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Original Essay.

TRIANGULAR ANALYSIS, INFINITE BEING AND IMMORTALITY.

BY "FRANKLIN."

In the BANNER OF LIGHT of June 4th, 1887, and of April 21st, 1888, it was demonstrated by "Triangular Analysis" that man has a body son will overthrow faith. Spiritualism must occupying geometric space; also a mind, capable of active thought, and a spiritual nature, involved in varied emotion. The material body of man is acted on by the forces of the world of space, such as light and gravitation. The mind | able enough to perceive the reality of such pheconceives of space as infinite in extent. (for a | nomena, and who believe that consciousness is limiting wall must have two sides in a finite derived from the material body and the activiconception.) Forces and diffused matter pervade all space as far as science has penetrated. We then have infinite power in this world of in the body: "Our books of mental and moral

All matter is controlled by mathematical laws, which are as infinite in diversity and extent as harmony between its students. At present, matter or space. The mind conceives of infinity | agreement is the exceptional case among menin thought to comprehend these subjects. In fact, man thinks of space further than he can see with a telescope, as the history of Astronomy demonstrates. At every point man finds wisdom. The universe of space is not only infinite in extent and power, but there is no limit to the development and embodiment of wisdom therein. There is an infinite wisdom.

But man has, beside a body and mind, a spirit capable of love. The fact of parental love is an exhibition of goodness, seen by man, infinitely better than man could have invented. No man or animal lives except by the attraction of two parents toward each other; an attraction showing harmony and tenderest provision for the offspring. The very particles of the universe balance in harmony and unity of design with the thought and emotions of every child. Here is infinite goodness, when considered with the Immortality and guidance to be mentioned herein. Thus the threefold nature of man is embraced by an infinite threefold, which is a unit, but appears to man's sensuous perceptions as infinite power in space; to his mind as infinite wisdom, to his spirit as infinite goodness. But wisdom and goodness are attributes of being; we cannot attribute them to inanimate objects. Hence though unable to comprehend the whole idea, either by sense, thought or emotion, we are by reason led to accept an Infinite Being, capable of wielding universal power, and with infinite wisdom and goodness. This conception accounts for and explains

the vacuely muddled ideas about the Trinity. and harmonizes with the necessities of logic. There is a necessity for a triune idea even of a God, in the threefold consciousness of man, acting through his senses, his thoughts and his appeared, again evidencing an identity which emotions: for whatever man sees with his eyes gives him an object of sense and an ideal of the mind, and arouses emotions of the agreeable, the disagreeable or the indifferent. Hence there is a threefold nature seen in everything. owing to the threefold nature of the observer. This view of Triangular Analysis is replete with suggestions of great interest to educators as well as students of religious systems. Motives for action, happiness, progress and many essentials of a philosophy of life are in harmony with this idea of an Infinite Being, without which man would find an inhospitable environment without hope or utility. Harmony is the only proof in mathematics, which is the method or science of all knowledge.

According to the latest scientific revelations, matter is indestructible. It is not conceivable that mental consciousness can be made by the operations or motions of material particles in straight or curved lines. Hence if the mind were derived from the matter of the body, there is no evidence of its destructibility, and even that hypothesis is denied us. Because the dead body does not give evidence of mind, we cannot therefore assume that mind does not exist separated from the body after death, as the mind is not perceptible to our senses.

We know of no way in which mind, any more than matter, can be destroyed or created. The same is true of spirit. Furthermore, as the imagination cannot create what has not been derived from reality, we have reason to infer that Immortality of mind and spirit is something that may exist. For even the agnostics and atheists talk about it, and they could not imagine a "nothing" to talk about when it may be wise or unwise, according to the develdoes not exist; neither could any one else. The mind and spirit, and their realms of thought danger from too much, as well as too little, and emotion, are only expressible, in mortal language, by means of analogy to the body and

its world of space. Hence as infinity of time, | erty and the pursuit of happiness, is the legiti-FIRST PAGE.—Original Essay: Triangular Analysis, Infinite
Being and Immortality. Who Will Rise and Explain?

cention, we would by analogy find harmony or ception, we would by analogy find harmony or agreement in the idea of infinitely enduring itual Science embraces the conception of Immortality.

Regarding the scientific principles of analogy much may be said at another time. In the her happiness by infringing upon the life, liboutline here possible there can be but an iota of the numberless agreements that have been seen in this subject. Under the head of Spiritual Mathematics, which affords years of practically useful study, there is as wide a field as in the ordinary college mathematics.

Infinite being and immortality of mind and spirit are essential to happiness, for without the continuity of mind and spirit we must, at death, lose all we hold most dear; and without the guidance of a loving, wise Power we have no hope of safety in this world of tremendous forces, where we do not see the sequel to the miseries of mortal life. Infinite being of itself would not harmonize with a limited life to beings who have human affections. That which has most of harmony is fullest of the elements that prove Mathematics.

Without the idea of spirit an infinite Power, Wisdom and Goodness and Immortality, men deny that life is worth living; art becomes a folly, and love a delusion. Justice, honor, morality, without these essentials, become baseless dogmas. Such materialism as denies these leads to suicide oftentimes, and, if true, would justify it to the wretched. The churches must show reason to overthrow this doubting or reashow that man has a spirit in mortal life, or post mortem communications appear impossible, and will be considered hallucinations by those who are not mediumistic or impressionty it derives from the spatial world. Hence, as Dr. S. B. Brittan frequently remarked when science need re-writing." The new science needs to be so harmonious as to afford some tal philosophers.

Who Will Rise and Explain? To the Editor of the Banner of Light:

In the Message Department of THE BANNER. Oct. 13th, is a communication from Spirit SARAH E. BASSFORD.

I never knew Mrs. Ba became acquainted with her as a spirit, through her materializations at the séances of Mrs. William H. Allen, Providence. Mr. John F. Bassford, her husband, was present, having just began investigating Spiritualism. He was an entire stranger to the medium as well as the sitters. In the course of the evening a form emerged from the cabinet, approached Mr. Bassford, announced herself as Sarah E. Bassford, called him by name, and in the course of a somewhat protracted interview, alluded to family matters in a way that positively evidenced that the form was all it claimed to be, namely, Sarah E., the wife of Mr. Bassford.

Aside from the facts alluded to in the conversation, her air, manner all through, size and features were those of the late Mrs. Bassford. and so satisfactory were all these that Mr. B., unequivocally, in the most positive terms, declared that the form was his wife. He was astounded, overwhelmed, I may say, and was scarcely able to express himself. The revelation was altogether beyond what he had deemed possible, having been trained a strict Catholic; but so palpably true was it, that he at once accepted it in entirety, and thenceforth became a believer in spirit-return and communion.

The same, or the following week, he attended a séance in New York, when the same form was unmistakable.

Subsequently Mr. Bassford put upon his wife's neck a gold chain, which was the present alluded to in the communication. She took it away with her, being seen to dematerialize just within the curtains of the cabinet. The next séance Mr. Bassford attended was in New York. when his wife came, wearing the chain she had received in Providence. She now wears this chain wherever she appears. She has materialized in Charleston, S. C., also in Chattanooga, Tenn., in every case wearing the chain. She frequently comes at Mrs. Allen's when her husband is not present, sometimes saying it was at his request, and at other times to dictate a communication to him.

Such are the facts. Who of the doubters, skeptics and deniers will rise to explain them, as well as the communication itself, given as it was through Mrs. Smith? WM. POSTER, JR. 50 Battey street, Providence, R. I.

The State.

The following is a brief summary of the discourse of Spirit La Fayette, given through the mediumship of Mrs. H. S. Lake at the First Spiritual Temple, corner of Newbury and Exeter streets, Boston, Sunday, Nov. 4th:

"The union in society of the members of the same necessitates laws to hold in restraint those who would encroach upon the rights of their fellows. The enactment of these laws and their execution may properly be said to be the functions of the State. But as law is only the crystallized sentiment, in a Republic, of the acting majority, the expression of the State opment of the times, and consequently there is

To protect all in the enjoyment of life, lib

mate function of government. That men are entitled to life and liberty is very generally conceded, but how far they may pursue happimind and spirit. Hence we may say that Spir- ness is a matter of controversy, which to-day is causing unrest in every class of society. It should be apparent to all, it seems to me, that when any individual attempts to secure his or erty or equal right of another to enjoy, such individual becomes a source of danger to the State, and it is her province to protect herself.

There is a class existing in this Republic who claim the right to prev upon the weak of appetite, in order that they may enrich themselves: another who seek to fetter intellect in order to perpetuate power; and still another who burden honest toil in order that they may live with less of effort. Each of these classes is a dangerous element in a government which can only preserve itself by strict adherence to justice; since when the moral forces are weakened material collapse must inevitably ultimately follow.

The safeguard against this state of things is the enfranchisement of the spiritual forces represented in woman, the cultivation of integrity and intelligence among the masses, the dissemination of facts, spiritual as well as material, and the steady determination of all liberty-loving citizens to render practical the theories of democracy implanted in the Declaration, thereby vivifying the body politic with the potencies of brotherhood, which will render the Republic a fixed fact in the progress of the race.'

Medical Diplomas. To the Editor of the Banner of Light:

One of the great questions to solve to-day is this: Shall individuals who are exercising their various spiritual gifts in healing the sick be rigidly required to acquaint themselves with all that goes to make up the education of the so-called "regular" medical practitioner? To my mind it is notoriously self-apparent that such antiquated lore is not in harmony with the requirements of these new systems of relief, and there ore of no possible use to their practitioners!

Thousands of good and honest individuals, in all portions of the world, possess by inheritance the gift of healing in their organism, and are doing much good in this direction-frequently making cures when the "regular" medical practitioners fail to benefit, and that too often without the aid if medicine. Shall laws be placed upon the statute-books of the various States, rendering it a penal offence for them to exercise their gifts, and forbidding the public to employ them unless they have tolled for years through that morass of error and sciolism known as the "regular" system, and have a diploma testifying to that fact-a diploma, too, from some institution which shall win the endorsement of Examining Boards, the majority healing and kindred systems?

It is alleged that thirty States of the Union have already enacted such laws, and a concerted movement is now being made to have all the States included in the great medical trust. Monopoly rules the hour and there seems to be a disposition to make the suffer ings of the sick lawful and legitimate ground upon which a medical syndicate may be established whose diploma-bearers shall alone have legal right to prac-

There is at present not a law in existence in the State of Massachusetts, for instance, which prevents any honorable individual from exercising or practicing the healing art or gift when necessity requires—with or without a diploma from any college; but concern ing the colleges chartered under the general laws of this State it is certainly true that if said colleges do not obtain a special enactment from the State Legislature, their managers place themselves under the penalty of a heavy fine if they issue a diploma or any document conferring special legal power upon their students. Students, therefore, who are fitting themselves for and receiving such diplomas with the mistaken idea that their possession will enable them to practice in all parts of the United States, should bear this fact in mind: And these remarks apply to other States as well as Massachusetts. It is far better to have all the facts made known.

I am satisfied that spiritual gifts cannot be legislated ipon or confined to any class of people, any more than they were in the Bible days; and there is no need of affixing any title or initial before or after the name to signify that an individual is qualified to heal the sick by spiritual force. I would have the public remember that success is the best diploma; and I would have the practitioner endeavor at all times to be honest in the statement of his claims, and to avoid the cultivation of any misconceptions on the part of his patrons. I would have every practitioner approach the public with a plain statement of what he proposes to do, the mode of practice he has in use, leaving the matter of a personal title out of the question entirely. Paul, Peter, et al., healed the sick in the old days by spiritu al force, but the prefix of "Dr." or the affix of "M. D. yould not have enhanced their power, while it cer tainly would have materially detracted from the dignity of their position.

It cannot be expected that any one practitioner ea successfully embrace all the various modes of eradicating disease in his or her practice, hence there is . necessity-to meet the demand of the age-that all of the various modes of treatment have their special practitioners, and one should be judged as legitimate as the others, and be equally protected by the laws. If not so, why not?

A. S. HAYWARD, Magnetic Physician. Boston, Mass.

DID HE ORIGINATE JOURNALISM?—An ingenious physician of Paris—Renaudot by name—more than two hundred years ago hit upon a good idea for "cutting out" his more learned brethren, which he was not long in putting into execution, to his own no small advantage, and the great chagrin of his brother professionals. His plan was an extremely simple one, for he obtained his popularity by the very innocent expedient of collecting information, and circulating delectation and amusement. But, insamuch as the seasons were not always sickly. culating delectation and amusement. But, inasmuch as the seasons were not always sickly,
and he found he had plenty of time on his
hands, he was encouraged by his success to devote his attention more exclusively to the business of journalism, by providing the public at
large with news; and, accordingly, in 1631, he
succeeded in obtaining for himself and family
the sole privilege of publishing a newspaper,
called the Gazette de France. Such, at least, is
the account of the origin of newspapers given
by De Saint Foix.—Press and Printer, Keene,
N. II.

Literary Aeyartment.

BARS AND THRESHOLDS.

Written Especially for the Banner of Light,

BY MRS. EMMA MINER.

CHAPTER XIII.

THE NEW SONG. Doris missed Mr. Brooks very much. She could hardly bear to touch the books over which they had spent so many happy hours. It was a fortunate diversion when Lucy Harrison came to spend a week with her. There was so much for each to relate they were not often silent.

Toward the latter part of the week Morris came in with a troubled face.

"Aunt Amelia, do you remember Hugh

"It is not likely I should forget Hugh. Why?' "He is in the city. I saw him yesterday. He came to see me. He tells me he has been West. He has been ill of some sort of fever, from which he has not fully recovered. I do so wish he had a homelike home instead of being in a boarding-house. Don't you think you could take him for a few weeks? He would n't be much trouble, and would pay you."

"Indeed I can, and will. I feel a great interest in Hugh, he was so good to you. Invite him to come at once. I am very glad you came

to me about it." The next day Hugh was pleasantly installed at Roseville. After he had rested a little, he

went down to the parlor where they were all Miss Parker and Doris were sewing, while

Lucy was reading aloud to them. I do n't like to interrupt you," said Hugh.

"But we want to talk to you," said Miss Parker; "or rather we want you to talk to us. I have always felt an interest to know what became of you after you went away. That is, if

you do n't mind telling us." "I shall be pleased to tell you, then. I suppose I must go back to the beginning-at the time I left the city. First, I want to speak of Mr. Brooks. I owe much to that good man. He talked with me about my past life. I had been pretty rough, but he made me see there was something better in life than I had cared for. He didn't ask any promise of me, but I made up my mind if I ever got well I would

turn over a new leaf, and I did. "I went to Rathburn, gave Morris his letter, and then started West. I got a position as clerk in a hardware store, and attended evening schools until I was n't ashamed to show my head in a Commercial School. I studied hard for a year. I got a good clerkship as bookkeeper, and held it until the firm sold out. The new firm brought their friends along with them, so I was thrown out.

"Meanwhile I was brought among the influences of certain men who took an interest in me. One of them had a brother in this city who has influence in a bank, and he gave me letters of introduction to him. I intended to come at once, but was detained by this illness.

"I called on Mr. Lyman, at the bank, as soon as I arrived, and he says my place will be ready for me the first of May.

"There! I have told you a long story, I think, and I must end it as I began it, by saying I owe much to Mr. Brooks's good influence over me.' "We know Mr. Brooks. He is a good and

noble man," said Miss Parker. Doris was silent and sober. 'But now that you are here. Hugh, we will try to repay you somewhat for what you did

for Morris. You were a blessed good friend to him," said Doris. "And he is one to me now by bringing me here. I was lonely enough at that boardinghouse, with Morris poring over those dry medi-

cal books." "Morris would n't like to hear you call them dry," said Lucy. "He is in love with them." "I don't suppose they are dangerous com panions, so he is safe. I am thankful he is engaged in work he likes," said Hugh, his eyes following Lucy as she rose to help Doris fold a most unmanageable dress that was fearfully

and wonderfully made. "I don't want you to go away to-morrow, Lucy," said Doris, when they found themselves alone. "I wish you would stay to help us entertain Hugh. It would be so pleasant for us all. Do write a note to your mother and tell her you are to stay a couple of weeks long-

Lucy gladly consented, and the letter was ent at once.

They were very pleasant days. They read by turns. They sang old songs. And for the first time Hugh was initiated into the mysteries of communication with a world unseen by him.

"Why, Miss Parker! Excuse me, but if I open my lips I am afraid I shall say something impolite. I have heard of such things, but I always supposed it was something foolish, if not worse; but if you and Doris believe in it, it can't be either."

"It is true many people do think so; they are really sincere in thinking so; but, Hugh, we are equally sincere in believing it."

"Do you believe it, Miss Harrison?" "I cannot say yet that I do. I never heard of such things until I came here. It looks now

as if I should be converted before I go away."

wrote we should not have known where Morris was, and Mr. Brooks would not have gone to him," said Miss Parker.

"I am devoutly thankful for that, at any rate. Then Mr. Brooks has faith in these communications?' " Yes.'

"Do you mean that Mr. Brooks really went away out to Florida, with nothing to rely on in finding Morris except that message?"

"Just that exactly. Lydia has never made a mistake. We were satisfied that Morris was there and sick. And he was. We did not doubt, because of our previous personal expe-

"I should like to learn something more about it. If I ask a good many questions please understand I don't want to be rude or argumentative. I only want to know all the whys and wherefores."

"That is just the right way to learn-to question. So far as we know we shall be glad to tell you. We must have Lydia come over often while you are here. She writes for us a great

"Miss Moore is a fine-looking girl. Morris eems quite struck with her," and Hugh smiled. "Yes. And she is as good as she is pretty."

"Morris will be a fortunate fellow if he maries Lydia," said Doris.

There was a pleasant little party at Roseville that evening. Mrs. Carroll, Lydia and Morris came in. Doris was surprised to see Dr. Carroll with them.

After a little conversation and some writing by Lydia, Morris, who was a fine reader, read Whittier's "Dead Feast of the Kol-Folk." There was a little silence as he concluded it.

"I always have felt that people waste a great deal of sympathy on those 'heathen tribes,' as they call them. It seems to me to be much more natural and a good deal more satisfactory to believe like the Kol-Folk, than to think we may be parted forever from some of those we earnestly

"Yes," said Dr. Carroll, "and not only that, but the fear that some of our very dearest may be consigned to eternal torment. We who are born in ignorance, and inherit elements of character against which we must struggle all our lifetime, ought to have a chance, both in this world and the next, to progress out of these tendencies. And the spiritual philosophy teaches that we may. To me it is a grand, comforting thought, without which I should often be discouraged with myself."

"Life has seemed so much more satisfactory

to me since I came to understand these truths,' said Mrs. Carroll. "When Sidney first became interested in this matter I felt very badly. I thought he would go to ruin surely. But as he learned, and taught me, I began to see I had a mistaken idea of it I began to wish it might all be true. And now I do accept it." She spoke with emotion. "With the exception of Sidney I am quite

done in the world. My near and dearest relatives have passed over. It is a comfort to me to believe I need not wait until some far-off. indefinite resurrection day to meet my fam-

Doris, who sat near her, took her hand, while she repeated one of the verses Morris had just "Come, father, come, mother,

Come sister and brother, Come, husband and lover. Beneath our roof cover, Look on us again.' After a few moments' pause Lydia repeated

the last verse of that strangely beautiful poem: List, then, to our sighing

While yet we are here: Nor seeing, nor hearing, We wait without fearing, To feel you draw near. Oh! dead—to the dying Come home."

In the moments of silence that followed, when soul spoke to soul in the fullness of affection; when memory softened all the past; when new and higher aspirations flooded their souls with a pure baptism, who shall say they did not kneel in the sanctuary of true prayer and offer grateful tributes to the source of infinite wisdom and power?

The parting words were quietly spoken. Dr. Carroll did not even say good-night to Doris. He simply took her hand and left a kiss upon it. She was dimly conscious of its presence during the night. She wondered it should thrill her hand so strangely.

"Doris," said Lucy, as they were arranging their hair before retiring, "I do think it is all beautiful. You know father and mother were never church people. I suppose they are what you would call materialists. Somehow I never could feel that death was the end of us."

"It would n't be worth our while to be born, if it were, would it?" said Doris, with a little sigh.

"Not for some of us, certainly. I have been waiting for something in which I could believe, and now I have found it. I am glad to believe that our places and conditions in the next world, will be exactly what we have earned, "If it had not been for a message that Lydia | and what we deserve—that if we have n't done

rightly, we are going to have a chance to do botter.' Miss Parker stepped into the room in time to

henr Luoy's last words. "So am I. It never seemed a just thing to me that my sins should be shouldered by anybody, especially by such a good man as Jesus of Nazaroth. 1'd much rather suffer for them myself."

"Well!" said Doris, giving a little flourish with her hair brush, "if some folks think all we Spiritualists are wicked people, and want to do wicked things, they are very much mistaken. It will help me to remember to respect myself, if I remember that my dear mother is watching mo."

"And if folks generally could be taught that the fathers and mothers, and little children they call dead, are watching them, as well as God Almighty, it would be a saving grace, I think!" and with these words Aunt Amelia went out and closed the door.

But Hugh had heard the conversation, as his own door was open. He was filled with a respect for these followers of the new gospel of peace, and as he covered his fire, he muttered half aloud:

"If ever I hear anybody fling out against Spiritualists again, I'm afraid I shall want to fight." Giving the fire a vigorous poke, he continued. "Doris is a pretty girl, but Lucy iswell-she's Lucy; and that's saying a good deal!" with which indefinite expression he tried to compose himself to sleep.

CHAPTER XIV.

ONE HAPPY YEAR.

Dr. Carroll considered it a very fortunate thing for him that Hugh had sufficient symptoms of malarial fever about him to warrant a professional attendance every day. Still he did not utter to Doris the words which were so often upon his lips. He felt sure of himself, but he was not sure of her.

Yet through all the days that followed, until June blossomed upon them again, he contrived in many ways that she should see and feel that he really cared for her.

And yet Doris did not readily accept the fact. "He is very kind to me, as he is to everybody, but he probably does not mean anything in particular. At least I must not think he does." But his words and flowers were cherished for all that.

It was the first of June. Doris awoke with the thought of her birthday.

'Nineteen years old to-day, auntie!" "Yes, dear child. I'm thankful we have been spared to each other. It has been a hard year for us both, and yet I should n't be willing

to part with one of my experiences." And I am most thankful for being here with you, and for Morris coming home, and oh! when I begin to count my blessings they seem so many!" and Doris ran happily down stairs. On the breakfast table were several packages, and an immense bouquet of roses. Dr. Carroll's card nestled among them.

She was as happy with the least of these gifts as the greatest. She was wearing some of the flowers when Dr. Carroll came over with birthday greetings. They were very busy, and could only stay a moment, but it was long enough for Dr. Carroll to notice the act, and give her hand a silent pressure of thanks.

They drove away, leaving Doris to make hurried preparations to go into the city on errands of business. The little house was in order, and she said, anxiously:

Now, auntie, don't tire yourself too much while I am gone. I feel very unwilling to leave you this morning. Are you sure you are quite

well?" "Quite well. Don't hurry too much. Kiss me twice this time."

She affectionately which she would have done without asking; and hurried to catch an early train into the

Left alone, Miss Parker continued her sew ing, in the midst of which a neighbor came in for a call. While sitting chatting with her, she suddenly exclaimed, "I really do n't see what is the matter with me. My eyes feel blurred, and I feel dizzy. I was well enough when Doris went away this morning." She laid her work on the table, while Mrs. Naples helped her to a glass of water.

"Had n't you better lie down a few minutes? She went into her neat, cool room. She lay down directly, feeling much fainter. Mrs Naples bathed her head. She brought some wine, but it was with difficulty she could swal-

Mrs. Naples felt alarmed, and started to the door to call across the street to her daughter She saw Morris just coming on the piazza. "I'm glad enough you have come, Mr. Stu

art. Miss Parker is taken quite sick. I feel most frightened, and was just going for help.' Morris quickly made his way to her room. She was unconscious

"I will go for Dr. Carroll at once. Can you stay with her? Doris has gone to the city, but I will try to find her." He hurried away, thankful he was in time for the noon train.

Fortunately Dr. Carroll was at home. No one knew where Doris was to be found, she had so many places to go about the work. "It is possible she may call here or at the

Harrisons. We must send word there at once. Send her home directly if she comes here, Lydia. I will go with you, Sidney." Mrs. Carroll put on her wraps hurriedly. Turning back, she said: "If we are not home by three you and Morris had better come out."

Arriving, Dr. Carroll made his way quickly to her room. At the first glance he knew that he stood in the presence of a dying woman.
""You must remove her clothing, mother."

Mrs. Naples and her daughter were still there. She was soon placed on her pillow again, utterly unconscious that they were around her.

The hours passed away, and still they remained at her side. Four o'clock came and Morris and Lydia arrived. They seated themselves near the foot of the bed. Dr. Carroll sat near her pillow. Mrs. Carroll remained in the parlor that she might be the first to see Doris and break the news to her.

Meanwhile Doris, calling upon a customer, found a lady who wanted some assistance about

"I will go and attend to my other customers and then come back to you, if that will do." She hurrled through her business, feeling a little disappointed that she would have no time to call on Mrs. Carroll. As the day passed on she began to feel a strange impatience to go home. She hurrled with the work as fast as she possibly could, and abandoned the thought of

to-day. I would have come at noon, only it would have seemed so disobliging.

Dorls was hanging her hat and wrap on the hall rack as she was speaking. As she came nearer, Mrs. Carroll said: "Did you see Lydia or Lucy?

"No. Why, how you look! What is the matter?" "Sit down here a moment, while I try to tell

vou." "Has anything happened to Morris?" "No, Morris is here."

"Then it is Aunt Amelia!" She broke quickly from Mrs. Carroll's restraining hand and hurried into her aunt's room. Morris and Lydia turned as she entered. She saw only the pale, peaceful face of her dear aunt, and she

knew the angel of death had placed his seal upon it. Dr. Carroll rose and came toward her. He held out his arms, and Doris, hardly conscious

of what she was doing, yielded herself to them. There was no word spoken. She shed no tears. She moaned with a grief that touched the souls of those who heard her. Dr. Carroll led her from the room and sat down beside

"It was very sudden. I have reason to believe she suffered no pain. Let us be thankful for that, since the end must have come to-day. We could scarcely consent to give her up did we not know she passes into the hands of the angels, who love her, and who can care for her even better than we could. Dear Doris, let me try to comfort you.'

Doris answered not, but she turned toward him as if relying upon his affection and protection. For an hour they sat thus, neither speaking a word.

Sometimes he touched her hair with a movement expressive of sympathy and affection. Again, he clasped her hand closely. They were silent pledges of trust and affection; and when he at last resigned his charge, it was to the arms of Mrs. Carroll, who embraced her with a mother's love

Mrs. Carroll remained with Doris until after the funeral, after which the house was closed for a week, that she might have time to plan for her future.

Dr. Carroll came to her one evening toward the end of the week. "Doris, since you must make so great a

change, I wish you would give yourself into my keeping now. It would only be a few months difference at the most."

"But I had not thought of such a thing so soon. Does it seem hardly right?"

"So soon after auntie's death, do you mean?"

"If, upon reflection, you still have such a feeling about it, I will not urge our marriage. But, Doris, think a moment. You know it is that Aunt Amelia has not left us. She knows we love each other, and it seems to me she would rather see you in your own home with me than to see you anxiously struggling along

"Perhaps so. I will think of it."

"And now, Doris, tell me frankly which you would rather I would do-take a home by ourselves or live here? This is, practically speaking, my own house, for, I am glad to say, I am able to support it, my practice is so good. Mother loves you dearly, Doris. What do you

"I really think I should prefer to stay here We all love each other, and then we should all be together." His thanks were most gratefully though si-

lently spoken. Mrs. Carroll could not find words to express her delight at the proposed arrangement.

"Nothing could make me happier," she declared. preparations for her wedding were being com-

was broached. "I really don't think I can be gone more than ten days, Doris. Where would you like to

pleted, when the subject of a wedding tour

"Unless you have some objection, I think I should like to go to Creighton. I remember it the paper. After the scance closed we searched, and as such a lovely place. It is quiet, too. You

could rest there. "Creighton it is, then. I think you have made a wise choice.

And so on the last day of June. Doris became Mrs. Carroll, and they journeyed to Creighton. Doris was very happy as she sat on the beach nestled away among the rocks.

"It is delightful to be here and not be so

closely watched as I was by Miss Shallot last summer. "But I am watching you pretty closely, I

think," he replied, laughing. "Oh well! I don't mind your watching, you know!

"So I am insignificant already," am I?" "Now, Dr. Carroll! You know I don't mean that !"

"There is one thing I should very much like ta knaw.' "What is that?"

"Do you ever intend to call me anything except Dr. Carroll?" "I suppose so-only I am accustomed to that

Would you rather I should call you Sidname. "Very much."

Doris found she had to have a good many laughing reminders. Sitting there, listening to the sweep of the tide. Doris was sometimes glad to let her thoughts wander to the loved ones at home. She was glad to think of Mrs. Carroll as being really happy in Sidney's marriage; glad to think that in all probability she would some

Lucy and Hugh were becoming so fond of each other. "We have much to be thankful for, have n't we Dr. Carroll?"

time have a sister in Lydia; glad to think

"Yes, Mrs. Carroll," he replied gravely. "Well-Sidney, then. I don't believe I shall ever learn to remember."

[To be continued in next issue.]

WASHING WINDOWS .- There is a right and a wrong way to wash windows, and as this operation is usually dreaded, the following method will doubtless be appreciated, as it saves both time and labor. Choose a dull day, or at least a time when the sun is not shining on the window, for when the sun shines on the window it causes it to be dry streaked, no matter how much it is rubbed. Take a painter's brush and dust them inside and out, washing all the woodwork inside before touching the glass. The latter must be washed simply in warm water, diluted with ammonia; do not use soap. Use a eration is usually dreaded, the following method luted with ammonia; do not use soap. Use a small cloth with a pointed stick to get the dust making other calls.

She was pleased as she passed the parlor window to see Mrs. Carroll sitting there.

"How glad I am I did not go to your house! I never felt so impatient to get home as I have is used, and the result will be brighter windows.

'MONGST THE HILLS O' SOMERSET.

'Monget the hills o' Somerset
Wisht I was a-roamin' yet;
My feet won't get usen to
These low lands I 'in trompin' through,
Wisht I could go back there, and
Stroke the long grass with my hand,
Like my schoolboy sweetheart's hair
Smoothed out underneath it there.
Wisht I could set eyes once more
On our shadders, on before,
Climin', in the airly dawn,
Up the slopes 'at love growed on
Natcheri as the violet
'Monget the hills o' Somerset!
How the treat a man like me How 't'u'd rest a man like me How 't'u'd rest a man like me
Jes fer 'bout an hour to be
Up there where the mornin' air
Could reach out and ketch me there—
Snatch my breath awny, and then
Rense and give it back again
Fresh as dew, and smellin' of
The old pinks I ust to love,
And a-flavor'n' ever' breeze
With mixt hints o' mulberries
And May-apples, from the thick
Bottom-lands along the crick
Where the fish bit, dry er wet,
'Mongst the hills of Bomerse!
Like a livin' nictur' things

'Mongst the hills of Somerset!

Like a livin' pictur' things
All comes back; the bluebird swings
In the maple, tongue and bill
Trillin' glory fit to kill!
In the orchard, jay and bee
Ripens the first pears for me,
And the "Prince's Harvest" they
Tumble to me where I lay
In the clover, provin' still
'A boy's will is the wind's will."
Clean fergot is time and care,
And thick hearin', and gray hair—
But they's nothin' I forget
'Mongst the hills o' Somerset!
Middlenged—to be edzact.

'Mongst the hills o' Somerset!
Middle-aged—to be edzact,
Very middle-aged, in fact—
Yet a-thinkin' back to then,
I'm the same wild boy again!
There's the dear old home once more,
And there's mother at the door—
Dead, I know, fer thirty year,
Yet she's singin', and I hear.
And there 's Jo and Mary Jane,
And pap, comin' up the lane!
Dusk's a-fal in'; and the dew,
'Pears ilke it's a fallin', too—
Dreamin' we're all livin' yet Preamin' we're all livin' yet

'Mongst the hills o' Somerset!

—James Whitcomb Riley, in the Century.

Banner Correspondence.

New York.

NEW YORK CITY.- Mrs. B. F. Raynor writes That spirit phenomena actually occur I fully believe, and also that our spirit friends can, with certain conditions provided, come to us in visible form. Having been for thirty-five years a Methodist in faith, and a member at this time in good standing, I believe I have learned in another form that heaven comes down our souls to greet.

Five years ago I was invited to meet with a party of friends (the majority of whom believed in Spiritualism) to hear a lady play under contest. I had never been in a circle before. We had a pleasant evening, and some very fine music. After an hour spent in this way I was privileged to be one of four to sit at a table. Suddenly, without expectation or volition on my part, my hand was raised, and slapped on the table. The host said I was a writing medium. I laughed, yet was not to us as it is to some people. We shall feel frightened at the strange influence that came over me. From that time some power has been using my hand, writing many communications for myself and others. Two years ago I began to visit a materialization me

dium. I had some names from spirits, but failed in getting a test to convince me. Two weeks ago my hand wrote out, 'Go to Mrs. Sawyer. You will get all the tests you want. Take a paper and pencil; put them on a table near the cabinet.' Thursday, Oct. 10th. I went there, Mrs. Sawyer being an entire stranger to me. She knew not my name, nor whom I came to seek. There were present five ladies-including Mrs. Sawyer and her daughter Della. No gentleman. After singing, the form of a young man came, and took ne up to the cabinet, giving the name, as I thought, 'Freddie.' Forms came to the other ladies. Then came one who stood holding Miss Sawyer's hand, and pointed to me. I went forward, asked her name, when to my joy and astonishment she said, in a clear whisper, 'Addie.' Oh! how my heart bounded, for I had no doubt it was my daughter, who passed from me thirty years ago. She said, 'Mamma, is it not sweet to be able to talk with one another?' A few words passed. I said, 'Is papa coming?' She said, 'Yes; look; there is papa.' I looked behind me, and right under the gas-jet stood one I recognized at once. He The cottage at Roseville was rented. Doris's was right back of the chair I had occupied. I saw his face plainly, and fully recognized him as my former husband, who passed away thirteen years ago. I suppose he had come before, but I never was able to say it was really him until that afternoon. He did not come from the cabinet, but materialized behind my chair. Then another form came, and stood by the table for a moment. I heard the pencil that I had placed thereon drop, but did not know she had taken found it in the cabinet, with a message on it signed

> 'Helen.' my sister-in-law. Truly I have seen great and wonderful things. annot doubt what my eyes have beheld. I write this for the comfort of others, who, if they seek, will find, and in justice to one whom I believe to be a good me

> TONAWANDA.-B. G. Chapman reports having reelved during the war excellent evidence of the cor rectness of the Message Department of the BANNER OF LIGHT, in a communication read by him in a copy that came to his notice, his tent-mate being a sub scriber.

Massachusetts.

LAKE PLEASANT .- Aug. C. Carey writes: "The weather here is perfect. The leaves have mostly fallen, giving us a fine view of the mountains beyond. A few familles remain. The Superintendent of the Fitchburg Railroad has kindly promised to make this a flag station through the winter, which will result in much going and coming to and from. Persons who wish to visit the Lake can obtain meals of Mrs. E. V. Jackson, our genial postmistress, on the bluff. At the close of the Camp-Meeting in September last, Mr. A. T. Pierce, President of Lake Pleasant Association and Director in the New England Spiritualist Camp-Meeting Association, resigned all the offices held by him in both Associations. The President and all the Directors of the N. E. S. C. M. Association and a large majority of the stockholders in the Lake Pleasant Association requested him to withdraw his resignations, which he consented to do. New streets are being cut, and the grounds are being thoroughly cleansed.'

FALL RIVER .- Mrs. Hibbert writes: " A full meas are of success has attended our meetings of late. Our first speaker was Miss M. T. Shelhamer, who gave her audience much satisfaction in her exposition of the truths of Spiritualism. On the next Sunday we were favored with the services of Miss Mary B. Williams, a young lady resident here, and an excellent inspirational speaker, who gives promise of being of great benefit to the cause of truth. She spoke on a subject proposed by the audience in a very instructive man-The third Sunday, Nov. 4th, we had Mrs. Ida P. A. Whitlock, who lectured and gave psychometric readings, correct in each case. Her services throughout were highly instructive and greatly appreclated. By these lectures an impetus has been given to spirit

ual inquiry and progress in this city." CAMBRIDGEPORT.-H. D. Simmons writes: "The Spiritual Society of Cambridge is progressing finely. The people show by their increasing attendance that they appreciate the teachings given from the platform. Thus far the speakers have given good satisfaction. We have a fine place of meeting, Odd Fellows Hall, 548 Main street, the best hall in the city, and we invite all earnest seekers of truth to come in and listen to the Inspired utterances, and judge for themselves whether or not these things are so. We hope the Spiritualists of Cambridge will all join with us, and assist in carry ing on the good work so successfully begun. We wish to see the hall full.

Our speakers have been Mrs. Ida P. A. Whitlock, Mrs. Saral A. Byrnes, Mrs. H. S. Lake, Mr. Dowling, and Mrs. M. C. Bagley."

LOWELL.-Ed. S. Varney writes: "Initial services of the season were held the first Sunday of October.

Dr. 11. B. Storey, of Boston, was the speaker, and it seemed peculiarly appropriate that the theme of the opening discourse, 'The Boul's Well Being,' should be one that touched the keynote of the heart-warming religion of Spiritualism. The doctor was followed by that fine test medium, Mrs. E. C. Kimball, of lawrence, who at each visit has sown fruitful seed and evoked an interest which the writer can bear testimony will prove deep and lasting. That worthy veteran in the cause, Dean Clarke, occupied our rostrum the third Sunday in October, favoring his auditors with the wisdom and progressiveness of his thought, the glow of spirituality and the richness of cultivated intellect. Sunday, the 28th ult., we had with us one with whom we are always delighted. Mrs. Lizzle S. Manchester, of West Randolph, Vt., who spoke upon 'The Futility of Margaret Fox Kane's So called Expose,' 'The Depth and Comprehensiveness of Spiritualism,' and improvised beautiful poems upon subjects given by the audience. Nov. 4th Mrs. Jennie K. D. Conant spoke for us, and Mrs. E. Clarke Kimball. Mrs. Lizzie Manchester, Mrs. Juliette Yeaw are to follow. Spiritualism, as an uplifting inspiration, is steadily gaining ground in Lowell. Our meetings are well attended, and would be still more so could we obtain a hall on the ground floor or up one flight instead of fire. But I suppose it is in consonance with the eternal fitness of things, for ours is the highest gospel yet given to the world, and, as the poet says: 'All earnest souls must climb if they aspire."

District of Columbia.

WASHINGTON .- F. H. Worley writes: "All the teachings of Spiritualism tend to broaden our conceptions of duty to our fellow-man. One thought, however, which is always insisted upon as a truth by returning spirits, particularly tends to raise us to a higher plane of action; it is that our thoughts and actions here make our homes in the spiritual world. If all our thoughts and actions are selfish here, our homes there will be cramped and gloomy: if they are liberal and benevolent, our homes there will be commodious and happy. When all understand this truth, and feel its full force in every-day life, there will be no trouble to get all persons to place the right estimate upon riches. We ignore the necessities of our earthly life, but true earthly riches consist in a sufficiency of this world's goods to satisfy our reasonable wants, and not in burdensome, selfish accumulations, which, while they can add nothing to our own happiness, curtail the enjoyments of numbers of our fellow beings. When all bodily wants are satisfied they are no longer roublesome as wants, and all will be free to cultivate the better and higher powers of our common human nature. It will be as if everything were free to all, when all, by a reasonable amount of honest industry, can secure the necessaries and comforts of life; espe cially when all, by proper education and training, shall know how to use aright and not abuse the good things of life. The overestimate put upon wealth and the wealthy is the result of wrong ideas in the minds of both rich and poor; these ideas induce many of the rich and poor to discard humane and moral sentiments in the mad struggle for riches. In opposition to all this, Spiritualism teaches that just in proportion to our unselfish exertions for the happiness of others here, we build our homes happy and bright in the spiritual world, while our enjoyment of what we have here is greatly increased. Just as we merge our selfish, contracted efforts for our own individual happiness in broad, liberal endeavors to promote the welfare of all do we individually become capable of entering into and enjoying the highest state of happiness in this life and the life to come."

California.

SAN FRANCISCO .- A correspondent writes: "Sunday, Oct. 14th, Odd Fellows' Hall was the scene of the christening of a child under spiritual auspices, Mrs. J. J. Whitney, whom Eastern Spiritualists know from her visit to Onset last summer, being the medium. A vocal selection by Miss Lena Sedgley, and a duct by Miss Sedgley and Miss Carrie Minor, introduced the ser-When the child was brought forward Mrs. Whitney took it in her arms, and selecting a white rose from a basket of flowers, placed it in the child's right hand, and said, 'As white is emblematic of purity, so we would have every act of his life. As the red not only typifies strength, but that divinest of all human attributes, love, so the spirit guides will fill his heart with love for all humanity.' A red rose and a violet were then handed to the child, the spirit guide of Mrs. Whitney saying: 'As the blue symbolizes truth, so would we have this child make it the cornerstone of all his work in life. We will give him for his worldly name, Whitney Clyde Beacher; for his spiritual name. Truth; and now may the great spirit overshadow him and guide him, and lead him into all truth, and our prayer is that good spirits may attend him. and be ever near to keep and direct him aright. May he find new joy and new light in all his undertakings, and be ever ready to do the bidding of his guldes. We ask the spirit to baptize this one afresh from the fountain of eternal truth, that he may go from place to place with his heart filled with love for all humanity

Missouri.

BONNE TERRE .- S. T. Suddick writes: "Eight of is, all neighbors and friends, who never saw a profes sional medium or sat in a circle outside of Bonne Perre in our lives, were seated around a common deal table recently, our hands resting on the top surface and fingers touching each other's all around the table and our feet also touching each other's beneath the table, the lamp placed on the organ only five or six feet distant: These conditions were strictly test, and will be sworn to if necessary; and under these circumstances raps, loud and distinct, occurred on the under surface of the table. We know none of us produced them. We were all sitting perfectly still and all heard the raps. No 'educated toe' could have brought out these singular sounds; neither could such have produced the other manifestations which lent interest and dditional weight of conviction to our séance.

Now we only commenced these sittings six months ago, and it is but a short time since these noises began; we have kept up our circles weekly ever since. have got many, many messages from our loved ones gone before; and are not in the least inclined to aseribe them to the agency of a 'toe'-however great!"

Maine.

BANGOR .- R. B. Cookson, Secretary Maine State Spiritual Temple, writes: "Having a deep, interest in Spiritualism, and appreciating the worth of your valuable paper as a disseminator of the truths of our grand ophy, I give you an outline of the progress being made in this vicinity.

Since the close of our Camp-Meetings at Temple Heights, Verona Park, Etna and Madison, we have employed Oscar A. Edgerly of Newburyport, Mass. to speak in Bangor, and surrounding towns. We have everal resident mediums who are doing good work in their different phases. I feel, with others, to thank Mr. Edgerly for the good work he has accomplished among us, and can cordially recommend him to Societies as an earnest worker, a logical and eloquent speaker, and feel that he deserves constant employment. Mr. E. soon leaves us to fill engagements elsewhere; we wish him God speed. We understand that parties are negotiating with C. Fannie Allyn, and that she is soon to visit Bangor; we met her at Etna camp during the late necting, where she was a general favorite; she will receive a warm welcome in Bangor."

Illinois.

CHICAGO.-A correspondent writes that a successful meeting was held on the evening of Nov. 4th, at Mrs. B. F. Hamilton's, 110 S. Paulina street. There were twenty three ladies and gentlemen in the circle all of whom received satisfactory tests. Mrs. Hamilton is doing a noble work in this city, and has the best wishes of her friends. A stranger attending her meetings could not but believe in her religion."

Catarrh Cured.

A clergyman after years of suffering from that loath-some disease, Catarrh, and vainly trying every known remedy, at last found a recipe which completely cured and saved him from death. Any sufferer from this dreadful disease sending a solf-addressed stamped en-yclope to Prof. J. A. Lawrence, 88 Warren street, New York City, will receive the recipe free of charge.

New Publications. A PHYSICIAN'S PHOBLEMS. By Charles Elam, M. D., M. R. C. P. 10mo, cloth, pp. 400. Bos-ton: Lee & Shepard. This is a new volume in the low-priced series of some

of the best books in the English language, "Good Company." Mere mention of the contents of this will be sufficient to commend it to the attention of our readers. They are, "Natural Heritage," "Degenerations in Man," "Moral and Criminal Epidemics," "Hody vs. Mind," "Illusions and Hallucinations," "The Domon of Socrates," "The Amulet of Pascal," "Somnambulism," and "Revery and Abstraction," and an essay contributed, says their author, "to the natural history of those outlying regions of thought and action, whose domain is the 'debatable ground' of brain, nerve and mind." Witchcraft, clairaudience, provison, entrancement, and collateral subjects are dealt with at some length, and though it is evident the author is not disposed to commit himself to the spiritual theory, he cites instances of actual occurrence in each department in proof of and support of it. The book is free from a spirit of dogmatic asseveration, and in its historical, thoughtful and suggestive character well worth the half dollar charged for it, which moderate price places it within reach of all.

SPIRIT COMMUNION. A Record of Communications through H. B. Champion. With Explanatory Observations by J. B. Ferguson. Revised Edition. 8vo, morocco, pp. 261. Parkersburg, W. Va. Privately Printed by Globe Press.

The contents of this volume, of which it is stated only one hundred copies have been printed, were first placed before the public in 1854 by Mr. Ferguson, a clergyman of Nashville, Tenn., who in that year published a book entitled "Spirit Communion," and in 1864 accompanied the Davenport, Brothers to England as their agent. The communications purport to have been given in the main by Dr. Channing, through the medial agency of Mr. H. B. Champion, their object being to establish in the minds of men the existence in each of an "Infallible Monitor, born of God," who unfolds to the self-conscious spirit the infinite fullness of Divinity"; so that man may no longer be led from without, but from within-a Freeman in the Universal Empire of Being; holding universal kinship with those affinities which ally him with the Source of

Supplementary to the main body of the work are given specimens of the pulpit oratory of the Rev. Mr. Ferguson. The volume is strikingly peculiar in the excellence of its typography and general make-up.

UP THE NORTH BRANCH: or, A Summer's Out-JP THE NORTH BRANCH; or, A Summer's Outing: Being the Record of a Camping-Out Trip up the North Branch of the Penobscot and Down the St. John River, Through the Wilds of Maine and New Bruns wick, by Members of the "Lake and Forest Club." By Capt. Charles J. Farrar, author of "Eastward Ho," "Wild Woods Life," etc. Illustrated. 12mo, cloth, pp. 332. Boston: Lee & Shepard. Shepard.

Nothing more need be said of this book than that it s true to its title as above given. It is the fourth volume of the "Lake and Forest Serles," popular among sportsmen and vacation ramblers, as sources of information regarding the best places to visit, how to reach them, and how best to enjoy their advantages when reached. As such this new work will be eagerly sought for.

A MODERN ADAM AND EVE IN A GARDEN. By Amanda M. Douglas. 12mo, cloth, pp. 411. Boston: Lee & Shepard.

Though differing considerably from the author's pretious books in its style of plot and general construction, it is bright, breezy and interesting, and will help all who read it to realize that personal labor finds in due time Its reward, and that only through it can perfect health and happiness be attained. The leading characters are Adam and Eve-brother and sister. The former had a position that yielded a very moderate income, and, at the latter's suggestion, in looking about for a means of increasing it, a garden was started which, from a small beginning, became large and profitable. The story is a practical one, and gives 'points" that are valuable to any one who is disposed o follow its lead.

FIGHTING PHIL. The Life and Military Career of Philip Henry Sheridan. By Rev. P. C. Headley. 12mo, cloth, Illustrated, pp. 380. Boston: Lee & Shepard.

This volume is a new edition of one of the series tnown as the "Young Folks' Heroes of the Rebellion," and acquires fresh interest from the fact of the recent demise of its subject. It gives a vivid account of Sheridan's daring exploits, an extended notice of the course of study and discipline at West Point Military Academy, and a brief history of the United States

Cavalry. THE ADVENTURES OF A CHINAMAN IN CHINA. From the French of Jules Verne, by Virginia Champlin. With fifty illustrations. 12mo, cloth, pp. 271. Boston: Lee & Shepard.

The reputation of the author as a fascinating writer, one whose facility in the use of his powers of imagination seems to be without limitation, is sufficient to attract to this book a host of readers. The young will be delighted with it and their elders find in its pages much to interest them.

"Petticoat" Bishop.

HE TURNS UP LIKE A BAD CENT IN CENTRAL AMERICA.

I have been wondering for a long time what had become of Washington Irving Bishop, the "mind-reader," who made a pot of money hereabouts some time ago, writes a New York correspondent to the Washington Star. I had read with pain some very harsh allusions to Bishop in California newspapers, allegations that he had gone clean crazy, others, worse still, hinting at crookedness, and finally a report that he had "escaped" from San Francisco and was on his way to Australia via. the Sandwich Islands. This week I opened a little package that came to me by mail with an odd looking stamp, and I got news of the wanderer. looking stamp, and I got news of the wanderer. The package contained a half-sheet poster and a newspaper. The poster was a triumph of displayed typography in Central American Spanish, headed "Teatro Principal!" It advertised, according to my notion of hybrid Spanish, the "last two and only marvelous sessions of Señor Commander Washington Irving Bishop, of world-wide reputation, the grand diviner of ooking stamp, and I got news of the wanderer. Señor Commander Washington Irving Bishop, of world-wide reputation, the grand diviner of thoughts, on the afternoon and evening of Sunday, Sept. 30th." It told how "Commander" Bishop had astonished the natives in "New York," including "the President, the ministers of state and the diplomatic corps," with his wonderful power. Then followed the programme. The first "act" was the "reproduction of a new life, as performed before His Majesty the Emperor of Brazil and the imperial family." Then followed the "discovery of hidden papers, as executed before the King of Sweden and Norway"; the "transmission of a musical air from one's brain to another's, as performed for the Czarina of Russia," and "the localizing of imaginary or actual diseases, as demonstrated for the Prince of Wales." A foot-note stated that, to "allow the audience an opportunity to recover from the nervous an opportunity to recover from the nervous excitement which the experiments produced."
Commander Bishop would allow an interval of fifteen minutes between acts. The appended prices of admission regarded from the state of the second state of the second se excitement which the experiments produced," Commander Bishop would allow an interval of fifteen minutes between acts. The appended prices of admission ranged from twenty-five cents for la galeria eventual to nine dollars for plateas y palcos primeros. The newspaper inclosed was El. Observador of Guanajuato, and it contained a notice of the performance very flattering to "Commander" Bishop, in which his occult powers were praised as enigmatico, admirable, inexplicable y maravilloso, and the editor printed a column article to show that the artist's success was due to his having hypnotized the entire audience.

I believe this is the first news obtained of the whereabouts of the eminent charlatan and fashionable fakir since he shook the dust of this country off his heels. Crazy or not, he is evidently making money somewhere away down in Central America, and he may turn up here yet as debonair, as extravagant and as self-assured as over.

Mind-Reader Bishop turns up again, says the

and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren street, New York City, will receive the recipe free of charge.

WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

Solf-addred as over.

Mind-Reader Bishop turns up again, says the daily press, this time in Havana, where he was dreadfully guyed by the audience. The crowd present howled so that the captain-general ined the psychologist fifty dollars, which probable.

Written for the Banner of Light.: SPINITUALISM THE DAWNING LIGHT.

BY II, P. TALLMADOR. The golden gates are opened wide. And loved ones who have gone before Return and linger by our side, And whisper of their love once more: And when we launch our fragile barque Upon the bosom of the tide, They'll convoy o'er the billows dark Until we reach the other side.

Since the command: "Let there be light!" No greater boon to man was given: Piercing the gloomy pall of night, It raised our thoughts from earth to Heaven. What conquest could with this compare? What else could banish all our fears? Or what could save us from despair, Till joy was mingled with our tears?

No longer shall we feel oppressed-The vale's no longer dark with gloom, Since loving friends oft have caressed, And shed their halo round the tomb. It speaks to us of higher birth, And of relief from earthly pain; We gather but the things of worth; And only part to meet again.

We'll linger on the shores of time, And through the mist will upward gaze To yonder Zone, that fairer clime, Where golden light forever plays. We know not what is yet in store, But know we have not long to wait Till we shall join those "gone before,'

And pass to them beyond the gate. There gentle breezes swell the sail; On crystal seas serene we'll glide Where storm and strife no more prevail, But peace and love alone abide: On wings of thought then upward soar, And mystic realms of life unbar; Then sing God's praise forevermore, As we glide on from star to star!

San Bernardino, Cal., Camp-Meeting. Monday, Oct. 22d.—This being wash day the campers enjoyed themselves in various ways. At the tent of Dr. Nickless, in a little circle formed, Dr. Nickless and Henry B. Allen holding the slates, a communication was received between them from Achsa W. Sprague, saying she was with all true workers, and that success

was received between them from Achsa W. Sprague, saying she was with all true workers, and that success would follow them. Great good would be done in the work commenced.

Evening.—Mrs. E. A. Hammatt. of Encinitas, gave an account of the work she had in contemplation, and already commenced, at Encinitas, that of building a mediums' home. The land she has already purchased at an expense of twenty-five hundred dollars, with the improvements. On this there is an indebtedness of five hundred dollars. This amount she wishes to raise to clear the land. She is now ready to turn it over to the Spiritualists by will or deed as soon as she can obtain a clear title. Her plan, as given her by her spirit guides, is to erect small homes of two, four and six rooms each, that mediums may have their own abodes, and not be obliged to come in contact with each other unless they wish to, mediums being so peculiarly constituted it is better they should live in little homes by themselves. The land selected is very desirably located, on high ground, about two nules from the Pacific coast. All kinds of fruits and vegetables can be raised without irrigation. By contribution and collection ninety-five dollars were raised, and given the speaker to aid her in the noble work she has commenced. In support of the movement remarks were made by Mrs. Nickless. The exercises closed with tests from Mrs. Nickless.

Mrs. Nickless.

Tuesday, Oct. 23d.—Afternoon.—Facts Meeting. Dr. T. B. Taylor related an incident that was told him by the gentleman to whom it occurred, of his having been stopped from drinking by the spirit of his wife. Dr. J. E. Simall of Cucamonga told of a vision that came to him of seeing a man killed on the railroad by the locomotive. He subsequently witnessed the killing of this man, in every particular the same as shown him. J. D. Potter, of San Bernardino, who has been a medium for the nast thirty-six years, gave some wonderful ex-

mon, in every particular the same as shown him. J. D. Potter, of San Bernardino, who has been a medium for the past thirty-six years, gave some wonderful experiences of his early mediumship. Dr. Wilcox of Los Angeles said he had been a member of the Methodist Episcopal church for over thirty-one years, but never felt satisfied; though he tried to be a good Christian, there was always lacking the proof of an after-life. In Spiritualism he found that consoling fact, and now he is perfectly contented. Facts were related by Dr. J. R. Nickless, Dr. Taylor, Mrs. E. A. Hammatt, and William Heaps.

Evening.—Song, with guitar accompaniment, by Mrs. R. A. Hammatt. Lecture by Dr. J. E. Small of Cucamonga. Subject: "Who and Where is God?" The locture covered a great field of research, showing conclusively the impossibility of any special locality or personality of a God as had been taught by the theologians of the past. Mrs. Edith E. R. Nickless gave tests with names in full. A gentleman in the audience said: "I wish to say I came to these meetings out of idle curiosity, being positive there was nothing in Spiritualism, but through a test given by Mrs. Nickless I know my dear wife lives, and it has made me a better man. I shall never touch liquor again. I never drank until after my wife's death. I felt her loss so badly, I took to drink. But now I know she lives, and we shall meet again; now the world looks beautiful again, and I wish to thank the good lady (Mrs. Nickless) for the great good she did me. May she be spared to continue her good work many years to come."

Wednesday, Oct. 24th.—Afternoon.—Facts Meeting. Evening.—Lectures by J. D. Potter, of San Bernardino. Mr. Potter spoke inspirationally, and is a speaker of more than ordinary talent. Why he is not in the field when there is so much need of workers. I do not know. He was followed by J. V. Mansfield, who gave the history of his mediumship from early childhood. Tests by Mrs. Nickless, all of them recognized.

Thursday, Oct. 25th.—No services in the afternoon, as

young folks in the evening, when they were given a grand hop. This was enjoyed by both old and young. It was a success in every particular.

Friday, Oct. 26th.—Afternoon.—Facts Meeting.—William Heaps related an account of the circle he attended the evening before, given by Henry B. Allen. Dr. J. R. Nickless, of New York, told of the return of an army comrade whose death he did not learn about until some weeks afterward. Mr. D. Edson Smith, of Santa Ana, spoke in the highest praise of the mediumship for materialization of Mr. Mott and Mr. France, and gave an account of his being taken out of the theological school, the professors being afraid of his heretical ideas. Mrs. Edith E. R. Nickless, entranced, gave a short address on materialization. She said

retical ideas. Mrs. Edith E. R. Nickless, entranced, gave a short address on materialization. She said when the world fully understands what is meant by materialization and the conditions needed to produce the best results, all persecution of its mediums will be stopped; there is much to be learned by earth's children regarding mediumship.

Mrs. Mary Carter, of San Bernardino, spoke of attending a scance and holding a spirit-form by the hand; instantly the white drapery left the spirit and she had the medium by the hand. She said most people would cry fraud at this, but she knew it to be simply a case of transfiguration. Remarks were made by Mrs. Andrews, of Los Angeles, Mrs. M. E. Taylor, Mrs. E. A. Hammatt, and Rev. Mr. Featherstone, of New Mexico.

Mrs. Andrews, of Los Angeles, Mrs. M. E. Taylor, Mrs. E. A. Hammatt, and Rev. Mr. Featherstone, of New Mexico.

Evening.—Song, "The Beautiful Hills," by William Heaps and his daughter, Mrs. W. N. Kelly. Poem, "Sons of the Nation," read by Dr. T. B. Taylor. Song. "Have Faith in One Another," guitar accompaniment, by Mrs. E. A. Hammatt. Lecture by the controls of Mrs. Nickless. Remarks by D. Edson Smith. Mrs. Nickless gave twenty-eight descriptions of departed ones, all but three of which were acknowledged as correct.

Saturday, Oct. 27th.—Afternoon.—Facts Meeting. Song, with guitar accompaniment, by Mrs. E. A. Hammatt. Invocation, by the control of Mrs. Edith E. R. Nickless. Poem, "Woman," read by Mrs. E. P. Thorndyke.

Nickiess spoke in accord with the lecturer's remarks, and expressed the hope that all who had found the spiritual truths would not keep them to themselves, but give them to their neighbors, friends, and all the world. Mrs. E. P. Thorndyke read a communication she had received from "the Medium of the Hockies," Mr. John Brown, Benior, who regretted he could not be in attendance. He sent his greetings to all.

Evening.—The hall was not large enough to hold all who came, it being crowded to suffocation. This spoke volumes for the work done in Ban Bernardho during the camp meeting. Bong, Invocation by the controls of Mrs. Nickiess, who, after further singing, reviewed the spiritual work of the past thirteen days' camp-meeting. A much greater work had been accomplished than was known to mortals. A work had been commenced in this Southern California which would continue until all realized the great spiritual influx which was being so universally showered upon earth at the present time. Tests were given by Mrs. Julia Schroder. Mrs. Nickless described thirty-eight spirits, all of them recognized. Remarks made by Mrs. E. P. Thorndyke, Dr. Nickless and William Heaps, closed the last public meeting of Southern California Camp-Meeting Association. It has been a success in every particular.

On Monday many of the campers took a ride to Arrowhead Springs, where they regaled themselves with a hot bath from the water that came from the mountain, enjoying it hugely.

Cyrenus.

At the close of the Camp-Meeting in San Bernardine.

At the close of the Camp-Meeting in San Bernardino, Cal., Oct. 28th, the following resolutions were passed:

Cal., Oct. 28th, the following resolutions were passed:

1. Resolved. That a vote of thanks be and the same is hereby tendered to the daily papers of San Bernardine for their uniform couriesy in reporting the proceedings of the Camp-Meeting.

2. Resolved. That a vote of thanks be and the same is also tendered to the Santa Fé Railroad Co., and also the Southern Pacific, for courtestes shown; and

3. To the following persons for their zeal and efficient work in the meetings, viz.; to William Heaps, the President of the local Society of San Bernardine; to Mrs. E. P. Thorndyke, Vice-President, for her artistic work in decorating the hall, etc., to Dr. J. R. Nickless, of New York, for his fidelity in reporting the proceedings of this meeting for the daily press; to Mrs. Edith E. R. Nickless, for her officient and highly satisfactory platform work as speaker and test medium; to Dr. T. H. Taylor, for his untiring zeal and success in working up the Camp-Meeting, and for its general management; to Mrs. Elia Wilson, Mrs. Dr. Taylor, Mrs. Hanmatt, and all others who contributed to the interest and success of the meeting by their presence and work.

4. Resolved. That a copy of these resolutions be sent for publication to the BANNER OF LIGHT, Boston, Mass., the Better Way. Clinchmatt, O., the Golden Gate and Carrier Dore, San Francisco, Cal., the World's Progress, Los Angeles, and other spiritual papers.

MRS. ELLA WILSON, Cor. Sec'y

MRS. ELLA WILSON, Cor. Sec'y Southern California Camp-Meeting Association. San Bernardino, Cal., Oct. 29th, 1888.

November Magazines.

MAGAZINE OF AMERICAN HISTORY .- A portrait f Sam. Houston is followed by the second and concluding part of Lee C. Harby's romantic chapter in Texas history, "The City of a Prince," New Braunfels, designated as "something unique; a piece of the Old World set down in the New; a German town, in fact, transplanted into American soil." The narrative possesses much interest in its portrayal of adventure and human endurance. "Boston in 1741 and Governor Shirley" is illustrated with a map of Boston harbor in 1732, and a nearly full-length picture of Shirley. Among the incidents given of that date it is related that a privateersman having "brought in a bale of papal indulgences, taken from a Spanish prize, Fleet, the printer, ought them, and printed his ballads on their backs.' 'The Treaty of Ghent" is the subject of a paper by Hon. Thomas Wilson, illustrated with a picture of the residence at the time of the American Commission. Of the remaining contents are "Unconscious Heresies," a continuation of "A Trip from New York to Niagara in 1829," and "A New Prance in New England," the last mentioned substantiating by facts the possibility of a fulfillment of an able New England statistician, that before the end of the first quarter of the next century the French Canadians in the New England States will outnumber the Anglo-Saxon population. New York: 743 Broadway.

WIDE AWAKE .- To all interested in the welfare of the Indians this number will be very welcome. A touching story and a true one is related by Margaret Owen Foster, entitled "The Little Captive Chief" "An Evening at Carlisle," by Miss Sparhawk, a teacher in the Indian school, describes an entertainment given by Indian girls, and pleads eloquently for the education of Indian youth. The appeal to children to build the dining-room of the Ramona Industrial School for Indians at Santa Fé is reprinted, and the names of contributing children thus far given. John Quincy Adams's household is the subject of this month's 'Children of the White House," with many illustrations, including, as a frontispiece, a picture of "The Dorothy Q. of To-Day," a relative and namesake of Dr. Holmes's "Dorothy Q." "Plucky Smalls" continues his adventurous way, and "Double Roses" blossom, both reaching their conclusion. Boston: D. Lothrop & Co.

THE WOMAN'S WORLD.-The frontispiece, the subfaint idea of the luxuriousness of the people of that unfortunate city, which an interesting illustrated paper by Edith Marget serves to more fully explain in its descriptions of the revelations modern excavations have produced. Included among the remaining contents are: "The Lace Makers of Le Puy," illustrated "A Woman's Friendship: Mary Stewart and Mary Seton;" "Other Women in Germany," and "Elementary School Teaching as a Profession." The publishers announce an enlargement with the December number, with new special features. New York: Cassell & Co.

HALL'S JOURNAL OF HEALTH.-In "Good Health by Right Living "is given the result of an interview with Mrs. Densmore, a well-known physician of New York, in which the subject was fully discussed. 8 Helen Clarke gives Part I. of a treatise upon "Magnetic Hygiene." An interesting "Case of Clairvoyince" is related, and a variety of matters in the line of this periodical's specialty instructively treated upon. New York: 206 Broadway.

ELECTRICAL ENGINEER .- An instance of unconscious heroism in the performance of duty in imminent peril is shown in the case of Miss Mamie Davis, a telephone operator in Jacksonville, Fla., who held to her work when left entirely alone for a time during the yellow fever epidemic. The editor truly says: "No word of ours could add a touch to the picture thus presented to the reader's mind of this heroic girl alone, her luncheon in one hand, switch plugs and cords in the other, keeping up communication in the fever and panic-stricken city."

VICK'S ILLUSTRATED MONTHLY. - "Planting Lawns," "Noxious Insects," "Our Native Plums," and "Fall Pruning of Grape Vines," are the subjects of the leading articles; following the "Golden Rod" is treated upon in a fine poem by Dart Fairthorne Seasonable matter fills the remaining pages. The frontispiece is a colored lithograph of the Lilium Ex celsium. Rochester, N. Y.: James Vick.

THE SIDEREAL MESSENGER .- "Current Celestial Phenomena" is illustrated with a engraving of the planet Mars, as seen by the writer at the Cincinnati Observatory, March, 1886. The general contents cover a broad field of astronomical observation. Northfield, Minn.: W. W. Payne.

THE BIZARRE, NOTES AND QUERIES .- Among

song, with guitar accompaniment, by sirs. B. A. Hainmatt. Invocation, by the control of Mrs. Edith E. R. Nickless. Poem, "Woman," read by Mrs. E. P. Thorndyke.

Mrs. Nickless related a sitting with the late Harry Powell, when the penell was produced on the finger of one of the circle, and written with, the same as on the medium. Dr. D. Edson Smith, of Santa Ana, read an article by Rev. Dr. Powers, of Utten, N. Y. Remarks article by Rev. Dr. Powers, of Utten, N. Y. Remarks article by Rev. Dr. Powers, of Utten, N. Y. Remarks were made by Mrs. Julia Schroder, of Sam Diego, Dr. J. R. Nickless, Mrs. M. E. Taylor, Rev. Mr. Featherstone and William Heaps.

Evening.—Musical and literary entertainment. Solo and chorus, "A Thousand Years," by Dr. Taylor and echolr; reading, "The Dying Old Man to his Young Wife," by Mrs. E. P. Thorndyke; song, "The Bright Alsatian Mountains," by Miss Mabel A. Nickless, She was called back and sang "Pretty Pond Lillies," recitation, "Don't Forget the Old Foks," by Miss. Allee Wilson; song, "Phantom Footsteps," by Henry B. Allen, "On't Forget the Old Foks," by Miss. Allee Wilson; song, "Vinatom Footsteps," by Henry B. Allen, "Owena," read by Mrs. E. A. Hanmantt, with guitar accompaniment; poem, "Oweena," read by Dr. Taylor; declarmant, with conditions a vast amount of treasure and blood. The bost blood of the flower of American youth has been niment; poem, "Oweena," read by Mrs. E. A. Hanmantt, with guitar accompaniment, poem, "Oweena," read by Mrs. E. A. Hanmantt. The final was a harmonica solo, "The Mocking Bird," by Master Frauk T. Duncklee of Pomona, with organ accompaniment by Henry B. Allen.

Bunday, Oct. 28th.—Morning services.—Song by Mrs. E. M. Taylor, Dr. T. B. Taylor answered several questions presented by the audience.

Afternoon.—Song by William Heaps and daughter, Mrs. Kelly, "Deem," read by Mrs. E. Thorndyke.

Afternoon.—Song by William Heaps and daughter, "Afternoon.—Song by William Heaps and daughter, "Afternoon.—Song by William Heaps and daughter, "Afternoon," read by Mrs.

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ALBANY, N.Y.—Virst Spiritual Society moets in Van Vechien Hall, ill State airest first floor, every Sunday at 1014 A.M. and S.P.M. Admission free. The Ladies' Aid ments same place every Friday at S.P.M.; supper served at S.P.M.; D. Chlam, jr., Secretary.

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INDEX. Harvard Investigation; Agassiz, Professor; Bell, M. D.; Eustis, Professor; Felton, Professor; Gardner, Doctor; Lunt, Editor; Petree, Professor; Putnam, D. D.; Walker, President; Willis, Doctor. SUPPLEMENT.

SUPPLEMENT.

Introduction: Planetary Influences; Openers of the Gates; God; Managers of Spiritualism; Methods, Motives and Alms; For Whose Good? First Needs; Sad Conditions; Various Locations; Mediumship; How Commune; Business; Healing; Consolation; Religious Aspects; Personal Experiences; Appendix.

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varied shaces of opinion to which terance.

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Banner of Pight.

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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

The Bubble Burst.

Ridiculous as the recent sensational appearance of Margaret Fox Kane in this city as an "Exposer of Spiritualism" was to the public, it was far more so to those who became knowing to some of the private manipulations of a scheme to speculate and make money out of a misguided woman's weaknesses; a scheme that involved a confession by her of having for forty years lived a life of deceit and the practice of gross imposition on the people, knowing as she must have known that such a confession was without any foundation in truth. The following facts connected with her stay in this city

It appears that one F. W. Stechan (understood to be the advance agent of a New York | is requested to copy the above statement of Entertainment Bureau) engaged a room at the facts. Crawford House in this city for Mrs. M. Fox Kane, to arrive Nov. 1st. Upon her arrival he registered her name, and requested that the checks for her meals be charged to her room, giving as a reason that she was unaccustomed to handling money. Nov. 2d "Dr." C. M. Richmond arrived and registered at the same house. From Mrs. Kane's singular demeanor on her arrival, the clerk was led to ask Mr. Stechan if she was a victim of dipsomania. He appeared somewhat indignant at the imputation this inquiry implied, and said "No, indeed! She is an exceedingly nervous person; and her journey from New York to Boston has affected her. Some years ago she was addicted to the use of intoxicants, but not now; no one but a Spirit nalist would make such an inquiry.

Being thus established with his dramatis personæ for the farce to be given on Sunday evening, Mr. Stechan's business and his location became known as follows:

"FRANK W. STECHAN, Manager Mrs. Fox Kane, Crawford House.

From Wade Entertainment Bureau, N. Y."

The so-called "exposure" came off Nov. 4th. From that date to Nov. 10th she remained in the hotel, apparently, for reasons best known to themselves, deserted by her manager and his confréres. Though announced to appear in Philadelphia Sunday, Nov. 11th, as she asserted, she was thus left with limited means, to settle her hotel bill. Under these circumstances she applied to Manager Harris, of the Howard Athenæum, (where the company under the control of the said Bureau that directed Mrs. Kane's movements had been playing,) and he very kindly furnished her with a pass over the Fall River line to reach New York City. During the interview she informed Mr. Harris that she was billed to show in Philadelphia Sunday night, Nov. 11th, but her employers would be disappointed by her non-appearance, as she did not mean to go there.

While at the hotel Mrs. Kane had several callers, one of whom sent to her room his card, on which was written:

"CURTIS. SPIRIT-GRABBEB."

She looked at this a moment, and said to the messenger, "Tell him I am not in." Another who came, desiring to see her, sent up his card, on which was "Mr. Richard Hodgson, Secretary of the American Society for Psychical Research." Mrs. Kane gave no more favor to this than to the other. She said the reporters for the daily papers expressed surprise at her hav-

suppose that it was also a matter of surprise to

After Mrs. Kane's departure the floor of her room was found littered with scraps of paper and torn cards, among the latter her business card as a medium, on which, after stating location in New York and terms, came this line: Conclusive proofs are always received of the presence of spirits," followed by the attestation of a well-known gentleman of New York that 'Mrs. Kane is one of the best mediums known to his large experience," spirit-friends communicating through her, giving "conclusive evidence of their identity." To this we may add that it is well-known that, under the control of her legitimate spirit-guides, she has written messages with great rapidity from right to left, so that they could be read only by holding them in front of a mirror and deciphering them from their reflection thereon; a feat which she could not do without spirit-aid, and which she has failed to explain, for the reason that she cannot consistently with her allegation that she has never been indebted to such assistance.

Taking all the known facts in the case upon the character of Mrs. Kane's mediumship, and the exhibition the "manager of Mrs. Fox Kane" made with her as the central figure of the "show" in this city and New York, all concerned in that lamentable display may well seek to conceal themselves by deserting her as they did, and thus bringing the farce to a close.

P. S.-The Boston Music Hall Kane fiasco manager is reported as saying that he had got through with her; that her New York agent had "shook" her, and that he had paid her the \$25,00 agreed upon for her Sunday services (?) in the Music Hall. He wound up by saying that he wanted no more of her, and he guessed her hotel bill would about eat up her salary!

MORAL.

The old saying, that "the wish is father to the thought," holds good in this instance, as the sensational public press -when the Fox got caught in that New York Theatrical Bureau trap -announced in catch-penny capitals that Spiritualism was fully exposed, etc. Now will these newspapers, which have been "swift" witnesses against the Spiritualists of this country and their philosophy, apologize for the circulation of so much falsehood? We shall see.

One of our correspondents, in alluding to this recent escapade, says :

"What a contemptible and disgusting piece of business the Fox affair is! Contemptible in regard to the fallen, treacherous mediums (and their low familiars, who it seems still cling to and work with them) and in regard to the deprayed, groveling individuals, who, to injure our cause and put money in their pockets, use them, and thus deceive the public. It is lamentable that the ignorance and prejudice of the people who know nothing of Spiritualism should be so strengthened, without our having any corresponding means of correction and vindication: How can we reach the general public and bring them to a fair con sideration of the real facts? If the secular papers would do us the justice to place the real facts before the public what a woold of road it would do."

The Spiritualistic press all over the world

When the secular press speaks out bravely and with unaffected independence upon a matter so engrossing to all hearts and minds as that of continuous intercourse between the realms of earth and spirit, it deserves a special and separate mention of commendation, which we trust we shall never be backward to propose. It is with grateful admiration that we read a recent editorial article in the Minneapolis (Minn.) Tribune on the subject of "Exposing Spiritualism," which, as is well known, has taken on fresh and enlarged interest by reason of the professed "exposures" of the Fox Sisters, whose case was treated with proper consideration in the last issue of The Banner. The Tribune sums up the matter in clear and vigorous terms. While it allows that there are to-day over eight millions of avowed Spiritualists, and the number of men and women who believe it vet dare not own it is probably three times as many, it rightly insists that "Spiritualism as a religious belief is as much entitled to tolerance and respect as Catholicism or Unitarianism, or as the faith of Swedenborg, which takes pious cognizance of the same phenomena which Spiritualists hold as evidence of future existence." This is good ground, and in fact the only ground to be taken in the case. For, as The Tribune justly reasons, "any belief which tends to improve a portion of a community, no matter how small, should be encouraged. Your neighbor's path to a higher moral and spiritual plane may not be known to you, but you have no reason to believe that it is less safe, less sure or less direct than the

one you are following yourself." The Tribune sees no particular reason why the cheap and oft-repeated charges of deception. 'immorality," etc., etc., should be regarded as final dispositions of Modern Spiritualism in its present stage of development. Concerning the latter accusation-so greedily caught up and flung at the New Dispensation when anything occurs among its followers which can be tortured into giving a seeming foundation for it-The Tribune very justly says: "When a visibly transmitted, as it can be shown that Sunday school superintendent leaves the coun- physical endowments are both transmissible charge and his family to visit abroad with ment. another gentleman's wife, nobody thinks of reflecting on the Christian religion." Why, we a like treatment to Spiritualism?

The mere fact of the ability of certain persons to produce raps, and to execute slate-writing with the properly-contrived apparatus of the conjurer, "argues," says The Tribune,

monstrations. while allowing it a place among the arguments | moral and spiritual qualities will be sure to be used by those who oppose Spiritualism, is still of visibly affected by such unfavorable environopinion that "The destroying of the belief of a ments. Defilement will never fail to be the retent hope in the hearts of millions that death is would save itself by improving in all ways the but the dropping of a veil between us and our environments of its members, it must bestir itbeloved, requires a higher type of demonstra- self in those quarters in which its chief perils ing such a stupid assistant as Richmond, and | tion." It is unable to see why a system involv- are notoriously accumulating.

aiding to secure better murals and leading the serves, the place where a man carns his bread,

the poor grounds alleged by its detractors. Now comes the broad, liberal, common sense assoveration of the Minneapolis Tribune, that comprehends the whole subject and covers the whole ground. "After all," it says, "Spiritunlism contains nothing that is opposed to religion, morality, or the Bible. The Bible is a religion born of spiritual faith, of miraculous visions of angels, interviews with spirits, prophetic signs and warnings and dreams. From Genesis to John, the communion between the physical and spiritual world is an accepted fact. The supervision of spirits over earthly affairs is related as a matter of course. The warnings and admonitions of spirits excite no wonder. The communication of angels and mortals forms the warp and woof of evidence in the Christian religion. The Bible furnishes a long list of very eminent men who talked with angels or saints or spirits. We are left, then, to deny their testimony and call the old prophets and wise men frauds, or accept it as the evi dence of spiritual communications. If men, in the days of Moses and Abraham and Job and of Saul saw and talked with angels, why not in the days of Mr. Jones and Mr. Smith? The New Testament is full of spirit-revelation, of faith and reliance upon spiritual manifestations. If people only nineteen hundred years ago saw and talked with the dead, what is there so marvelous in it to-day? If the spirits of the dead once walked the earth, what special odium should attach to men who claim they never have given up the habit? If the dead ever did come back to anybody on earth, what is there to be derided in the notion that they are doing it today? Some of the Bible characters who claimed to be mediums, that is, seers of spirits, were not much better or wiser than some of the gentlemen who claim such powers to-day. Moral character did not seem to be a test of mediumship then, nor is it so claimed now. The character of communications was not always angelic then, according to our notion, inciting to war, pillage, and murder. If immortality is not a fable, but a divine truth, the souls of men abide somewhere, under new conditions, governed by laws of a spiritual nature. There does not seem to be anything very blood-curdling, or horrible, or immoral, in discovering that the great law which guides the sap in the tree and the blood in one's veins, should extend over and embrace the spirits that are chained to the flesh and the spirits that are freed from its weight."

The best possible refutation and rebuke of he bigotry and ignorant narrowness which sets itself up to condemn and denounce Spiritualism until it shall have become a social fashion and thus achieved social control, is furnished in just such plain words as are uttered so bravely, in an age in which superstitious cant dies so hard, by this leading journal of the great Northwest, the Minneapolis Tribune. It merits both thanks and admiration for what t has spoken. And it has spoken at the right

time. "Spiritualism, as a religious belief," we repeat, "is as much entitled to tolerance and respect as Catholicism or Unitarianism, or as the faith of Swedenborg, which takes pious cognizance of the same phenomena which Spiritualists hold as evidence of a future existence." And what Spiritualism is fairly entitled to, that it strenuously claims. It will be content with nothing less. It asks for no crusts or bones in the way of charity, but will come steadily and silently into full possession of its own, not by conceded favor but as a royal right. Its weapons are not carnal weapons, yet its work is with humanity in all its varied conditions; hence it employs such agents and agencies as are most effective to accomplish its desire and purpose. And employing these, it will affix to its name. A new day is in its morning, that warns the bats and the owls to betake themselves to their dens.

The Influence of Surroundings.

The modern scientific term for surroundings s environments, which is a far more accurate and comprehensive term. How greatly an individual, a people and an age is indebted to these environments, both directly and indirectly, it is not easy to estimate with precision and fullness, although the characteristic results are not difficult to perceive and appreciate. What occurs in one period of the world and could not have occurred in a previous period, is due to conditions that prevailed at one time, but did not and could not at another. The case of the individual fairly enough illustrates the subject.

There is a struggle all the time going on, and none the less because the individual may be wholly or partially conscious of it, to emerge from the existing form into another, and the ascertained law is that it is from the lower to the higher. This takes place from two leading causes-a desire of adaptation to the environment, and an inborn impulse to development. It is thus an internal and an external force that is operating all the time, and in a certain sense a centrifugal and a centripetal force. Finally appears in operation the law of conservation, which in the case of the individual manifests itself chiefly in heredity. Natural selection, or the survival of that which is best fitted to survive, is the result of all three. This rule, now held by advanced scientists to be invariable, is traceable most clearly in the realm of biology, but in morals and character there are a multitude of circumstances to be considered which compel the allowance of a wide latitude of construction. It cannot as yet be so clearly demonstrated that heredity rules in human character, as it can be that striking traits are try with the cash box, or a minister leaves his and subject to the direct influences of environ-

In the life of the individual in society it is easy to see the effect which a certain state of would inquire, cannot public fair dealing accord | things is sure to produce, which under an entirely different state, of things would be inconceivable. Every person of intelligent observation readily recognizes the work done on the character of their inmates by squalid tenements, in dirty and sunless streets, away from nothing against the genuineness of other de the animating warmth of clean and healthy social influences, and in the midst of hard and As for the "toe-joint" theory, The Tribune, repulsive associations. As in physical life, arge body of people, and annihilating the la- sult of handling pitch. If, therefore, society planation of the manifestations in Beecher's church,"

the action of her agent naturally leads one to ing "deep faith and sincere convictions, both As a recent writer in Progress practically ob-

mind into better channels, should be subjected where he makes his home, and the street he to ridicule or contemptuous derogation," on | mostly frequents, forms his compelling and conclusive environment. The State has interfered to modify the rules of work, and it is no less called upon to modify the tenement-house home and the street in which it is located. The death list is not wholly physical; it is moral also. Avarice and apathy work together to the same frightful end. The State, it is reasonably held, has the same right to compel better surroundings for its citizens that it has to prevent their degradation by the tyranny of employers. This is become so large and important a question in our modern cities with their swarming populations that it may be considered a vital one in the preservation and growth of society.

Words for Non-Spiritualists to Ponder.

"Ye have the poor always with you," said the humble Nazarene. So it has ever been and will continue to be until the longed-for millennium arrives, of which there is no likelihood until unadulterated love shall take the place of hate in the minds of mankind. Still much is being accomplished by philanthropic individuals.

We have been instrumental in aiding many destitute ones for years, and still applications are coming to us for aid. Our God's Poor Fund was established for this purpose by request of spirit friends, and we have the satisfaction of knowing that many unfortunates have been from time to time relieved in consequence—as numerous letters of acknowledgment fully at-

We have in mind one very peculiar case: It was that of Austin Kent, residing in Stockholm, New York, who was for a long time bedridden with chronic rheumatism. He was a great sufferer. One morning, while we were opening our mail, a spirit said: "Please send Mr. Kent ten dollars, as he is in great need." We accordingly sent to him a letter containing the amount requested. The next mail brought us a letter acknowledging its receipt, with a statement that on the very morning we received the spirit message, he had prayed earnestly to the angels for assistance, saying in his prayer that if his appeal was heard by them he felt confident some way would be opened whereby he could be aided, as he believed the words spoken of olden time: "Ask, and it shall be given." "And now," said he, I am sure that my prayer was heard, and I am deeply thankful for THE BANNER'S aid. May God bless you in your noble work, as he surely will." He lingered in his diseased form a long time after this, and we assisted him pecuniarily many times ere he passed to the spirit-world. He subsequently came to our public circle-room and thanked us for the assistance we had ren-

dered him while in his agony of mind and body. Many other similar cases could be cited wherein pecuniary aid has been rendered the destitute-not only by The Banner, but by others who were or were not mediums-with names and dates; but the sensitive ones benefited who are still on the earthly plane would not like to have us publicly record their names.

The only reason why we have given the above abuse and vilification Spiritualists are receiving from those who, knowing nothing of Spiritualism and its media, except through the garbled statements of wholly unreliable people, consider the former a system out of which no good thing can proceed, and the latter as impostors of the most unpromising character.

Alfred Russel Wallace on Materialization.

In a correspondence between Alfred Russel Wallace and Vaughan Jenkins, on the materitive to the American experience of Mr. Walnot be content to take the place to which its | lace in this country, to the conclusions of which | financially. ignorant enemies assign it, and it refuses to Mr. Jenkins took exceptions, the former exwear the stigma which they selfishly choose to | presses some of his views as follows, as published in Light:

yac.
"FRITH HILL, GODALMING,
June 26th, 1888.} E. VAUGHAN JENKINS, ESQ.:

Dear Sir - You have evidently formed erroneous ideas of what 'materialization' is. No Spiritualist be lieves it to be 'the real body' of the individual, or even 'a real body' in one sense of the term. It is something temporarily material for purposes of iden tification; but what exactly no one can tell. All the information we can get shows that it is formed partly (often chiefly) from the body of the medium, partly from the bodies of the persons present, or from their 'atmosphere' or emanations, and that the likeness to any individual is produced by an effort which is not always successful, since, during the same evening, the same spirit-form sometimes appears in very different degrees of likeness to his mortal body; sometimes more like the medium, hence many of the accusations of imposture. The permanent materialization of hair and portions of garment is very extraordinary. Some times such things do vanish away, either rapidly or gradually, but in other cases both remain. All we can at present do is to make sure of the facts. The laws of the phenomena we may never know till we are spirits ourselves, and not, perhaps, even then. Can we tell really how we move our hands and fingers to write and express our thoughts? Spirits do not appear to be able to tell us how they materialize. It is a faculty exercised by the will-power of some spirits, and is probably quite as rare and remarkable and in explicable among them as physical mediumship in Believe me, yours faithfully, ALFRED R. WALLACE.

P. S .- The appearance of the double of any living person, sometimes to two or more witnesses, seems analogous to materialization, and the person whose double appears has no conception how it is done. Nelther have the spirits who materialize, except that it seems to be more directly a matter of will with them.

Raps at Henry Ward Beecher's Church.

An incident illustrative of the truth that the spirit rap is produced at times and places where the toe-joint or any similar theory of its origin will not apply, is related by Albert Morton in the Golden Gate. We remember to have seen mention of it at the time as happening in the vestry of Mr. Beecher's church in Brooklyn. Mr. Morton says:

"The reporter's table was immediately in front of Mr. Beecher, and among them were several mediums -including Mr. Beecher; the effect of the combination was to form a strong spiritual battery, in which condition the spirits improved the opportunity to produce raps. Finally, the signals of approval grew so strong when the speaker pleased his invisible hearers, as to create considerable curiosity and excitement in the minds of the listeners, and the 'spirit circle' was broken up by the removal of the reporters to other lo cations in the church. The stale, too-joint, snapping theory, which was proven fallacious many years ago, but has recently been revived by the sensational reports of interviews with poor, broken-down Margaret and Kate Fox, would hardly afford a reasonable ex-

Ro D. Higbie, M. D., Burton, Mich., says:

Idlers that are Not Idlers.

We live in thought, or we do not live at all If we think we live only in sensation we do only because we think so, thus making thought all. Therefore it may often be impertment and intrusive to tell another that he is a good-fornothing, merely because he is not working industriously with his hands. The world's work is happily varied, and we are not the distributors of it. If it may with sweeping truthfulness be said that very few persons find the places in life for which they are specially fitted, it is to be said on the other hand that those who do ought to be left undisturbed in the performance of what they are specially qualified for. Yet the case is, that they are the very ones whom the ill-assorted majority select as the objects of their ill-natured and envious criticism.

A man may be thought an idler, and even lazy, and yet be really engaged in doing precisely that which has got to be done somewhere and by somebody in order to show the others on the way. It is not for us to judge one another too closely, if at all. One may indeed pass a considerable term of his life in apparently enforced idleness, when he is simply going through the stages of preparation for a subsequent career of usefulness and honor. The case of General Grant will always be in point as a distinguished illustration of this statement. Scarcely one of those who had before known him would have supposed that he was silently being schooled for the great work he was a few years afterward to be summoned to perform in the field of war. It is the same with men and women in all other departments of life and activity. Without the previous period of seclusion, during which the faculties are all encouraged to gather strength and form for the test to which they are to be applied, they would find themselves unprepared just when they are needed, and no time can be allowed for preparation.

The geniuses of the world's history have each and all been subjected to this unconscious discipline before being called to their work and position. It was so with Mahomet, with Shelley, with Luther, with Darwin, with our own Hawthorne. What they ultimately yield from their interior lives for the enlargement and enrichment of the common life, is but the fruit that has ripened unnoticed by others, and never would have ripened save in solitude and seclu-

The Epidemic Scare.

It has come to be clearly understood that all zymotic diseases originate in filth simply. The putrefying of animal or vegetable matter by the combined action of heat and moisture evolves a variety of microbes, and these are the cause of all the epidemics known. Science has accomplished wonders in tracing different diseases to their origin. It has been said that the microbic theory respecting zymotic diseases introduces us into a whole under-world of knowledge, of which we have only entered the portals. More extended and definite knowledge is to be expected in the near future. By the help of these discoveries of science we are enabled to ward off different diseases by avoidstatement of facts is because of the continued | ing their causes. It has been proposed to organize an international congress and board of health for the investigation of epidemic diseases, and also to exercise jurisdiction over every plague-spot and germ-plantation on the face of the globe, thereby preventing disease by preventing its origin.

Mr. Massey in Boston.

As noted on our fifth page, Gerald Massey, of England, delivered on Sunday afternoon last the first of two lectures which he is to give in this city under engagement with the Independalization phenomenon, more particularly rela- ent Club at Berkeley Hall. The occasion proved a pronounced success, socially, mentally and

He will speak at the same place next Sunday afternoon, having for his subject: "The Devil of Darkness.'

It is announced that Mr. Massey will be followed, in this course of lectures, by Isabella Beecher Hooker.

Our Foes Within and Without:

discourse titled as above, having especial reference to Mrs. Margaret Fox Kane's recent denunciation of Spiritualism, and given through the mediumship of Mrs. R. S. LILLIE before the Boston Spiritual Temple Society in Berkeley Hall, Sunday morning, Nov. 4th, 1888, together with the evening discourse bearing upon the same subject, will appear in the next two numbers of THE BANNER, and subsequently be put in pamphlet form, the price of which will be very moderate.

Mrs. Ada Foye in Cleveland, O.

This distinguished platform test-medium will occupy the spiritual rostrum at Memorial Hall. 170 Superior street, during the month of December. Friends in surrounding towns wishing to engage this remarkable medium for week-day meetings or parlor séances can apply to Thos. Lees, 105 Cross street.

Memorial Services

Will be held on Sunday, Nov. 25th, at 10:30 A. M., under the auspices of the First Spiritual Temple Society, at Berkeley Hall, Boston, as a tribute to the friendly and spiritual worth of the late JOSEPH L. NEWMAN.

A question was propounded at the spiritual meeting at Berkeley Hall, Boston, last Sunday morning, for the spirit in control of Mrs. Lillie to answer, as to whether, in consequence of Mrs. Kane's "falling from grace," the Spiritualists should ignore their 31st of March celebration in the future. "By no means!" was the emphatic reply of the speaker, which elicited applause; and then ollowed brief but cogent remarks upon the subject, going to show that such episodes as had of late agitated the public mind could do no possible harm, as Modern Spiritualism was based upon Truth, which could not be overthrown.

The speaker's subsequent remarks, in extenso, upon the question of the destiny of the soul, were listened to with the closest attention by a large congregation, and elicited frequent applause, so clear was the reasoning and so potent were the statements made.

EF"C. J. B." writes from East Derry, N. H., 3d inst.: "Several people are getting interested in reading THE BANNER here now, and quite a number await with pleasant/anticipations for the story, 'Bars and Thresholds,' as it proceeds.—The message from Mr. DAVIS Butler which appeared some time ago seemed 'In using Planchette sit in a well-darkened very natural. He was one of our neighbors. room for five or six seances—then gradually ad- His wife spoke of it as 'a beautiful message, and just like him.'"

Gerald Massey at Berkeley Hall. This distinguished English author, poet, lecturer and Spiritualist, addressed a large audience, gathered under the auspices of the Independent Club of Roston, at the above named hall on Sunday afternoon last. His scholarly remarks were attentively listened to, and called out pronounced appreciation on the part of

and called out pronounced appreciation on the part of his auditors.

Mr. Massey was described by the Heraid as an elderly gentleman, with groyish moustache and chin whiskers, and wearing glasses. He read from manuscript very quickly and clearly, keeping his subject casily in hand throughout.

Mr. Massey's discourse was well treated by the secular press; from the accounts in the Heraid and the Globe we condense the following, reserving a full report to a future number of The Hanner.

"Man in Search of His Boul for Filty Thousand Years, and How He found It," was the theme: The speaker alluded to the primitive forms of worship by sign language and by the piercing of ears—forms which continue in some tribes to the present day, and are preserved by those who have no idea of their meaning. We learn in burying the dead that they were interred for future wirth, whence the expression, mother earth. The primitive ideas of burial are still extant among the aborigines on this continent. All descent of man is traced from the mother, the earliest form of burial being feminine. The dead were buried with the idea of being reproduced. In Egypt the made burial was the form of resurrection. Religion originated in the reproduction from another life. The dog was in all likelihood the first animal under the dominion of man. The bones of dogs were buried with human skeletons, showing that at a remote period the dog was burled as an intelligent conductor of the way after death. The primitive man was not a positivist, but a realist, holding to his bit of rock-reality. The practical gnostic sees through death; he does not all superstition. It was a common creed that only seers, kings and leaders attained immortality. Hence, "The king never des." This was because they attained knowledge in themselves. They were recognized as immortals, as mediators between the two worlds on account of their mediumship. Here comes in the origin of the immortal condition.

The primitive Spiritualists were terribly earnest to everleap the barriers of death.

nty. The customs of drinking and of smoking to-day are

The customs of drinking and of smoking to-day are oustoms bequeathed to us under sacred guise, and inborn into the children of this generation.

For ages in Egypt man was represented to be an immortal spirit. It was thought to be a joyful thing for the spirit to revisit the earthly body and see how well it had been preserved. It was the supreme type of transformation into an immortal image. The Egyptians dld not, as many thought, make munmines as types indicative of physical resurrection. Their idea was transformation, not resurrection. Their idea was transformation, not resurrection.

Christianity was formed on mere dust, that a mere whilf of science can blow away. It clings to the earth with a rootage of eighteen hundred years. The present Christian belief is an ignorant one, swallowing all that is unbelievable. The idea of physical resurrection is unscientific and utterly false. The church was gnostic until the middle of the second century: It was spiritualistic. Then it put its foot down upon all phenomena, like the dog in Æsop's fables, dropping the substance for the shadow, drawing down the bilnds to shut out the light of nature. Ever since there has been a ceaseless war between the church and Spiritualism.

Physical resurrection cannot establish the continuity of human existence for us. Christians ourse and

Physical resurrection cannot establish the continuity of human existence for us. Christians oppose and lear cremation because it may make future life deso-

late.

You cannot graft a living shoot into a dead root.

Christianity and Spiritualism cannot be united, because the first has only a mythological, not a spiritual origin. It is for Spiritualism to join hands with science, not to seek an alliance with a system falsely founded. A new and more comprehensive gnosticism is one of the crying wants of the age. Mr. Massey will make his last appearance for the

present at Berkeley Hall next Sunday afternoon; speaking at that time on "THE DEVIL OF DARK-

Translations

From the Banner of Light's Foreign Spiritual Magazines.

BY C. J. HELLEBERG, CINCINNATI, O.

A CLAIRVOYANT AT THE BRUSSELS FAIR. La Messager of Liege, Belgium, of the 1st of October, reprints from Figuro, Paris, what a correspondent of that journal says of an "exceptional curlosity" at the Hermes Fair, established at the South Wet-Dock. This 'curiosity" is an Italian woman by the name of Lully. thirty-five or forty years old, who, placed between two carousals of wood-horses, in the midst of orchestra noise and racket of parades, passes into a magnetic sleep as quickly as an isolated subject sheltered by a cabinet. It is only necessary for the magnetizer to place his hands over her eyes a few seconds and Lully Is asleep on her elevated chair surrounded by a crowd of spectators. Thus placed, Lully at once, without hesitation, tells what is on a visiting-card in a portfolio; gives the address of the hatter printed on the lining of a hat; and tells the contents of a letter inclosed in an envelope. She pronounces, without having heard, the name of any person who places a hand on her shoulder or forehead. The words which she repeats or reads cannot be communicated by any ingenious combinations of questions, by speech or movements of lips, because the magnetizer neither speaks nor questions.

The lady reads in French a letter written in the Flemish language, although she speaks French but poorly, and absolutely knows nothing of Flemish. The correspondent says: "In magnetic sleep she becomes a polyglot; I have heard her read and fluently translate two verses of Virgil. The phenomena are not new, but the great interest in this exhibition resides in the subject's instantaneous transmission and sure responses. Lully is a perfect subject. She has caused nearly the whole of Brussels to come to the fair-ground, and several physicians have offered considerable sums of money to persuade her to oult her booth and submit herself for a year to their experiments. Lully is very submissive and gentle when in magnetic sleep, but becomes ambitious in her normal state. She is now study ing to make herself more perfect in the French language in order to exhibit in Paris. She transmits well the spectators' thoughts, but she is obliged to express herself in a patois tolerably euphonical between the provincial and the Piedmont ligarien. She expects to be able in a few months to present herself before the Parisian public.

MAGNETIC HEALING. A writer in the Homopathische Monatsblätter, (Stuttgart,) for June, 1888, remarks that magnetic healing is considered by some to be charlatanry, or self-delusion, because it does not to them seem possible that from certain human beings a nerve-fluid flows which influences others. He then says he had an opportunity in Wiesbaden to observe an experiment which decides this question. The well-known magnetic healer Kramer, in the Restuarant "Kalserhalle," placed his walking stick on a table, and held the head of it in his hand; from the end of the stick, of seven persons present, four of them saw a gaseous fluid flow, and also felt it very plainly. Two evenings later the experiment was again made, and after one person who happened to be present had expressed his suspicion that Mr. Kramer might have his stick prepared, Kramer asked for another, which was given him by one of the strangers. From this, of eight persons present, six saw the outflow very plainly. Among them was a doctor who, from this remarkable experiment, became convinced of the fact in dispute. It is seldom that a magnetic healer has such a strong magnetic power as Mr. Kramer, who is seventy-five years old.

SEANCE AT ODESSA. In La Vérité, a spiritual paper of Buenos Ayres, of Aug. 1st and 10th are reports of eleven private séances held in Odessa. At that of April 18th were present the following persons: Marie Miaskovska, Samuel Sophie Nelbourg, Eugéne Schuschalemberg and Johannes Packla. The seance was held in the dark from nine to ten P. M. The first manifestation was a rain of leaden shots coming nobody knew from whence; the table was elevated, remaining in mid air some time. Answers of mental questions were given. Flowers were thrown on the table, having the fragrange of violets, and drops of water fell upon the

hands of the sitters. When lights were brought there were found small, odorless flowers with fresh dewdrops on them; no one know what kind they were, but, judging from the character of the stem, thought they were blossoms of fruit trees. After an intermission of about twenty minutes, Eugéne, the medium, was directed to seat himself outside the circle. Haying done so, various physical phenomena took place, considerable freedom being displayed in the displace-ment of the medium and his clothing, all occurring within ten seconds.

Demise of Col. B. P. Burpee.

Among New Hampshire Spiritualists no one has been more prominent than Col. B. P. Burpee, of Man chester, who passed to the higher life, Nov. 1st, hav-

chester, who passed to the higher life, Nov. 1st, having attained his seventieth year.

He was born in New London, N. H., Aug. 27th, 1818. He resided in that town some forty years, after which he removed to Sutton, where he engaged in trade, and later lived in Hopkinton, and also in Gofstown. For quite a number of years he was established in Manchester, where he died. He had served in the Legislature and in the city government. Colonel Burpee received his title from having commanded a regiment in the old State militia. He left five children.

He was a man of decided convictions and fearless in their expression. He was identified with the local Society of Spiritualists, the State Society and with the Sunapee Lake Camp-Meeting, of which he was a largely attended by members of the city government, old-time residents and personal friends. Dr. H. B. Storer, of Boston, delivered an appropriate address, analyzing and commending the character of our risen friend, and outlining the philosophy of life which had governed his conduct. Rev. Mr. Morrison, of the Universalist Church, participated in the exercises.

The Social of the ladles of the Unity Church, Santa Cruz, Cal., held in Masonic Hall, Oct. 19th, was of more than ordinary interest. Prof. Strohlein and pupil rendered a duet upon the zither and Prot. S. two solos. J. J. Morse welcomed the guests in an appropriate address. J. C. Munson sang, as did also Florence, the accomplished daughter of Mr. Morse. Previous to the collation Mr. Morse gave a reading and Florence Morse sang another song, and at the close of the feast dancing was engaged in until twelve, when the company dispersed, congratulating one another upon having participated in a thoroughly enjoyable

The fiftieth auniversary of the marriage of Mr. and Mrs. James Wilson was observed by about two hundred of their friends at their residence in Bridgeport, Ct., in which city they have lived thirty-me years. Judge Dailey of New York read a poem written by himself for the occasion. Berger's Orchestra furnished music for dancing, and a collation was served by Mr. Andrews of the Seaside Institute Cafe. The evening was to all present a very happy and enjoy-

Prof. J. W. Cadwell closed a highly interesting course of mesmeric entertainments at Brockton, Mass., Nov. 9th, and commenced an engagement of the same nature with the Reform Club of Lowell, Mass., on the evening of Nov. 12th. Two years ago he gave entertainments in Lowell for seven consecutive weeks, and there is every reason to warrant the prediction that he will be equally successful at the present time.

Helen Stuart-Richings delivered the closing lec ture of a series in Cleveland, O., on the 28th ult., at the close of which she gave psychometric readings. The exercises throughout held the close attention of a large and appreciative audience, notes upon which by correspondent will be placed before our readers next week.

W. J. Colville has put in the hands of the Ban-SER OF LIGHT publishers a copy of "ART MAGIC," now out of print, and for which large prices are often asked. It is hereby offered at \$10, and can be sent immediately to any applicant who forwards that

Mrs. Gertrude Berry, one of the well-known Berry Sisters, has removed to No. 4 Jefferson street, Providence, R. I., where she has not retired from her mediumistic work entirely, but is giving circles to good responsible parties only.

Dr. James A. Bliss, the developing medium, will visit Memphis, Tenn., for at least one week, commence ing Thursday, Nov. 22d; and will hold developing cirevery evening. For full particulars inquire of Mrs. Louisa Meigs, 277 Poplar street, Memphis, Tenn

As we go to press the report is current that Molly Fancher, the fasting girl of Brooklyn, N. Y., is passing to spirit-life. We shall print next week an account of her remarkable spiritualistic experiences.

Movements of Platform Lecturers.

(Notices under this heading must reach this office by Monday's mail to insure insertion the same week.]

G. W. Kates and wife are lecturing and giving tests before the Spiritual Society of Pittsburgh, Pa., during November. They intend to hold meetings in Philadel-phia during December. Permanent address, Greenville, Darke Co., O.

Charles Dawbarn will leave New York for Califor nia, Nov. 27th, intending to make that State his fu-ture home. He has, however, accepted engagements to give eight lectures next August at Cassadaga and Lake Pleasant Camps. For the present his address will be in care of Carrier Dove, 814 Market street, San Francisco Cal

Miss L. Barnicoat will lecture and give tests on Sunday, Nov. 18th, at Fall River, Mass. G. H. Brooks is engaged for the last four Sundays in December at Saratoga Springs. He would like to make arrangements with some Society on the line of the P. C. R. R. to New York, then on the N. Y. C. to Sara-toga for the first Sunday in December. If desired, will hold week-day services. Terms reasonable. Address G. H. Brooks, 1411 6th street, N. W., Washington, D. C Miss Josephine Webster, trance speaker and plat-form test medium, can be addressed 148 Park street,

Frank T. Ripley, lecturer and platform test-medium, can be engaged in Massachusetts for the month of January. Address him care Banner of Light. He will speak in New Bedford the first two Sundays in December; Lowell, Mass., last two Sundays in December. Can be engaged for the third Sunday in December.

Societies desiring the services of Mrs. Kate R. Stiles for speaking and platform tests may address her at No. 16 James street, Boston, Mass.

Dr. Dean Clarke speaks in Willimantic, Ct., next Sunday and the five following Sundays, and desires immediate calls for January and February. Address him in care of this office.

Mrs. Clara A. Field is stopping at 33 Boylston street, Boston, where she will be pleased to meet her friends. Correspondents should address her care BANNER OF

Bishop A. Beals has commenced his engagement in Buffalo, N. Y., where he is to remain during Novem-ber. Will correspond with parties for lectures in December and January Mrs. Jennie K. D. Conant would like to make engagements to lecture with societies for December, 1888. Address Eddison House, Suite 1, 422 Tremont street, Boston.

J. Frank Baxter is lecturing the Sundays of this month in Norwich, Ct. On Thursday evening, 15th inst., he will speak in No. Scituate, Mass. Noank and Mystic, Ct., are under consideration, and the near dates will be announced as soon as fixed. He will lecture in New London, Ct., on Monday evening, the

GEORGE T. ALBRO will give sittings for a few weeks for the development of the different phases of mediumship. It was under the care of Mr. A. that the world-renowned Berry Sisters were developed, as also were many other both private and public mediums. Hattie C Stafford, who has already gained a grand record by her wonderful success in the field of medi-umship, is one of the mediums developed by Mr. Albro. Scances will continue to be held as usual at 55 Rutland street, Hattie Stafford being the medium. Reference to the seventh page will give the afternoons and evenings on which the scances are held. The strictest order will be maintained, and the doors closed promptly on the time advertised.

The friends of the late Edward S. Wheeler—and they are numerous all over the country -should circulate freely the Sketch of his Life, that has been carefully prepared by Mr. George A. Bacon, and put in convenient pamphlet form by Colby & Rich, Booksellers, No. 9 Bosworth street, Boston. Price 10 cents.

ALL SORTS OF PARAGRAPHS.

NOVEMBER IN THE GARDEN. The sunflowers in the garden
Are bending limp and low;
The cornstalks, brown and withered,
Stand rustling in a row.
"We were so fine," they nurmur,
"A little while ago!"

The sky is gray and gloomy,
Without the sunshine's glow.
There is no smiling anywhere
Unless—oh, gladsome show!
Twelvo plump and golden pumpkins
All beaming in a row!

They say, "Why so despairing?
We're always here, you know,
At this unpleasant season
Expressly sent to shlow
The need of glad Thanksgiving
In spite of irost and snow."
—Grace Winthrop, in St. Nicholas.

If Spiritualistic journals would cease condemning each other, and devote their columns more especially to the promotion of our holy Cause, it would be a great gratification to thousands of true Spiritualists.

Andrew Lang speaks of Napoleon I. as one of the nost voracious readers of novels that ever lived. We had always supposed him to have been an exceeding-

It is said that the largest potato crop ever produced in America was "unearthed" the present year. Thanks to the "Lord of Hosts"-i. c., our industrious farmers.

A dispatch from St. Petersburg, of Nov. 9th, says the Czar has issued a rescript declaring his gratification that his desire to have a fleet, in the Black Sea is A Southern Senator says he is glad the "solid

to have a fully united country, prosperous beyond all The BANNER of LIGHT, published by Colby & Rich, No. 9 Bosworth street, Boston, is the best weekly paper devoted to general reform and progress that is published in the United States.—The Growing Youth, Mount Vernon, N. Y.

South" is broken. Now it is prophesied that we are

INGRATITUDE IS A CRIME. It alienates friends breeds discord, and retards progress. It is the twinsister of SELFISHNESS.

It is hard to realize the awfulness of the explosion n the Kansas mine that buried alive one hundred and sixty human beings, and the desolation to the scores of families thus deprived of their only means of sup-

Three-card-monté men recently swindled a Bristol county farmer out of \$4000. He did n't read the news

Cast him into prison. What prison?
Where he is already, for he is there against his will; and where a man is against his will, there he is in prison. So Socrates was not in prison, for he was there willingly.—Epicletus, A. D. 90.

When types libel people they ought to be pf'd.

The new law against Chinese coolies landing in this country cuts off the pigtails and keeps out the leprosy at the same time.

The Chicago Herald tells of some one it knows who on retiring at night, dreamed that a pink conductor with green whiskers refused to give him a brown transfer ticket on a red-letter car. Quite a "calico" night-

It is now reported that Fr. Schleyer, the inventor of Volapuk, is not dead.

Fifty years ago, when the city of Mexico was filled with convents, monasteries, churches, chapels, and bordered by hermitages, one was deafened, on the morning of All Souls' Day, by the incessant tolling of been stopped. Most of the churches have been closed and all the convents confiscated.

Railway ties and marriage ties are on the same level When they are new they are safe. But when time weakens them, then look out for disaster.

The "Third Anniversary Souvenirs" presented to each of the audience Friday evening, Nov. 9th, at the Hollis Street Theatre, were the most elegant, tasteful and unique ever seen in Boston. They were in the printed the potent attractions to come for the season of '88-'89. The entire book is lined with deep red satin, with "Hollis Street Theatre, Isaac B. Rich, Proprietor and Manager," in heavy black lettering on the

NEW YORK BUCKS ON A CRUISE.-" I say, skipper is n't this an awful swell?" "Yes," was the laconic reply, "a Broadway swell!"

The Cunarder Umbria was in collision, Nov. 11th, with the French steamer Iberia, near Sandy Hook The Umbria returned to New York for repairs. The lberta was beached at once to prevent her sinking; but at time of going to press the report is that she can not be found.

Mr. Peabody's long-range rifle should be adopted by the general government. It kept the Russians out of

> TYPE OF MAN. Lives there a man who is not pleased To see his honored name in print? How much more is his joy increased When praise is given without stint. when praise is given without start.
>
> But then there comes a time of fear,
> When others will his story tell;
> His faults will then glare in brevier,
> His virtues hide in nonpareil.
> —Greenwood (Miss.) Enterprise.

Anxious Mother-" Has Mr. Bashful proposed yet?" Daughter-" Not exactly; but last evening, when was holding little Dick in my lap, Mr. Bashful went to the piano and sang: 'Would I were a boy again.'

More weddings take place in November than in any other month of the year.

TROUVILLE (France) dispatches of the 10th inst state that the steamship Theodore Rugia (German) had collided with the Cunarder Nantes in the British Channel, off the Lizard. Both vessels sank, and out of a total of eighty-four persons, only eight were res cued. The property lost is about \$500,000.

Soon the turkey gobblers will gobble no more, as they will be gobbled up by hungry bipeds on Thanksgiving day.

Crooked and Straight are the names of a pair of cler gymen in charge of an English church. Lock & Key were long familiar names over the door of a hardwar store in Louisville, Ky. Scarcely less appropriate were the last named parties to their business than were the famous U. Ketchum & I. Cheatum firm of lawyers, ex cept a firm that many years ago existed in Portsmouth N. H., titled Neal & Prey.

While the Lord Mayor of London was holding grand festival, at which Premier Salisbury was mak ing a speech, another horrid murder of a frail female was taking place in the Whitechapel district, being the eighth in number that an unknown human fien has slaughtered.

One of the most exciting political Presidential can vasses that ever took place in this country resulted Nov. 6th, 1888, in the election of Gen. Benjamin Harrison, the Republican candidate, by a close vote.

work when the fire broke out seventy-eight men. Of these, eleven are known to be dead, thirty-five are Boston, Mass. Single copies, 19 cents.

missing, and all hope of their being alive is given up; twenty are more or less injured and twelve escaped

Hallway collisions, with great loss of property, and many people killed, are of daily occurrence in differ-ent parts of the country, owing principally to the sheer carelessness of the employes.

It is said that the Empress of Austria intends visit ing the United States.

A Philadelphia judge has just "sat down" upon Keeley of "motor" fame, who sought by an explanatien of that wonderful (?) machine to purge himself of contempt in a case then pending. The court pronounced this explanation as not intelligent, and he was still held "in contempt."

The United States man-of-war steamer, Kearsarge, is on its way to Port au Prince, to protect American nterests there.

The yellow fever still continues at Jacksonville Florida. There have been six new cases at Gaines-

There has been political rioting at Madrid, Spain.

It is now confidently believed that Mr. Stanley, the explorer of the Dark Continent, is dead.

The Berkeley-street Church (Boston) having listened to Rev. Mr. Noyes's vindication, has decided that he has been most unjustly treated, and there fore voted to send him abroad as a foreign missionary. What will the starched A. B. C. F. M. say now?

Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will escape inconvenience by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and they therefore look with confidence to the friends of the paper throughout the world to assist them in their important work.

Colby & Rich, Publishers.

To Inquirers.

As numerous letters are often directed to this office from distant points inquiring as to who are the best mediums to apply to for spiritual information, we take this method of replying to all such that, while we believe the mediums advertising in our columns are reliable, yet we cannot recommend any special medium to any particular person, as the medium who may satisfy one investigator may not be able to meet the requirements of another. It is best, therefore, for each investigator to visit such mediums as he may believe possess the power of bringing him into communication with the spirit-world, and thus judge of their claims for himself.

List of Lecturers.

THE BANNER publishes from time to time a list of Spiritualist Lecturers with their postoffice addresses attached without charge, and in consideration of our so doing it seems to us a thousand bells. But now the terrible jangling has they should be more particular than many of them are in notifying this office when they change their localities, or when they retire from active labors in the field. To be useful the List should be reliable. Attention to this request is earnestly desired, and should be attended to

Christmas Presents.

Colby & Rich, at their Bookstore, No. 9 form of a folded book with four leaves, made of buff- Bosworth street, have on sale a large assorttre, Nov. 9th, 1885, fills one sheet, while on another are public at very reasonable rates. Give this firm a call and examine their assortment for yourselves.

Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the old-time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM"; Colby & Rich, 9 Bosworth street, Boston, bargeit on calle have it on sale.

For Dyspepsia, use Horsford's Acid Phosphate. Dr. Lorenzo Warre, Pittsfield, Mass., says: "From its use for a period of about eight weeks, to the exclusion of all other reme I attribute the restoration to health patient who was emaciated to the last degree in consequence of nervous prostration and dyspepsia. This patient's stomach was in such an pepsia. This patient's stomach was in such an irritable condition that he could not bear either irritable condition that he could not bear either liquid or solid food. An accomplished physician of many years' experience, whom I called in consultation, pronounced his case an incurable one. At this stage I decided to use Horsford's Acid Phosphate, which resulted as above mentioned."

To Correspondents.

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

F. L., BOSTON, MASS.-We know nothing concerning the spirit mentioned. We should advise you to have a private sitting with some medium who holds such (Miss Shelhamer does not), in the course of which you can ask the questions you propound: as they are not of general interest enough to use at our public circle.

MRS. A. K. C., NIAGARA FALLS CENTRE, ONT .- Spirit which you inquire.

C. S., HAVERHILL, MASS.-We will place the letter on our Free Circle-Room table, with the hope that it may attract some spirit friend of the writer. It is all we can do, as we have not the power of summoning any special spirit.
We always welcome all who come, and do our best to give each an opportunity of communicating through our me-

For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly at Manchester, England. Single copy, 5 cents.

HALL'S JOURNAL OF REALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents. copy, 10 cents.

BUCHANAN'S JOURNAL OF MAN. Monthly. Published t Boston. Single copies, l0 cents. THE SOUL. Monthly. Published in Boston. Single copy, THE CARRIER DOVE. Illustrated. Published weekly in San Francisco, Cal. Single copy, 10 cents.
THE BIZARRE. NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 THE OLIVE BRANCH: Utica. N. Y. Monthly. Price 10 RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly at Chicago, Ili. Single copy, 5 cents.

THE NEW THOUGHT. Published weekly in Des Moines,
IOWA. Single copy, 5 cents.

THE WATCHMAN. Published monthly at Fort Wayne, nd. Single copies, 10 cents.

THE TRUTH-SEEKER. Published weekly in New York.

It has been decided by the Old Colony Steamboat
Company to make Newport the landing for all of its
boats this winter, instead of Fail River, while the
docks are being repaired. The new arrrangement will
go into effect Dec. 1st.

Our new stone court-house now building in Pemberton Square shows up already above the surrounding
buildings.

Rochester, N. Y., has just had its experience of fire
and loss of life. Nov. 2th the Steam Gauge Works
there took fire and were destroyed. There were at
work when the fire broke out seventy-eight men.

The Thuyth Seerer. Published weekly in New York.
Single copy, 3 cents.
The Hallos of Health and Northly Magazine, devoted to Universal
Brotherhood, Theosophy in America, and Aryan Philosophy.
Single copy, 2 cents.
The Pallished copies, 3 cents.
The EASTERN STAR. Published fortinghtly at Bucksport, Maine. Single copies, 3 cents.
The Pallished fortinghtly at Bucksport, Maine. Single copies, 3 cents.
The Pallished of this port, Maine. Single copy, 50 cents.
The ESOTERIO. A Monthly Magazine of Advanced and
True Pallished. The copy, 10 cents.
The Mass of the copy, 10 ce

ADVERTISING RATES.

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

Special Notices forty cents per line, Minion, each insertion,

Business Cards thirty cents per line, Agate, each insertion. Anguerion.

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

Payments in all cases in advance.

LP Advertisments to be renewed at centinued rates must be left at our Office before 19 M. on Saturday, a week in advance of the date whereon they are to appear.

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

pted. e publishers reserve the right to reject any all electrotypes.

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed as usual for the summer Glenora, Yates Co., N. Y.

Dr. J. C. Street's Class of Instruction opens Nov. 20th, at 181 Tremont street. See advertisement.

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass.

Men suffering from Nervous Debility should send 10c. to Dr. FELLOWS, Vineland, N. J., for his book setting forth an External Application. A positive cure. Mention Banner of Light. N10

H. A. Kersey, No. 3 Bigg Market, Newcas-tle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.50 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign county embraced in the *Universal Postal Union*.

ADVERTISEMENTS.

Obesity is fatty degeneration. The danger lies in inward fat, which may be known by scant breath and decrease of labor power. My own condition (having doubled my weight in fifteen years), together with the advantages of four years' foreign study, led me to the discovery of safe Vegetable Remedies which afford permanent relief. I endorse these remedies positively from personal experience, having cured myself and cured many others. No starvation required. Distant patients successfully treated. Remedies sent by mail. For full particulars, address Dr. EDITH BERDAN, 113 ELLISON STREET, PATERSON, NEW JERSEY. [Formerly Dr. Edith Hale, of Boston, Mass.] N17

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THE only one in the world. An acknowledged scientific fact. Through this little instrument, used by W. S. ROWLEY, an unseen intelligence calling itself Dr. Wells moves a telegraph key, and, by means of the Morse alphabet, communicates his ideas to those present. At the request of patients he will visit the sick at their homes, correctly diagnose their diseases and prescribe for them. In this way he performs very remarkable cures in cases where the most eminent physicians have failed. His superior skill is recognized by physicians leverywhere, who constantly append to him in their own difficult cases, and acknowledge his method of diagnosts and treatment the best ever known. Send full address, age, sex, and state what part of the body you desire most particularly examined. All medicines and prescriptions are under the supervision of G. F. WHITNEY, M. D., and sent without extra charge. Terms \$5.00 and \$c. postage for first diagnosts and medicine. Send for Circular. Address ROWLEY & WHITNEY, N3 89 Euclid Avenue, Cleveland, O.

tinted leather, tied with red ribbons. A repertory of the attractions presented since the opening of the theatre, Nov. 9th, 1885, fills one sheet, while on another are public at very reasonable rates. Give this firm Positively Cured with Dr. Haines's Golden Specific Positively Cured with Dr. Haines's Golden Specific.

It can be given in a cup of coffee or tea without the knowledge of the person taking it: is absolutely harmless, and will effect a permanent and speedy cure, whether the patient is a moderate drinker or an alcoholic wreck. It Never Falls. We Guarantee a complete cure in every instance.

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In Cuitivation of Spiritual Cifts, Mediumship, and Occult Knowledge.

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DR. J. C. STREET, Rooms 12, 13 and 14, 181 Tremont St., Boston.

STRONGEST VOLTA Howe's celebrated No. 19 E string.

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12 A. No. 39 D. No. 40 G. 20c. each; Italian Mountain Gut Violin Strings, best strings made in Italy, 25c. each. 1235 Old Violins and 600 varieties Violins, Violas, Cellos and Bases, 75c. to g3500. Violin Cases, Bows, Necks, Tops. Backs, Varnish and all Fittings, Music Books for all instruments. Best assortment, lowest prices in America. Send Best assortment, lowest prices in America. Senc ogue. ELIAS HOWE, lw 88 Court, Street, Boston. or catalogue. N17 Iw

DR. J. C. STREET S 1 TREMONT STREET, BOSTON, MASS., near Boylston street, opposite the Common. Take Elevator, titings by appointment. Office hours 1 to 4 P. M. Reception onn, No. 13.

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Sittings daily from 10 A. M. to 4 P. M. Circles every Tuesday evening at 7:30. and Friday atternoon at 2:30. Eddison
House, Sulte 1, 422 Tremont street, Boston. 1w* N17

A STROLOGY.—Would You Know the Future! Accurate descriptions, important changes, horoscope and advice free. Send date and hour of birth, with stamp. No callers. P. TOMLINSON, NI? iw* 259 Meridian Street, East Boston, Mass.

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WOULD like to form the acquaintance of Spiritualists, especially Mediums, living in and around New Orleans. Address CHAS. S. SIMMONS, Kentwood, La. 11* PROF. BEARSE, Astrologer. Office 172 Washington street; residence 229 Meridian street; Boston, Mass. Whole life written, horoscope free. Reliable on Business, Marriage, Disease, Speculation, etc. Send age, stamp, and hour of birth if possible. NIT DR. K. MEYENBERG, Magnetic Healer.
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NIT

Incidents in the Life of MADAM BLAVATSKY,

Compiled from Information Supplied by Her Relatives and Friends, and edited by A. P. SINNETT, with a Por-trait Reproduced from an Original Painting by Hormann, Schmiechen. Contents.—Introduction; Childhood; Marriage and Travel At Home in Russia, 1858; Mme. de Jelibrowsky's Narrative From Apprenticeship to Duty; Residence in America; Established in India; A Visit to Europe; Appendix.

Large 8vo, pp. 324. Cloth, \$2.00; postage 15 cents.
For sale by COLDY & RICH.

Message Department.

Are held at the Bannun or Light Oppius, 9 liesworth street (formerly Montgomery Place), on Tunsbay and Friday Affannoon of each week.

On Tunsday diefnoom Miss M. T. Shutham an occupies the platform for the purpose of answoring by her spirit guides such questions as may be introduced for consideration.

the platform for the purpose of answoring by her spirit guides such questions as may be introduced for consideration.

On Friday afternoon Mrs. B. F. Smith, trance medium, under the influence of her guides, will afford an avenue through which individual spirit measages will be given.

The Hall (which is used exclusively for these stances) will be open at 2 o'clock; the services commence at 3 o'clock precisely, at which time the doors will be closed, sllowing no ingress or egress. The public is cordially institute upon human life in any of its departments of the unit and indor, which they would like answered by the spirit world intelligences, may send them to the BANNER OF Littitt office by mail, or hand them to the Chairman of the Circle, who will present them to the spirits for consideration.

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

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

The Autural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

Lewis B. Wilson, Chairman.

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

Report of Public Séance held Oct. 9th, 1888. Questions and Answers.

QUES.—[From the audience.] Are the inhabitants of the spirit-world conversant with what transpires on this earth, politically, religiously

and scientifically?

Ans.—There are spirits who have passed beyond the flesh and the environments of earth, who take no especial interest in the doings and the movements of the earth's people, and these are not particularly cognizant of the political, religious or scientific signs of the times; but there are many spirits who are cognizant of these movements and signs, and who know perfectly really into the particular productions of the second signs and signs. fectly well just how the religious circles are moving; just what is taking place in political life; just what improvements, discoveries and experiments are being made in the realm of science. There are, undoubtedly, more spirits who take an interest in these humanitarian who take an interest in these humanitarian subjects—for they belong to humanity at large—than there are who do not. Those classes of spirits who desire to know what is taking place in your midst come en rapport with you of earth, and gain from your minds, from your environments, and from the signs of the times, just what is the present condition, and what may presumably be the outlook for the future. There are spirits who may not be interested especially in the religious movements of the age, who take a great interest in the political state of the various countries, and there are others who take no interest in religion or politics, who are greatly concerned with the movements of scientific research or discovery, and so on. Any spirit interested in humanity, who so on. Any spirit interested in humanity, who has friends on earth, who feels himself drawn backward to this plane of existence, will take an interest in something belonging to the human race, or may take an interest in all its concerns; those who do not trouble themselves concerning things going on in your midst are those who have reaped all the experience necessary for their advancement in connection with this earth, and are passing on to other disciplines and other grades of unfoldment.
Q.—Is the description of the spirit-world and

its inhabitants, as given by Swedenborg in his work on "Heaven and Hell," a correct one? if not, in what respect does it differ from the real state of things?

A.—Swedenborg, in his descriptive work called "Heaven and Hell," has given to the world many correct delineations of the conditions many correct delineations of the conditions and surroundings of certain spirits; but al-though he describes and speaks of various spheres and localities in the other life, he has not strongly depicted many of the various conditions and planes of existence which are to be

Swedenborg was undoubtedly a sensitive medium, one attended by a special band of spirits, of every home and every heart, that no clouds for the dissemination of information and truth among mortals concerning the spirit-world, but he was also a man of pronounced ideas, possessing certain theories and beliefs of his own best interests of our people. which he was slow to yield, even under the inwhich he was slow to yield, even under the in-fluence of his attendant spirit-guides, therefore we find in his productions many of his ideas woven into the descriptions given through his instrumentality by the spirits from beyond.

We must also remember that in the day of Swedenborg there was not such an open avenue between the two worlds as we find at the present time. There was much arising from the material atmosphere of mankind which retarded the advancement of spiritual thought as delivered from beyond, and therefore Swedenborg, as also other sensitives, was limited in expression, and in description even, by the conditions which surrounded him on earth.

Again, we understand that those bands of spirits attendant upon the seer were not fully rounded out in the development of their intelhad come in contact with certain planes of spirit-existence, but had not passed out freely into the spiritual atmosphere, mingling with the inhabitants of various states of spiritual advancement, to such an extent as to warrant them in giving a full and free description of spirit-life, as it may be considered when summed up as a whole; therefore they gave, through their medium, such descriptions and symbolical ideas and representations of spirit-life as they could best do, and these are what you to-day peruse in the works of Sweenborg, called the seer.

Spirit-life is made up of the various minds,

temperaments and organizations belonging to human life. It is just as real a world and as natural a place of abode as is the world which you inhabit. We have various conditions of advancement and growth in humanity, as you have here in the nineteenth century: there are those occupying a very low plane of development, and then we pass onward, through grade after grade of unfoldment, until we come to a stage of exaltation represented by spirits wise and beautiful in their intelligence and spiritual. al culture. The conditions, surroundings and localities of each class of spirits correspond in appearance with the interior condition and aspect of the individual spirits who inhabit them: therefore the external surroundings of those spirits very low in moral development are crude and unsightly.

The higher we proceed, the more beautiful, refined and lovely are the localities inhabited by intelligent spirits. Swedenborg has given you an idea of this, not only in his work called "Heaven and Hell," but in other productions of his mind, but if Swedenborg were in your midst to-day, with his sensitive brain and peculiar organization, he would undoubtedly be acted upon by a band of spirit intelligences who would give you a more clear description of the other country than he could have given you in his own day and age.

Q.—Can a young medium, just starting out as a lecturer, hold a strong power in the beginning, or does he only hold such a power later, as the result of development?

A.—It depends very much upon the process of development through which the medium has passed. For instance: we find one young mepassed. For instance: we find one young medium acted upon, perhaps for years, unconsciously to himself, by spirit intelligences who desire to unfold his mediumistic powers, and to operate through his organization, for their own particular work. The time comes at last when this sensitive is conscious of this external influence; he is obliged to yield to it, even so far as to be brought out upon the platform, to open his mouth, and utter such speech as is given the sensulve is conscious of this external influence; he is obliged to yield to it, even so far as to be brought out upon the platform, to open his mouth, and utter such speech as is given him by these unseen attendants. The medium does not know, from one moment to another, what he shall say, yet as he continues to speak, his mouth is filled with words, given forth in locical utterances. Such a medium is acted upon his own organism is used as a machine, and his own organism is used as a machine, and his own mind is not exercised upon it to any ex-

ient, and it may be, in his first appearance, as in his hast, that he is under the direct influence of one or more aprile, who exercises their power in his hast, that he is under the direct influence of one or more aprile, who exercises their power in his hast, that he is under the direct influence of one or more aprile, who exercises the interest of i that were they suddenly withdrawn from him, were the magnetic attachments severed between him and them, he would fail to utter a word, and be unable to go on with the thread of a discourse.

Q.—Will you kindly give your ideas upon the outcome of the present controversies with regard to our public schools?

gard to our public schools?

A.—It seems to us that the outcome of the present controversy in relation to our public schools is to be a good and a broad one for humanity. An age when thought can be ventilated freely on all sides is upon us, when man dares to speak that which is pressing upon him, and we are glad that it is so, even though this artistic preduces conflicting opinions, and we and we are glad that it is so, even though this agitation produces conflicting opinions, and we perceive in the atmosphere much that is hazy and unpleasant to view. We, however, naturally look for this, and therefore, friends, it does not disconcert us in the least. The discussion of this question concerning the education of our young people must of necessity arouse men and women who have given the subject but little attention, and it will train their minds, not only to think in this direction, but also in others that are important, and will, we believe have that are important, and will, we believe, have a grand and beautiful result not only in our own community, but elsewhere, broadening the human mind, and bringing to it a clear and

grand experience. Do we believe that in this present day an arbitrary demand will be made upon our people that a portion of our youth shall not be trained in that direction which the general public believes to be most beneficial? No; we do not. It is our certain belief—according to our best judgment do we express the opinion—that the day is ripe for the ventilation of thought concerning our educational system, and it seems to us it will be shown that although that scheme of instruction which is most prevalent at the present day may be faulty in certain directions, may be subject to amendment, yet in the abstract it is the very best which we can afford to our young people, therefore it should be vitally protected. We believe that public sentiment is growing in these directions, that the controversy in relation to our public schools will prove of great benefit, not only to those who dwell in private homes who are turning their minds toward it, but also to our public people, those who are it, but also to our public people, those who are interested, or should be, because of the offices they fill, because of the mission devolving upon them, and the responsibilities that are theirs, that it will train these minds to think more correctly, to exercise a wiser judgment not only concerning the training of the youthful mind, but also concerning humanitarian interests in

many directions.

We have not the slightest fear that man is to retrograde in this present century; we have no fear that we shall take a backward step, either in the direction of school discipline and training, or in any other line. We believe man is steadily advancing, therefore there comes to us no concern as to the efforts of those who would hold back the car of progress; at the same time it is wise for every intelligent individual to exercise his own right judgment and to put forth the very best effort he can, not only for the protection of himself and his family, but for humanity at large. Eternal vigilance is the price of liberty; this should be the watchword

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF Mrs. B. F. Smith.

Report of Public Séance held Oct. 19th, 1888 Samuel L. Tower.

How often have I thought that after I passed over I would return and send a communication to prove that we live beyond the grave. Many times, as I have entered this room with the desire of doing so, I found I could not take con-

In Millington, Mich., and also in St. Joseph In Armington, arch., and also in St. Joseph, I have friends. Sarah is here. William comes at times, but is not present to-day. How gladly would we speak to our friends in their homes if we could. Before the spirit took its flight I caught a glimpse of the beautiful beyond. How caught a glimpse of the beautiful beyond. How sweet it is to know that the dear ones come to meet you as you pass over with extended hands. I did not fear to go, for I had learned something of the future while dwelling here; yet I found on entering spirit-life, some two or three years since, that I had much to learn. The friends on the spirit side send greetings to the learner that the transpired part of the learner. dear ones that yet remain on earth, the larger number having come to us. Samuel L. Tower, of Millington, Mich.

Mrs. Sarah Blake.

As I come into this room I see some familiar faces. I have not been in spirit-life a very long time. I shall be renembered in Roxbury, Mass., for as I step into the old surroundings I meet and recognize faces which I well know. Changes have been made there, and I often speak with James, calling his attention to them.

It is many years since he passed over. The law of attraction draws us to earth often. As we enter the homes of our friends sometimes they realize that we are there; at other times they realize that we are there; at other times they do not know of our going or coming. We all come for a good purpose. How little do mortals realize our mission, which is to help them, to attract them into right channels and hold a good influence over them. You may feel that some loved one approaches at twilight, or at midnight, to strengthen and to cheer you, although you cannot see us with the mortal eye. My name is Mrs. Sarah Blake, and my husband is James H. Blake.

Minetta I. Homer.

I passed away with consumption. During my hours of suffering I would eagerly ask the angels to come nearer, so as to help me, and I would say to dear Frank, "How long will it be before they will come to release me from this severe suffering?" I know how much he has missed me. I have been cognizant of it as I have visited him in the home.

Nearly thirty years I dwelt in the mortal form, and I feel that if I could return to earth to stay by turning my hand, I would say no. Our homes are beautiful, and the little children add to our happiness as they gather around us, all laden with beautiful flowers.

You may wonder why we leave our beautiful I passed away with consumption. During my

You may wonder why we leave our beautiful homes to come to earth; but it is because love is stronger than aught else, and dear friends vet remain upon the mortal shore. Do, dear yet remain upon the mortal shore. Do, dear friends, seek to come into communication with

guices note a watch over and through whom they try to bring some crumbs of comfort to you mortals here. Learn all you can concerning the spirit-world while you are here, for I look upon my earlier years as almost lost time. Some will recognize me, I think, in Newton, in Boston, and also in Worcester, where I lived. Charles Wood.

Zuba Lacount.

I have not as yet been able to send a message from this place, for several reasons: at one time I could not take control, at another I was do not certain ones come; and you are studying some of the laws that govern and hold the

I would like my husband and children to know that mother has not left them, and that on the spirit side there are no aches or pains. My children, live in peace and harmony while you remain in this life, for it is too short to

you remain in this life, for it is too short to lose friendship.

How glad I was when I found it was still life, and not death. I often step into Provincetown and Wellfleet, and sometimes the thought runs through my spirit: "Do they realize that I am so near?" Abbie, I would like you to learn a little more of spirit-return, for it will be a help to you when you are called to take leave of mortal scenes. Mother is waiting to clasp her children in her arms.

I see, John, that disappointments have come to you, and that you do not succeed as you thought you were going to. I know disappointments have come to dear friends, aside from the immediate family.

George is here, and sends greetings. And, Matilda, your own dear earth mother that was Matilda, your own dear earth mother that was borne away when you were a mere child, often visits you. I have come into communication with her, and we have conversed together many times. She well understands that the threads are breaking, and also knows of the changes that have come to the father. How many times do we visit you when least you know we are there. The dear angel child was taken out of the home for a wise nursess and you are seeing

the home for a wise purpose, and you are seeing it, more and more, every day.

I would send greetings to my children; they are scattered, some in Wellfleet, and some in Malden. I would like them all to know that mother comes to them. My name is Zuba La-count, and my home was in Wellfleet, Mass.

Emcline Moore.

For more than a twelvemonth I have been a frequent visitor here. I want my loved ones to know that I live, and that I have the power to visit them.

Our home above is one of those mansions which the Father has promised his children. The buildings are to all appearances houses, even as yours are on earth. We love to take care of them and adorn them the same as you would do here; but nothing is material, all is spiritual.

A little while ago, as Lizzie was talking with

me concerning our earthly friends, the earnest desire and question arose within me, What can we do to make them know when we are there? Now every little sound that we make has a meaning, just the same as do the sounds that come over your telegraphic wires, and we would often wished I might gain more power, for it is the greatest disappointment we meet to come to visit the loved ones, and find that we cannot

make them realize it. How often have I seen earnest faces in this room and noted the wish in the heart that some spirit would manifest its presence. Have courage, dear mortals; in time we may gain power enough to speak to the dear ones, for one has as great an attraction to earth as does another

In Volney, Oswego Co., N. Y., I think I shall be recognized. My name is Emeline Moore. I was the wife of 1. 1). Moore.

Oliver S. Adams.

It is forty years and more since I threw off the mantle of flesh and became clothed with an immortal form, and I feel that it is about time I tried to speak for myself. I know, Caroline, you have often wondered why I did not come. Bless you! I couldn't count the times that I have come to earth, or that I have been in thi room. I have seen you and Carrie here together, and how little you knew that I stood so near you at that time. We love to come into these meetings, for we gain instruction by hearing the spirits speak; also it gives us power to control other mediums.

What a grand and noble work is going on What a grand and noble work is going on

here! Then, again, what a grand work is going on beyond the veil, of which you never will un-We would ask you mortals to send forth an earnest petition for the guardianship of the angels, that they may walk hand in hand with you and spiritualize your own existence while dwelling here.

I think some of the old townsmen in Reading, Mass., will call Oliver S. Adams to mind, ing, Mass., will call Onver S. Auming of mining and I know, Caroline, you do not forget me. George Green is here to-day and sends greethave, but through progression I hope to build it more and more beautiful. I have a great de-sire to return to earth to help mortals. How little you realize of the activity of the life be-yond the veil: no idlers there, no drones, for all have their work to do, and are glad to do it. Many changes have I seen in the old town

some places look familiar, and some I would hardly think I had ever looked upon when here. This message will reach my dear wife and daughter, for your paper goes into the town, although some I know would be glad to "put it out." They can't do it.

Annie Boutwell.

Annie Boutwell.

[To the Chairman:] Grandpa said I could come. Then this minister man here said I could, too, if I did n't talk too fast. I want to tell you I go to school, and I have to recite to a spirit-lady; she's a teacher. I did n't go to school here. I wan't big enough. Grandpa said if I'd staid here just a year more I'd have gone to school, but I went right off, I did n't have to wait a year. We have birds and doggies and horses, and all the animals, just the same as you have here: but they're very kind; they do n't do any harm.

[Pointing into the audience:] There's a gentleman with white hair, sitting on the outside of the seat, and a spirit-lady stands by him, with her hand upon his shoulder.

[To another:] A lady is coming close to you,

for when trials come to a mother more than she feels she can bear, when she is weighed

she feels she can bear, when she is weighed down with care and anxiety, with pains and aches, she may speak quickly to the little ones, not thinking how it grates upon the dear spirits, so young and tender. But it should be guarded against. I speak as a mother to mothers, because I realize the full meaning of the word. It is many years since I left the mortal life, leaving a tender little bud to the cold world; but I have not been kept away, but have often come, by night and by day, and have sent forth earnest petitions for the guardianship of angels over the dear child. I feel that the desire of my soul has been answered, for they have been kind to the little one who has been growing a little late, then again we cannot always get permission to speak. As I have looked into the audience, I have seen familiar faces, and have to-day. I know, Matilda, you often ask why

prayer has drawn closer to the loved ones.

Eliza is with me, and Lucy, to-day. John has flitted away, as there are other missions for him to perform. I would ask as a favor of the dear ones in Columbus, O., that, they try to come into communication with me, for I know there are instruments in that a tit and also in.

come into communication with me, for I know there are instruments in that city, and also in Cincinnati, where they often go.

If they will only open the door once, they will feel repaid for their trouble, I feel confident, if it is only by knowing how much benefit it is to us. I can assure them they will find compensation for the trials and troubles that come to them here. I often go into the meetings there, and in Cincinnati. I visit the Lyceums

there, and in Cincinnati. I visit the Lyceums frequently, for I hold an interest in them, and feel that I may give an influence for good and gain some benefit myself.

I have enjoyed coming here, as a silent listener. I see that a great work is being done between the two worlds. I have thought as I visited these meetings, oh! for the power to make ourselves known! In due time we will try to do all we can to show you we are here. try to do all we can to show you we are here.

Many times I have felt that I would rather listen than speak; but for a certain reason, be-

cause of something that has occurred in the home of late, I have felt a desire to gain more power, to speak and let them know that Elizabeth Loud is not dead, but is anxious to help those dwelling in the mortal form.

Will Killen.

I've got permission to speak, and I 've got in. I've tried three times before. To-day I edged my way as close as I could to the last lady, who had so much to say, and I said I did n't believe I'd miss it to-day, and I got it all fixed with the

I'd miss it to-day, and I got it all fixed with the spirit-guide that as soon as she stepped out I might speak.

Now I'm going right down to Fall River. I just want to wake 'em up there, and let 'em know they 'd better have a little more harmony, and then they can run the meetings. Now 't aint much use to try to run a meeting with everything criss-cross. They 're in a little bit of a snarl, now. I do want 'em there to know this is a truth, and that I do come. I was in the meetings when Frank Ripley was there speaking. I stood right close to his elbow, and I thought he 'd mention my name, but he drift-

was n't high enough. Next time I'll stand up in the chair, when he aint sitting there, and see if he don't speak of me then.

That Mr. John Taylor is no relation to me.

This man I spoke of never said a word about the little folks. I'll just wait till a lady mediand use your organism, I'll just make new work for you. You were n't given all this power for nothing; it may help you in the meat business, and you'd better give a little time to it. If you don't, I'll tell of you in another meeting, for that is where you'll feel it the most. Often your mother will say: "Come, Harry, and let them see what the spirits have to give."

Now, what kind of a way is that, when you have been given all this power, not your wome there.

Now, that is where you'll feel it the most. Often your mother will say: "Come, Harry, and let them see what the spirits have to give."

Now, what kind of a way is that, when you have been given all this power, not you have been given all this power. Now, what kind of a way is that, when you have been given all this power. Now, what kind of a way is that, when you have been given all this power. Now, what kind of a way is that, when you have been given all this power. Now, what kind of a way is that, when you have been given all this power. Now, what kind of a way is that, when you have been given all this power. Now, what kind of a way is that, when you have been given all this power. Now, when you have been given all this power. Now, what kind of a way is that, when you have been given all this power. Now, when you have been given all this power. Now, when you have been given all this power. Now, what kind of a way is that we want have been given all this power. Now, when you have been given all this power. Now, when you have been given all this power. Now, when you have been given all this power. Now, when you have been given all this power. Now, when you have been given all this power. Now, when you have been given all this power. Now, when you have been given all this power. Now, when you hav and let them see what the spirits have to give."

Now, what kind of a way is that, when you have been given all this power, not to use it?

I want them to know in Fall River that I come there often, and that Alfred comes with

me. My own people don't believe that spirits come to earth, but I'd like to know where they are if they don't. If they don't come to earth they don't go away; that's all there is about it. I want to send a word to Fannie, as well as Harry. We will come, and we won't harm you; we aint here for that. We'll give you some manifestations in your own home, and then you'll know there is no fraud, for we've got a band strong enough, and I know that Mrs, Carter would be perfectly willing we should come. Alfred sends greetings to Addie, and I suppose the rest of you. My name is Will Kil-len. I've shortened the name because some will know better who I am."

Eveline Southwick.

Oh! how beautiful to know that in the new life we have the full use of our limbs. For fourteen years—and that is a long time, dear

the new life. Pliny often pitied me so much, but no one could realize for a moment the feelings that emanated from my spirit. I tried to be patient, but sometimes I lost my patience very soon when I thought that there was no help for me

I understood something of spirit-return, but

children.

For all my suffering I am repaid. I think that even the loss of the use of my limbs brought me a little nearer to the spirit-world, and that I could commune with spirits much easier than I would have done if I had been

easier than I would have done if I had been able to take upon myself material work.

I was only thirty-five years of age when I passed away. Young, you will say, to go, but my life was long enough when the suffering I had is considered. I am happy in my spirit home. I would not return to stay. But, dear mortals, we seek out these avenues where it is receible for we to these avenues where it is possible for us to give a word or even to listen to what others may say, for we educate our-selves somewhat in this manner. Often do we converse together on the spirit side, as really as you mortals do here. I would like to send greetings to every friend, for I know I am not forgotten. I go into some of the homes frequently. My name is Eveline Southwick, and ny husband is Pliny B. Southwick, of Berlin,

Betsey N. Cook.

Well, I still find a channel open here. With the lady who has just spoken I think I can well sympathize, although my experience was not sympatine, attending my experience was not so severe as hers. She is a stranger to me, yet, dear mortals, we are all brothers and sisters on either side of life. I come here to-day for two reasons particularly; because I think some one in the audience will remember me, and because I feel that my message will reach my own dear ones not many miles away. Your good paper goes into the towns where they are, although not into all the homes, some being not

tals, that I may reach some loved one.

Hannah, I thank you for having given me the opportunity to speak to you privately. I was not one who would care to go into a public place, but to-day Henry has overurged me, saying: "Mother, you are stronger than I; do speak a few words for Uncle John and Aunt Hannah." I know, dear ones, how much you prize an opportunity of conversing with us for a few moments.

Carrie is here to-day, and little Ralph stands

prize an opportunity of conversing with us for a few moments.

Carrie is here to-day, and little Ralph stands beside her—the sweet little angel child! All are anxious to come. When we find a channel open, how gladly do we accept the privilege. I think there are some in Waterville, Vt., who will be glad to read this message. My son Henry stands beside me, and asks me to send greeting to them all, and to the family particularly that he held an interest in. Tell them that dear little Ollie is often by his side.

Dear friends, how little do you realize of the interest that we hold in those we love after passing over. While the dear boy was nearing the spirit side, I came to him often. He clung to the mortal, not knowing of the beautiful home beyond. As he comes into communication with Ella and Carrie, he knows what he felt to be true when here. Often he says; "Mother, how much I did enjoy coming into communication with you." Press on, dear ones, and gain all you can, for it will prepare you to exchange the mortal for the immortal.

Hannah, I have visited Adelbert. He seems pretty well contented, and is as happy as he can be away from the dear ones at Riverside, Cal., where it seems but a step to us. I know Henry took pains to inquire of the spirit that sent a message, and found it correct.

Cal., where it seems but a step to us. I know Henry took pains to inquire of the spirit that sent a message, and found it correct.

How glad we are that we have a life of usefulness, and of labor on the spirit side, and that we shall all come together in a beautiful home. I clasped the dear boy eagerly, and I look back for the children yet dwelling in the mortal. My soul is full of gratitude for the privilege granted me to-day. Fanny Brown.

Eddie Taylor.

[To the Chairman:] That lovely lady saw me coming, and she said: "Eddie, wait!" Then I had to wait, so that girl could talk. I go to school just the same as she does, only I do n't

have the same teacher.

I lived in Springfield, Mass. I want to tell you that Mr. John Taylor said: "Now, boy, go quick!" I aint a going to hurry! time enough—'t aint dark, and you 've got lamplight. When I come into the meetings there don't anybody say anything to me. Sometimes I see 'em look at me. I expect, like enough, they don't see me. have the same teacher

as Mary has promised to stand beside me, I will not fear.

I will not fear.

Seventy-eight years I lived in this mortal life, and I went away rather suddenly. I think they called the disease pneumonia. I thank God I did n't stay long to trouble anybody much. Clark, you know you came in and looked at me just before I left you, and you saw Jane right in the door. It was true, and she did come to help me did come to help me.

makes me feel a little hurt when I hear what Ellen says. I wish she did n't speak it, even if she thought it, because—as has been said—we aint to blame for our thoughts, but I do think we are for what we speak

I know you would ask me if I am happy. Yes, Clark. I direct my conversation mostly to you, because I know you will read the paper; the girls won't, but they sometimes go and get it a little slyly, when you are away to work. I'm going to tell of it; they do do it. When you are there they'll throw the paper down and say: "Oh! what foolishness; dead people talking!" No, not dead people, all live people nortleen years—and that is a long time, dear mortals—I was not permitted to use my limbs to dress or undress myself. Fourteen years of uselessness, almost. No, not exactly; but it seemed so hard to be deprived of walking. And now how grand it is to feel that I can go where I will! Oh! so delightful to know that we leave all infirmities behind us when we enter they it throw the paper down and say: "Oh! what foolishness; dead people talking!" No, not dead people, all live people talking. I know when Ellen gets to our side, yes, and Lucy, too, they'll wake up to a great surprise to think we have known of these things. We have heard a great deal they have said. I have wife she could, but I don't want her to speak as she

> [Aside.] What did you say, Mary? She says that's her own child; be careful not to bear on too hard. Well, she'd better be careful. She's in the mortal, and she aint at all careful what she says in regard to us. Now it is only about one year, as they reckon up the time here, since

I understood something of spirit-return, but not as much as I might have done if I could have gone into the meetings.

I shall be remembered by many in Berlin, also in Lynn, of this State, for I have dear friends in those places. I have watched and waited for an opportunity of speaking here. How sweet to know that all will be reunited—father, mother, sister, brother, husband and the children only laughed at him, and thought he knew he caught a glimpse of heaven, and he knew he caught a glimpse of heaven, and

was a little crazy. He did, for Robert told me he knew he caught a glimpse of heaven, and saw him, too.

John is with me to-day, and wishes to be remembered to them all. He is satisfied with what they have done in regard to the homestead, but he says, Clark, you'd better give Joe work, when you can. You will understand my meaning and I know you will be very Joe work, when you can. You will understand my meaning, and I know you will be very friendly with him. Your mother says, she would be so glad if she could speak just a few words to Harrison, but the doors are closed. We heard him say, and we means more than one, if you talked to him, he wouldn't believe it. What does it amount to? do n't throw away your pearls; keep 'em. That's what I would say.

But, Clark, you are in the right channel, and you are learning a great deal. William—as your you are learning a great daal. William—as your mother sometimes calls you—is learning more than all the rest put together this side. Merinda sends love to you all., She says she thinks the little message that was spoken helped them a good deal, but they want to keep it secret. There'll come a day when these things will not be secret.

be secret.
This letter can't be printed to-day, can it? This letter can't be printed to-day, can it [No; not until next week.]
My name is Sally Alexander. I lived in Derry, N. H. My husband's name is John Alexander. He's here to-day. I've done all the talking. He says, "I usually did." That's all right, I suppose, if I can talk better than he can't Mor. 2.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Oct. 20.—Harvey Slade; Alice B. Sampson; Stella B. Pinney; Amos Dean; Col. Robert Cowdin; Licut. William A.

Ashley; John Pratt, Amos Atwood; Jennie Dinamore; Hozekiah Toleman; White Fawn; Bally Beebe; Emma Hol-lingdale; Addie Thompson.

THE MESSAGES CIVEN (THROUGH MIS. B. F. SMITH) As per dates will appear in due course,
Nor. 2.—Thomas Harding; William Dodgo: Lucrotia Fulam Weston; Lavinia W. Lawner; Paul Dilingham; Willio
Fetersen; Inaly Hell and Sweet Brief Velchi; Ed Urosby;
feward Hulse; Sophia Grimth; Annie Mitchell; Minnie
Ackly.

Verifications of Spirit-Messages. ESTHER KNOX.

ESTIBLE KNOX.

I am happy to recognize another communication in The Bannet, the last emanating from the above-named spirit, with whom I was well acquainted during my eleven years' solourn on the Pacillo Coast. On my arrival in California, in 1873. I was domiciled at Tubbs's Hotel, in Oakland, for nearly two months. Mrs. Knox was then living there with her father, Mical Tubbs, who kept the hotel. I talked with her many a time about spirit-communion, and know that she took great interest in reading the Message Department of The Banner, to which she has now contributed in a very characteristic manner. Mrs. K. was one of the noblest and most self-sacrificing ladies I ever met, and lived strictly in accord with the highest toachings of our philosophy as presented through the Banner of Light, which was her bible.

Mrs. K. was a physical sufferer for many years, and I congratulate her in her happiness in spirit-life. Such accurate messages as here establish spirit-communion as a positive certainty.

Dean Clarke.

FRANK H. RICHARDSON.

FRANK H. RICHARDSON.

In the BANNER OF LIGHT of Oct. 13th is a message from Frank H. RICHARDSON, which we fully recognize. What he says in regard to himself and is a coming in materialized form fogether, is well understood by myself and others. In 1881 he went to Bridgeton Centre, Me., with his wife, at the home of John Morrison, hoping to improve in health, but he passed out in five weeks' time, and his wife (Isa) followed five months later. She is my daughter, and Frank is nephew of Dr. Amos H. Richardson, who is well known to many of the Spiritualists of Boston and vicinity. Frank closes his message by saying that he hopes John Morrison of Bridgeton Centre. Me., will see his message. It seems that he has not forgotten the great kindness he received from Mr. Morrison and family during the last few weeks of his mortal life and suffering. I have never met Mrs. B. F. Smith, but think her a remarkable medium, judging from what I read of her messages in the Banner Of Light.

Mrs. Sarah (I. Barrett.

JEREMIAH WITHAM.

I was present at the Banner Circle when my father gave his message; he speaks of the teachings years back that he could not get away from, although he did not have the privilege that we enjoy to-day. Yet he feels it is but a poor excuse. And other points in the message are perfectly understood. We thank each and every one on this side, and the other side also.

I will say that my father was very firm in his religious belief, being an old school Free Baptist.

Boston, Mass.

SARAH M. LANE.

POLLY HAMBLETON. POLLY HAMBLETON.

In the Banner of Light Oct. 27th I read a communication from Polly Hambleton, of East Hamburg, N. Y., who was an aunt of mine, which I recognize as correct in every particular. It was so characteristic I showed it to a niece, who also pronounced it correct.

MRS. J. W. GRIFFIN. correct. East Elma, N. Y.

OUTSIDE THE GATES, AND OTHER TALES AND SKETCHES. By a Band of Spirit Intelligences through the Mediumship of Miss M. T. Shelhamer. Colby & Rich, Boston, pp. 515, \$1.25.

through the Mediumship of Miss M. T. Shelhamer. Colby & Rich, Boston, pp. 515, §1.25.

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

Fart second of this interesting book opens with "Morna's Story," in five installments—an autobiographical narrative. This remarkable history has never before appeared in print. It treats of life, states of government, schools, art, language, training, locomotion, food and nutrition in worlds beyond. "Morna's Story" also tells of transitions from world to world, of sacred councils in the spiritual kingdom, and of the high development of mediumship in such a state. The book concludes with a new story of sixteen chapters, which that interesting spirit presents to the public for the first time, entitled "The Blind Clairvoyant; or, A Tale of Two Worlds."—Aleyone, Springfield, Muss.

The Independent, in treating of the attack on modern Orthodoxy in "John Ward, Preacher," refers to the servant girl in that book as being represented as singing at her work the weird hymn:

" My thoughts on awful subjects roll-Damnation and the dead; What horrors selze the guilty soul Upon a dying bed."

"We do not believe," says this journal, "that this lymn has been sung in any Orfhodox Church within the memory of any living septuagenarian." It certainly has not been the habit to sing such hymns in Orthodox churches of late years. The subject of hell, however, was not neglected in selecting from the hymn-books to be sung in one Boston church while books to be sung in one Boston church, while the late Nehemiah Adams, D. D., was alive. He used to find the famous hymn from Scott's "Lay of the Last Minstrel," commencing "That day of wrath, that dreadful day," a favorite.— Boston Sunday Herald.

To the Liberal-Minded.

As the "BANNER OF LIGHT Establishment is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

Passed to Spirit-Life,

From her residence, 283 Shawmut Avenue, Boston, on Sunday night, Nov. 4th, Mary F. Grosvenor, aged 77 years.

She was widely known in this city for many years, for her gentic charity and loving admistration to all who came within her sphere. She held the love and veneration of all who came in contact with her. The simplicity and directness of purpose that characterized her commanded respect, and the loftiness and purity of her aims and deeds shed an uplifting power upon all around her.

She was identified with the work of the Spiritual Temple, at Exeter and Newbury streets, in Boston, ever since its organization, being ever active and carnest in present duty. Her whole being radiated aspiritual light that was unclouded by a shade of selfishness; and love to all humanity was the key-note of her life.

Her transition was of scarcely an hour in duration, an organic heart trouble being the immediate cause. It has come upon those of her household as a stroke of lightning from a cloudless sky, she having with her sister attended the service of the Temple in the afternoon, and retried to rest in her usual health and cheerfulness of spirit.

Being a monber of the Shaker Community at Harvard from carly childhood, with her family, she only left it to onter upon a life of larger usefulness.

S. W. From her residence, 283 Shawmut Avenue, Boston, on Sun

From Greenwich Village, Mass., Oct., 30th, Benjamin

Brooks, aged 75 years.

Mr. Brooks had long been sightless, and for nearly a year was confined to his bed with a cancerous hand yet he priently bore his sufferings. His devoted wife by day, and his faithful son by night, tenderly cared for him, while his daughter and her husband were assiduous in their kindness. Another daughter often visited her beloved father from her distant home. This funeral took place Friday a. M., Nov. 2d. Three beautiful selections were rendered by the choir of the Independent Liberal Church, one of which was written by Miss H. B. Lochian, and deapted to the tune of "The Sweet By-and-lye." Mr. H., W. Smith feelingly read appropriate selections from the new. "Star of Progress," after which the writer gave an address and invocation. Tender hands bore the form to, the family lot, from whonce, after a short, impressive service, the friends turned homeward with blessed includes from 'mortal suffering. The frequenters of Lake Pleasant may remember the kindly, motherly woman, and Bert Brooks, the artist—wife and son of the departed. They share, with the other members of the family, the consolations of Spiritualism.

From Cuba, Mo., Nov. 5th, Mrs. Eliza Sellon, aged 85 years.

Adbertisements.

MAGNETIC INSOLES

READERS of THE BANNEH need not suffer with aches, to pains, screness in feet and limbs, lame back, diseased kidneys or paralysis. A Gertain, Bure, Positive Specific is offered by one who knows the laws of physical action. A single pair of our Powerivell, Magnetial insoless will give you complete evidence, and warm your feet and limbs in Pice Minutes. Magnetism is ite, and always vitalizes the blood when brought in contact with the body. You can wear these Insoles in your shoes, sleep with them in your socks on at night, or bind them on any part of the body, and you will experience delightful comfort, rest and relief from all aches, pains, or tired, worn-out feelings. You are sensible men and women, or you would not read The Banner. Why can't you believe the TRUTH which we utter, and which will set you free from dis-case? Try the Insoless at least; these will give you more than Ten Dollans' worth of solid comfort at a cost of only \$1.00. If you test the Insoless upon any part of your body you will find instant comfort and relief.

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Test a pair of Insoles; these will keep your feet warm all winter, will remove screness from feet and limbs, and rest you. Only \$1.00 a pair, or There pairs for \$2.00, by mail, postage paid, and guaranteed safe delivery to you.

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tary.

Spiritualistic Phenomena Association, Lyccum Hall, 1031 Washington Street.—Sinday meetings at 2% and 7% P.M. Solicits correspondence with mediums everywhere, through whom interesting phenomena may occur suitable for a public platform. J. H. Lowis, President.

1031 Washington Street.—The First Spiritualist Ladies' Ald Society meets overy Friday. Mrs. A. E. Barnes, President; Mrs. H. O. Torrey, Secretary. Private scance, for members only, first Friday in each month; doors closed at 1 p.M. Public meetings every Friday evening at 7%.

Wells Memorial Hall, 987 Washington Street.— The Independent Club meets every Wednesday at 2 P. M. Séance, followed by sewing-circle. Supper served at 6 P. M. followed by entertainment. J. W. Flether, Grand Master. Mrs. Ada Simmons, Treasurer; P. V. Fuller, Secretary. Hall corner of Tremont and Dover Streets.—Mrs. Piorence K. Rich will hold Mediums' Meetings for development and tests at this place Sundays from 12 to 114. Music by Miss Chase.

College Hall, 34 Essex Street. Sundays, at 10% A.M., 2% and 7% P.M. Eben Cobb. Conductor. Eagle Hall, 616 Washington Street.—Sundays at gand 7% P.M.; also Wednesdays at S.P.M. Dr. E. H. Mathways, Conductor.

Ladies' Aid Parlors, 1031 Washington Street.— Sundays at 1% and 7% P. M. F. W. Mathews, Conductor. America Hall, 724 Washington Street.—Services each Sunday. Dr. W. A. Hale, Chairman.

Chelsea.—Spiritualist meetings are held in Pilgrim Hall Odd Fellows Building, each Sunday evening, at 7½ o'clock Cambridgeport.—Meetings are held every Sunday even ing at Odd Fellows Hall, 548 Main street. H. D. Simons, Sec-retary.

The Boston Spiritual Temple.-As upon the previous Sunday, Berkeley Hall was filled to its utmost capacity with those eager to listen to the eloquence of Mrs. Lillie, many remaining standing during the entire service. In answer to the question, "In view of the Mrs. Lillie, many remaining standing during the entire service. In answer to the question, "In view of the recent course pursued by the Fox Sisters, should Spiritualists celebrate the coming anniversary?" the guides said, "Most assuredly we should. The dropping of the celebration would be an admission of the correctness of her position, and we know its faisity. In childhood she was a genuine instrument; the instrument proving false is no evidence that the work it once accomplished was not true." In answer to the question, "Can man safely pilot his own soul through this world without priest, church or platform?" it was clearly shown that he can. "Man," said the speaker, "in the past has not had the liberty to pilot his own soul. It has been the theory of the past that pilots are commissioned for that purpose, but at the present time that theory is subject to criticism. The time has come when we have the right to pilot our own boat. In many instances we cannot act independently, we are related to the ages of the past, we need to know what has occurred as well as what is occurring. We are therefore dependent upon the conditions of the ages; every event is the parent of something better and broader. It required the experience of martyrs to bring about the freedom we now enjoy."

The speaker remarked in this line of thought at considerable length, and then considered in a very instructive manner the question, "What is Religion?"

Evening.—In answer to a question relating to the responsibility of man, the reply was, Your question bears a somewhat close relation to forcordination. Man has ever been possessed of the attributes of the Infinite. Spirit return proves that man lives after death. This is an age of reasoning. Cause underlies effect. Reason sits upon the throne of life and governs intelligently. We do not believe in a perfect man or a perfect woman, more than in a perfect earth.

Mrs. Lillie occupies the platform the remaining Sundays of November.

Spiritualistic Phenomena Association, Lyceum Hall, 1031 Washington Street .- There was a good audience at Lyceum Hall Sunday, to listen to F. C. Algerton, of Chicago. Mrs. Nickerson sang "When Life is Brightest," accompanied by Prof. Milligan. After an invocation Mr. Algerton desired the audience to submit questions for his controlling intelligence to answer. Among others were the following:

Q.—Is prayer answered by the Infinite Spirit, or by our spirit friends? Ams.—Prayer is never answered by the Infinite directly; but when you lift up your hearts in prayer, your spirit friends form a connecting link between you and the Higher Spirit, and reach the Infinite.

visit other planets, and be visited by the denizens of those planets.

Q.—What was the true mission of Christ to this world? Ans.—There have been many Christs. Jesus of Nazareth was a spiritual Christ, and his mission was to teach the dispensation of love, which was the new birth. He was the personification of what every man and woman may be if they go about doing good.

Q.—Does Spiritualism have a tendency to elevate man? Ans.—Most certainly. A consciousness of the presence of our loved ones and communion with them have a tendency to make people happier, wiser and better. Such experience must be elevating; it removes the fear of death. Five sixths of the people in the world are Spiritualists, whether they are conscious of it or not.

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Q.—What is inspiration? Ans.—Inspiration is that can be painters, yet all have immortality within them.
Q.—What is inspiration? Ans.—Inspiration is that the tenth of the spirit-world; he can be grander in any of the pursuits of life if under the outside force of inspiration.

Mr. Algerton is a fine speaker and was several times apainter, but he can become greater under the inspiration.

Mr. Algerton is a fine speaker and was several times applauded.

At the evening session, under spirit influence, Mrs. Emma J. Nickerson said that they came to us as teachers of the higher life. Vou have not to go to your neighbor's home and knock to find this life. It is all around you, and spirits are ever present to teach eternal progression. Bpirits are human, though elothed with the garb of immortality. Everywhere are human souls reaching after the truth. The mother can come back and direct her son or daughter in the right way.

Mrs. Nickerson then gave a fine inspirational poem upon the subjects "Mother" and "Hope," followed with psychometric readings. The usual Thursday evening circle will be held, free to all who are interested in spiritualism. Mrs. E. Clark Kimbail, of Lawrence, will occupy the platform next Sunday.

Here of the formits and whose the higher life. The mother can come back and direct her son or daughter in the right way.

Here is a constant of the platform was a his best. The late attack on Spiritualism in the recansion in the recture sasson, and who is rapidly growing in popularity discou

and Exeter Streets .- Last Sunday, Nov. 11th, the guide of Mrs. H. S. Lake spoke upon "The Principles, Perlis and Responsibilities of Mediumship." He said: "Underlying all the phenomena of nature there are certain principles; mediumship is no exception to the rule. Whatever the phase, the medium is only the channel by which the intensely active forces of spiritual life find expression upon your outward plane. The fundamental principle of mediumship is: harmony of the physical and spiritual structure of the instrument with the excarnated spirit or spirits operating. A sufficient degree of this harmony, undisturbed by extraneous forces, ensures a comparatively satisfactory manifestation; but any lack of the same makes itself felt in the absence of evidence of spirit power. Peculiarities of bodily organism are essential to nil phases of mediumshic phenomena; I cannot explain to you what those chemical elements are, but they are cognizable by us as spirits. Now the perlis attendant upon mediumship consist in this fact: that a sensitized being is susceptible to both the upper and lower strata of spiritual life; and also, when under control, the onstrument is irresponsible. A moment's reflection will show you the perli of such a position. I have said that entire control renders the medium irresponsible this is true; but he is responsible for the quality of the control, which will be determined by the quality of himself. guide of Mrs. H. S. Lake spoke upon "The Principles,

Atmeet.

We as spirits, have made use of such persons thus far as it has been possible for us to render sensitive to our will. In this work we have arrayed against us many mortal minds, and the minds of many undeveloped spirits, who choose to prevent the work, if

verious spirits, who charless to present a potential environthey can.

Hence these opposing intelligences seize such persons as by their habits of mind and external environment present a point of attraction. The Fox mediums
are thus acted upon in their present apostasy. They
are swayed, in their recautation, by a powerful psychic
wave of mundane and spirit-life; but the tide flowing
out from this stratum of existence will return, bearing
upon its bosom many minds, whose attention would
not have been directed to this subject had it not been
for this very incident.

not have been directed to this subject mad it not been for this very incident.

There will, moreover, be aroused within the minds of the mass of the people, whose attention is drawn to this subject, a healthful state of inquiry, that will express itself in more analytical methods of examination into the phenomena, which we most cordially invite.

vite.

We have no desire to impose upon the credulous, as we claim that mediumship—which is the only means known by which to demonstrate the continuity of life—must be able to bear the strain of candid investiga-

tion before it will be of much service among the generality of mankind.

Hence the responsibility resting upon our instruments is almost overwhelming, and does not invite, at present, the timit and dishonest. It is the desire of beneficest beings in our world to increase, rather than to diminish, this responsibility, as we learn more of the laws under which our work is done. We shall, in spite of opposition and apostasy, by-and-bye he able to give increased evidence of our presence among you, thereby rendering the purposes of life more apparent, as it expands under the light of a conscious continued existence."

Next Sunday Mrs. Lake's guide will speak upon subjects presented by the audience.

School for Children at 10:30 A. M. Wednesday Evening Social at 7:30. Friday afternoon lecture to women at 2:30.

First Independent Club, 987 Washington Street. - Week-day meetings were inaugurated Wednesday, Nov. 7th, with W. J. Colville as speaker, the "Higher Teachings of Spiritualism" being his topic. Several have pronounced this his most charm-

topic. Several have pronounced this his most charming inspiration while with us, and for beauty and dignity of expression it was unexcelled. Mr. Colville was made the recipient of an album of etchings as a souwentrof his engagement, and responded by saying many pleasant words concerning the appreciation of his audiences and his active sympathy with the work of this body. May peace speed westward with him.

At 6 P. M. some fitty people partook of tea, and at 8 P. M. the Grand Master welcomed those present, defining the attitude and future intentions of the Club. Mrs. Case rendered some pleasing vocal selections. Miss Maggle Vaughan and Mrs. F. K. Rick contributed to the entertainment by readings. Dr. J. C. Street made a forceful plea for a closer following of principles in the onward progress, and Mr. Algerton, from Chicago, defined some of the spiritual attainments possible here. Mrs. Lull and Mrs. Fletcher each made spirited remarks, closing the exercises. The séance each Wednesday afternoon at 2 o'clock will be conducted by some well-known medium. For the next few weeks a short lecture will be delivered upon some pertinent spiritual subject during each Wednesday evening by J. W. Fletcher. On Thanksgiving eve a Social will be given, with dancing until 12 o'clock.

The above meetings are all in Wells Memorial Hall.

F. V. Fuller, Sec'y.

Children's Progressive Lycoum No. 1, Paine Hall, Appleton Street.-The fine weather of last Sunday was the cause, no doubt, of so large an attendance at the Lyceum on this date, and it was really a pleasure to see Conductor Weaver in his accustomed place. The children's friend, Mrs. Butler, was detained at home on account of a very severe cold. The exercises consisted of the usual programme of singing, reading, marching and callsthenics. The following named scholars participated in the entertainment: Readings, Rosa Gieshaver, Maggle NcNiven, Lillie Wendemuth, Eloise Wendemuth, Annie White, Hattle Dodge; singing, Allie Cummings, Eva Blanche Morrison, Maud Fitzgerald.

The Sewing Circle connected with the Lyceum meets every Wednesday afternoon and evening at Lyceum Hall, where active preparations are being made for the Fair, which opens on Dec. 10th in Berkeley Hall. Contributions gratefully received.

HENRY O. TORREY, Cor. Sec'y. Sunday was the cause, no doubt, of so large an attend-

Ragle Hall, 616 Washington Street.-Sunday, Nov. 11th, the hall was filled both afternoon and evening. Mrs. Jennie K. D. Conant opened the exer cises with remarks and psychometric readings; David Brown, Mrs. Robbins, Mrs. Loring (of Braintree), Dr. Mathews, Dr. Thomas and Mr. McKenzle followed with remarks and tests which closed afternoon exercises.—In the evening the meeting was unusually interesting—Mrs. Conant, Mrs. Abbie N. Burnham, Mrs. Loring, Mrs. Stiles and Dr. Mathews participating. The music throughout the day was excellent.—Next Sunday Mrs. Ida Whitlock will occupy the platform, assisted by other good test mediums.

F. W. M.

College Hall, 34 Essex Street. - Three meet ngs were held in this hall, as usual, on Sunday last and the audiences highly enjoyed the various exer cises, such as singing, short speeches, tests, psychometric reading, etc., the same talent substantially being present as heretofore. The services were under the auspices of Eben Cobb, the prime mover of the meetings, assisted by his efficient wife. This worthy couple make these meetings a success financially and otherwise.

America Hall, 724 Washington Street.-The Echo Spiritualists' Meetings were held here Sunday last, Dr. W. A. Hale, Chairman. There was a good last, Dr. W. A. Haie, Chairman, Incremas a good attendance throughout the day. The Chairman, C. M. A. Twitchell, Miss Nettie M. Holt, Mrs. A. E. King, Mr. Ridel, Dr. Eldridge, Mrs. Conant and Mrs. Wilkins lent interest to the exercises. The services throughout were interspersed with excellent music. M. M. Holt.

Chelsea .- Frank C. Algerton will occupy the rostrum Sunday next at 2:30 and 7:30 P. M. in Pilgrim Hall, Odd Fellows Building. He is one of the best Hall, Odd Fellows Bunding. And III Speakers and mediums in the field to-day.

S. P. Logan.

Washington, D. C .- The First Spiritualist Society of this city reopened its Sunday services the first Infinite.

Q.—Can spirits who have lived on this planet visit other planets?

Ans.—When spirits have arisen above the material they can go with the speed of thought, visit other planets, and be visited by the denizens of those planets.

ety of this city respend its Sunday services the first week in October, and from that time to the present the audiences have been steadily increasing. Sunday, Oct. 28th, the Society moved into new quarters, 1412 Pennsylvania Avenue. The new hall is a great im-Pennsylvania Avenue. The new hall is a great improvement on the one lately occupied, and the Board of Management feel confident that they have entered upon an era of increase and prosperity. There was a good audience present, the platform was beautifully decorated with bouquets and flowering plants. Bro. George H. Brooks, who fills the first two months of the legiture agreement and who is readily receiving the property.

Maverbill, Mass., Unity Hall.-Miss Jennie B. Hagan spoke for the First Spiritualist Society Sunday, Nov. 11th, before good audiences. At the 2 P. M. lecture there were six subjects presented by the people;

ture there were six subjects presented by the people; the first, "What Has the Harvest Been?" was considered at length, and with marked interest. After briefly answering the other questions, Miss Hagan closed with a fine inspirational poem.

The lecture in the evening was a clear and candid statement of facts pertaining to the recantation from and denunciation of Spiritualism and spiritual mediumship by Margaret Fox Kane. Miss Hagan's statement of the case was timely, and to the point at issue, showing, beyond all doubt, that the mediumship of Mrs. Kane was of a pure nature in her early life that cannot be effaced by any recantations in her state of mind and body at the present day. The speaker had no word of condemnation, but pity instead, for the woman who had been so useful to humanity in establishing the facts of an immortal life. Spiritualism is grounded on the principle of eternal life, and in the main cannot suffer by the acts of any person.

The audience-room was filled with the thinking and investigating minds of the city and surrounding towns, who gave the speaker their undivided attention to the close.

Miss Hagan will occupy the same platform next Sun

Miss Hagan will occupy the same platform next Sun

Albany, N. Y .- Frank T. Ripley on the evening of Nov. 4th delivered one of the finest lectures on Spiritualism that we have heard from our platform in many months. The subject was "Mediums and Medium-bilp." The speaker discussed the question from every point of view, and was listened to with close attention by a large audience. Mr. Ripley's guides followed the lecture with several fine tests. He was presented with an elegant bouquet by Bro, Charles Bilson; the audi-ence manifested its satisfaction with the lecture by the best of order, close attention and several anontaneous best of order, close attention and several spontaneou outbursts of applayse. J. D. Chism, Jr., Sec'y First Spiritual Society.

Saratoga Springe, N. W.-The Eagle of the 10th last, announced that on Sunday evening, the 11th, Dr. Mills was to give spirit descriptions at the Court of Appeals room. Next Sunday, the 18th, Mrs. Emma L. Paul, of Morrisville, Vt.—an eloquent and popular lecturer—will speak morning and evening, the morning to be devoted to a memorial service to Charles Cleaver and his two children, who died of diphtheria.

AMERICAN SPIRITUALIST ALLIANCE | Spiritualistic Meetings in New York. Meets at 210 West 4211 Stiert, New York City, on Baux Alternate Wednesday at 8 p. m.

THE ALLIANCE defines a Spiritualist to be; "One who knows that intelligent communication can be had between the living and the so-called dead"; therefore all Spiritualists are cordially invited to become members—citier resident or non-resident—and to take an active part in its work. NELSON CROSS, Prendent.

J. Y. JEANERET, Secretary, MELRON . 44 Maiden Lane, New York.

American Spiritualist Alliance. The Alliance held its regular fortnightly

meeting at its headquarters, 219 West 42d street, on Wednesday evening, Nov. 7th. The attendance was large, and the proceedings interesting. The subject for consideration being the Spiritual Manifestations Through Mediumship," it covered the whole ground, and gave great latitude for discussion.

The writer was requested by the President to open the discussion, and did so by relating an incident that had come under his observation, as follows:

At a séance for materializations, at which I was present on one occasion, there was also present Col. Roberts, brother of Jonathan Roberts, lately deceased. During the evening a form presented itself at the curtain of the cabinet, and said it was Jonathan Roberts, and requested his brother, the Colonel, to come up and talk with him, which the Colonel did; and a conversation substantially as follows took

I am pleased to, meet you, my brother, and I desire that you give me something which I can report to your family, that will be convincing to them, to the effect that I have, in propria persona, met and talked with

J. R.-Yes. I know what you desire me to tell you but for some reason I cannot speak the words; I seem to lack the ability to do so. If Mr. Clark will come up and let me take his hand, it possibly may enable me to do so.

I went up, and taking his hand greeted him as I would before his decease, and then asked him what seemed to be the reason he could not speak the words he wished to utter without my

Mr. R.-I don't know; but I think it is because this form that I am now manifesting through is made up of emanations from not only the medium, but also from each one in this circle, and that it is the same with the brain of this form. Its material is heterogeneous, and I find it difficult to use it to give full expression to my individual thoughts, and therefore I lack the power to express my thoughts as I wish, though I clearly understand what it is I desire to say.

Mr. C.—Then it would seem that the temporary brain power which has been built up is not fully coordinated, and the very anxiety you feel to express certain thoughts interferes with your full expression of them. J. R.—That seems to be so. At any rate I cannot express the thought I desire to give to my brother.

We then returned to our seats in the circle, and immediately the familiar control said:

"Col. Roberts, I can tell you what your brother wished to say to you. He is now standing behind you, and he writes it over your head in letters of light, and will read it to you," which the medium did; and Col. Roberts said that that was precisely what he desired his brother to say."

In this incident we see something of the limitation to which the dwellers on the supermundane planes of life are subjected when trying to express their thoughts through the aid of medial instrumentalities.

In an experience extending over several years, and with many mediums, I think I can say that whatever the phase of mediumship has been, the communication coming through them has often been colored or modified by the personal characteristics of the medium and the complexion of the audience, and the question I wish to present to The Alliance this evening is this:

"Is it possible for the inhabitants of the supermundane spheres to express their thoughts received during the brief interval it was my privilege through mediums on this mundane plane with-out having them partake, to some extent of not only graciously but munificently. All meetings the mental conceptions and predilections of the medium?'

The discussion was participated in by Mr. Jeaneret, Rev. Dr. Hicks, Mrs. M. E. Williams, Dr. Cetlinski, Mrs. Wallace, Mrs. Coleman, Judge Cross and others; and while there was not a perfect unanimity of opinion, the general concensus seemed to be that the facts warranted the conclusion that the spirit-communications would always more or less partake of the condition of the medium; but that when the mediums gave themselves up in a complete consecration to their work and to the entire guidance of the controlling intelligence, they would in time come to think and feel in perfect harmony with the control; and when uch a condition had been produced by a control in a medium, the controlling spirit could express its thought unbiased by the conceptions of the medium, because the bias of the medium had been set aside by the controlling spirit and corresponded to its own predilections. However, should a spirit holding different views from such control upon the same subject attempt to give them through such medium, he would find them somewhat modified and colored by the bias of the medium's mind.

The next regular meeting of The Alliance will be at 8 P. M., Nov. 21st, at same place. J. F. CLARK, Cor. Sec'y.

[We are highly gratified to perceive that intelligent Spiritualists, such as compose the American Alliance, are mooting the subject of spirit-control, which has for so long a time led to much controversy and misapprehension. Our long experience with trance mediumship has taught us to weigh in our own scales what to accept as legitimate or otherwise. By so doing we have never-been deceived. Whenever we have discussed spiritual topics, untinctured by mundane affairs, we have invariably found such matter truthful. But when, as has often been the case, people consult mediums regarding mundane affairs only in which they are interested, the results are not always of a reliable nature. The old saying is strictly true, namely, that spiritual things are spiritually discerned. When Spiritualists as well as investigators shall fully comprehend this fact, discussion will cease upon this point. -Ed. B. of L.]

Norwich, Conn.-J. Frank Baxter continued his work in this city on Sunday. 11th inst., under the but my plans are uncertain, and I cannot say how soon auspices of the Spiritualists' Association, giving two excellent lectures. The afternoon discourse, on "The Genius and Geniuses of Evolution," was grand, and could have been heard with pleasure and profit by every workman and allen in the land. The Liberalists and Spiritualists considered it Mr. Baxter's best effort of his many in this city.—The evening theme was "Spirit Existence and Intercourse Probable, as Demonstrated Independent of Spiritism." It was just adapted to the audience of the evening, and led directly to the open door of Spiritualism, which was entered, and then the positive evidence presented by Mr. Baxter in a striking and conclusive scance, wherein spirit after spirit was described, named and recognized. Genius and Geniuses of Evolution," was grand, and

Newburyport, Mass.-Mrs. C. Fannie Allyn, of Stoneham, Mass., was the lecturer for the First Spiritualist Society Sunday last. She spoke on subjects given by her audience; and the satisfaction of her hearers was ably testified to by the universal applause which greeted her at the close of meeting. Her poems were very fine and were well received.—Next Sunday Joseph D. Stiles will give tests to us: he will have a good audience, as he is well known and appreciated here.—Mrs. Dr. Green is still suffering from illness, and is not able to be about yet.

F. H. F.

Columbia Hall, 878 6th Avenue, between 40th and 50th Streets.—The People's Spiritual Meeting, Services every Study at 29 and 18 P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

Areanum Hall, 37 West 35th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualisis are held every Sunday at 24 and 14 P. M. Reliable speakers and test inclinus always present in spirit phenomenal gifts. Prof. G. Q. W. Van Horn, Conductor.

Meetings for Apiritual Manifestations will be held in Adelphi Hall, corner 7th Avenue and Edstreet, New York, every Sanday at 2% r. M. Tests given by Mrs. E. A. Wells of New York,

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A.M. and 7M P.M. Admission free.

A General Conference will be held Monday evening of each week at 230 West 36th street, at the residence of Mrs. M. C. Morrell.

First Spiritual Society.—Last Sunday Lyman C. Howe spoke in reply to several questions submitted from the nudience, among which was the following:

Howe spoke in reply to several questions submitted from the audience, among which was the following: "Why are mediums not always able to give names correctly?" in reference to which he said: "All persons are not equally developed in language. Some mediums may be able to receive the impressions of words when they are connected with thoughts, but arbitrary names may be very difficult to catch. In reading a letter which is bunglingly written, if you come to a name you may find it very difficult to decipher it, whereas there may be half a-dozen words equally obscure, but you readily decipher them from their relation to the rest." The lecture was very fine, full of good, sound, common sense; just what one would expect of Mr. Howe. At the close of the lecture he improvised a poem that was regarded as one of his ablest efforts. In the evening the subject was, "Why is God, and Wherefore the Utility of Contemplating Him?"

The Meeting for Manifestations in the afternoon was opened by Henry J. Newton, Esq., illustrating experiences of his with mediums in the phenomena of Spiritualism, remarking that at his earliest convenience he should introduce in these meetings spirit-telegraphy, as has been successfully shown in many other places, he now having instruments made for that purpose. Dr. Lawrence gave an interesting history extending over forty years of his experience investigating the various phenomena of Spiritualism. Mrs. E. A. Wells gave numerous tests in her usual descriptive style. Lyman C. Howe will speak next Sunday, morning and evening, for the First Society, speaking in the morning upon subjects furnished by the audience, and in the evening, by request, upon "Modern Spiritualism; its Purpose and Scope in the Economy of Nature in this part of the Nineteenth Century."

New York, Nov. 11th, 1888.

At Arcanum Hall .- The meetings of Progressive Spiritualists held here on the 11th inst. were largely attended. The speakers' and mediums' meeting at three P. M. awakened a great interest, and the various exercises resulted in much good to the cause. Remarks were made by F. S. Lambert, Mr. Deming, Prof. S. Allen and Dr. J. Williams. Dr. A. L. Jenks (manager of Horatio G. Eddy, who also was present,) related experiences he had with this medium, who is at present holding materializing séances in the city. Fanne Naegeli, the child-organist, gave a beautiful recitation entitled "Wishing."

titled "Wishing."

Many tests given by Prof. Van Horn were duly recognized. Mrs. E. Benwell of Paterson, N. J., entranced, delivered a benediction.

The evening meeting consisted of remarks by the Conductor, after which Dr. B. M. Lawrence gave a descriptive spirit art lecture. The Conductor gave

FROM OUR SPECIAL NEW YORK CORRESPOND-ENT.

We are gratified to learn that Gertie Williams-daughter of Mrs. M. E. Williams, of New York-has quite recovered from her late

Mrs. Moss is, as usual, giving satisfactory éances, which are well attended.

Mrs. Wallace, a fine trance medium, has peen quite ill of late. Overwork is the cause, producing exhaustion. Dr. Flint is also "under the weather"; he has just lost his niece, and is feeling the separation very keenly.

Mrs. E. A. Wells's list of engagements is full until the second Sunday in February, 1889. Engagements with societies for lectures and platform tests can be made for any dates later. Permanent address 990 6th Avenue, New York.

Letter from W. J. Colville.

To the Editor of the Banner of Light: Now that I am again in the West, after a very short but delightful visit to the East, I desire to publicly thank my hosts of friends for innumerable kindnesses were well, and most meetings were very largely attended, on Sundays and week days, in and out of Boston. I never have anywhere addressed audiences more truly harmonious and sympathetically attentive to all ideas advanced from the platform.

By way of apology for not personally visiting numerous friends who have given me most pressing invitations, and by way of excuse for not answering hundreds of letters, and, most of all, for not accepting kindly offers of remunerative engagements from all parts of the country, allow me to say that between Oct. 4th and Nov. 7th inclusive I have spoken thirtyfour times in Boston, eight times in Hartford, Conn., four times in Chelsea, once in Brockton, twice in Roxbury and once in Malden, making in all fifty public appearances in thirty-four days, besides attending to a great deal of literary work I could not possibly neglect.

Miss H. M. Young deserves unstinted praise for her excellent management of the Spiritual Science classes, by far the largest in point of attendants, and the mos enthusiastic in point of interest. I have ever addressed in Boston. Taken all in all, I can only express most sincere and grateful thanks to all the friends in general, and to the BANNER OF LIGHT in particular, for valuable assistance rendered in bringing the meetings before the notice of the public, and giving such kindly reports of the lectures as have appeared from week to veek in its columns.

My new work, "Spiritual Therapeutics," has some time since been in the hands of all the subscribers; it is now in the book-market, and can be obtained of Colby & Rich, at the regular price of \$1, which some friends call very reasonable, as it is well bound and extends to nearly three hundred and forty pages. The object of the work is not to offer dogmas to the public for blind acceptance, but to give hints and suggestions in the way of solving some of the difficulties continually confronting us.

It is with great regret I was compelled to decline a most cordial invitation to Minneapolis; my very excellent friends, the Amorys, at whose charming house in Roxbury I spent some of the pleasantest hours and held some of the most enjoyable receptions ten years ago on my first introduction to the Boston public, posi tively urged me to visit them at this time and lecture in the delightful city which for the past few years has been their home; but my word was pledged to return to California at the approach of winter, and I had definitely accepted an engagement at Denver, Col., on my way out, so I had to say no most reluctantly.

From all over Massachusetts and other Eastern States I have received calls to lecture next spring. So far as I know I shall remain in California indefinitely, I may be again moving eastward. I enjoy travel greatly, and think nothing of crossing either a continent or an ocean—so my Boston friends may possibly see me again sooner than either they or I expect.

This is only a hurried word written on the train. Next week I hope you will receive some items of interest from Denver, Col., where there is at present a very active and flourishing society. With best wishes and a heartfelt "Good-bye, but not forever," to all Yours sincerely, friends, believe me, W. J. COLVILLE.

Diego, Cal. Permanent address, care of Golden Gate, San Francisco, Cal. Bridgeport, Ct.-Our Society has of late been highly favored in the services of Prof. J. W. Kenyon, of Worcester, who has given us four profound scientific and philosophic lectures. At the close of his dis-

courses he gives interesting psychologic tests and de-scriptions of spirits. His tests and lectures are con-sidered as fine as have been over given before our So-clety. We can heartly recommend him to the most advanced societies of New England. Com.

Address for the present, 1144 Grape street, San

Cleveland, O .- The following are the points which will be debated by the Rev. B. B. Bartlett, of Chardon, O., and Mr. J. Clogg Wright, the distinguished inspirational speaker, in Cloveland, the last week in No-

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Resolved, (1.) That the mental and physical phenomena
of Modern Spiritualiam can only be explained upon the
hypothesis that they are produced by disembodied mea
and women called spirits. Mr. Wright will asim. Mr.
Bartiett will deny.

Resolved, (2.) That the book known as the Bible deaches
all things necessary for the moral and religious development of man. Mr. Bartiett will asim. Mr. Wright will
deny.

Resolved, (3.) That it is most consistent with the present
state of human knowledge and the diciates of human reason to believe that the intellectual and moral state of disembodied men and women is one of persistent progress.
Mr. Wright will asim. Mr. Bartiett will deny.

Resolved, (4.) That the Bible gives the strongest proof of
a future life and gives the highest motives to prepare for a
better life beyond the grave. Mr. Bartlett will asim. Mr.
Wright will deny.

Haverhill and Bradford.-Mrs. Lizzie S. Manchester of West Randolph, Vt., spoke to the Brittan Hall Spiritualists in the afternoon of Nov. 11th, giving Hall Spiritualists in the afternoon of Nov. 11th, giving the views of one of her controls upon the question: "Why are we Spiritualists?" One of her controls purported to come, later on, to the assistance of Spirit Walter H. Whittier, bringing an interesting message from that spirit to the friends he has left behind, and glving assurance of his continued life, and of his interest in the welfare of Spiritualism, which was his enlightenment and assurance when in the earth-life.—

In the evening the theme was that of "Immortality," professedly by Spirit William Denton, who spoke with characteristic force and eloquence.—The speaker for next Sunday is left for local announcement.

E. P. H.

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