Rich, Letty Thorpe, Louise and Lillian Westlund, and Rosa Aze, participated in the exercises.

P. P. Jones, 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 Lucien is in the most approved 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. At 8 o'clock the company had, under the direction of Mrs. Butler, played the needle and sewing machine for the fair, and partaken of an oyster supper, addresses were made by Mr. Whitlock, Mrs. Whitlock, Mrs. Fletcher, Mrs. W. S. Butler, and readings given by Louise Irving. Mrs. Snow gave a séance; the tests were exceptionally fine. Tests were given by Mrs. Butler, Fine music by Prof. Milligan and Mrs. Westlund.

FRANCIS B. WOODBURY, Cor. Sec'y.

1031 Washington street.

Spiritual Phenomena Association, 1031 Washington street.—Two grand lectures were delivered before this Association last Sunday, by Dr. A. Wheelock, who read, at the opening of the afternoon meeting, a poem by Richard Proctor on "The Law of Incompleteness." The subject of the lecture was "The Evolution of the Phenomena of Spiritualism, with Lesson as our Guide." The speaker declared that too much of mystery and superstition often connected with certain spiritual phenomena, and that 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 to reject the supernatural. 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 add 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. No stiltion has retarded the progress of science until to-day we cannot trust so-called scientific men to investigate spiritual phenomena, because their preconceived notions in regard to it, together with the superstition that has become a part of their life and being. At the conclusion of the lecture a fine test-é was given by Mrs. A. Peabody, and a number of votes of thanks were tendered by the audience.

(An abstract of the evening discourse, received too late for insertion this week, will appear in our next issue.)

Next Sunday, at 2:30 and 7:30, Prof. Caldwell will give two of his exhibitions of Mesmerism. All persons interested in the phenomena of Spiritualism are invited to attend. He has 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. Found Friday Thursday evening, Nov. 11th.

F. B. WOODBURY, Cor. Sec'y.

1031 Washington street.

Eagle Hall, 616 Washington street.—The afternoon exercises of last Sunday were opened by Mrs. Peabody, 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. Leelle, Mrs. S. E. Buck, Mrs. Eliza O. Stend 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 by 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.

The sweet music discoursed by the quartette choir added much to the interest and harmony of the meeting.

Paine Memorial Hall.—The meeting at this hall, under the auspices of Edwin Powell, of London, Eng., on Sunday afternoon, Nov. 6th, was more than interesting to the large and intelligent audience which assembled to hear his brief but powerful lecture on "The Spiritualism of the Future." The answering of questions from the audience followed, and was supplemented by many striking tests, all of which were recognized as correct. The tests were given by Mrs. M. Leelle, Mrs. S. E. Buck, Mrs. Eliza O. Stend and Miss Garner, the tests being nearly all recognized by those to whom they were given.

SARA WILLIAMSON.

Spiritualist Meetings in New York.

Adolph Hall, corner of 53d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A.M. and 7 P.M. Admission free. The subject of the evening was "The Spiritualism of the Future." Services every Sunday at 11 A.M. and 7 P.M. Speakers always present. Frank W. Jones, Conductor.

The Metropolitan Church for Humanity. Rev. J. H. Stryker, pastor, will hold services every Sunday at 11 A.M. and 7 P.M. in the new building at 25th Street and 5th Avenue. The subject of the evening was "The Spiritualism of the Future." Services every Sunday at 11 A.M. and 7 P.M. Speakers always present. Frank W. Jones, Conductor.

Meetings for Spiritualists will be held at Adolph Hall, corner 7th Avenue and 52d Street, New York, every Sunday at 11 A.M. and 7 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 and inspiring address, and after a time in the other life, including the change in his opinion in favor 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. E. A. Wells, held its first meeting. The hall was well filled and the audience was composed of people of all cultures and ages.

Mrs. Wells and Frank T. Ripley gave numerous and excellent tests, all of which were recognized. These afternoon services are an assured success, that will add much interest and strength to the First Society.

In the evening Dr. Willis spoke on the subject of "Belief," and Mrs. Wells and Mr. Ripley gave tests, to the satisfaction of the audience.

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. Beale 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. Beale will officiate next Sunday afternoon and evening. There will also be mediumistic exercises by Mr. 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.

230 West 30th street, New York, Nov. 7th.

A Worthy Object.

An entertainment will be given under the auspices of the Metropolitan Church for Humanity (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 unfortunately as to this world's goods, without relatives or friends, and who is the nearest and dearest of her earth-life is dependent upon those who are more fortunate in material wealth. So commendable an object should be liberally aided.

Norwich, Ct.—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 13th. 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!"

"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 credulity is added a somewhat easily fired imagination, spectacles 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 something."

"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 two-ounce 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.

W. BAKER & CO., Dorchester, Mass.

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