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TABLE OF CONTENTS.

PIRST PAGE. — Original Essays: Theologic Treatment of Spiritualism; Thoughts—What are They? Letter from Lyman C. Howe. Free Thought: The Medical Laws of he United States. Literary Department: Bars and Thresholds.

SECOND PAGE. - The Spiritual Rostrum: Our Foes Without and Within. New Publications. Sin in the Name of

THIRD PAGE .- Poetry: The "Dead" Poet. Bunner Corre spondence: Letters from New York, New Jersey, Call-fornia, Michigan, Ohio, Rhode Island, and Pennsylvania,

FOURTH PAGE.—Poetry: Thanksgiving at the Farm. "Spirit Phenomena through Mediumship. The Catholic Church and Spiritualism. Upper Story Life. Another Daniel Come to Judgment. Cremation Again, etc.

FIFTH PAGE.—Kate makes Her Débût. A Time-Lock Suggestion. Woman at Harvard. To the Managers of Spir. itualistic Meetings. All Sorts of Paragraphs. Movements of Platform Lecturers. New Advertisements, etc. SIXTH PAGE.-Message Department: Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. B. F.

Smith. SEVENTH PAGE.—Poetry: Second Sight. Diet. Verifications of Spirit-Messages. Mediums in Boston. Book and Miscellaneous Advertisements.

BIGHTH PAGE.—Spiritualist Meetings in Boston. Americ Spiritualist Alliance. Cleveland (O.) Notes, etc.

Original Essays.

THEOLOGIC TREATMENT OF SPIRIT-UALISM.

"And Jesus said, for judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, are we blind also? Jesus said unto them, if ye were blind, ye should have no sin; but now ye say, we see; therefore your sin remaineth."—John ix: 39-41.

Jesus had opened the eyes of a man who was blind from birth, and so great was the astonishment of the people that all who knew the blind man discussed the matter. It being such a marvelous fact that a man born blind should suddenly be made to see, men could hardly believe it. Can this be the same man? it was said. "Some said yes, this is he: others said he is like him: but he said I am he." The Pharisees, who were the official authorities of the church, forthwith ignored the marvel by raising an irrelevant and stupid question, namely, whether it was lawful to give sight to a blind man on the Sabbath day. But naturally the astounding cure impelled people to exclaim: Fox family the only authority for its existence. "How can a man that is a sinner (Sabbathbreaker) do such miracles?" The authorities, seeing the formidableness of the argument, now changed their tactics, hoping perhaps to be able to deny the reality of the miracle. Then they worried the man who was cured, asking him. and receiving from his own lips the confirmation of the truth that he had received his sight. Yet was there not one more loop-hole open for denial? "Ah!" said they, "we do not believe your story; you have not been blind." Until they called the parents of the blind man, and they asked them, saying, "Is this your son, who ye say was born blind? how, then, doth he now see?" The parents confirmed the facts. This was irritating. They turn now once more upon the hero of the event and repeat their question with the same result. The facts could no more be denied. No possible trick or ingenuity could prevail against them. There was now nothing left for the church authorities but the well-known expedient of authoritatively condemning the cured man anyhow, and ignoring the miracle, thus getting rid by sheer and rude police force of the unpleasant and

Now for the application. We find the Church authorities of our age using exactly the same tactics against Spiritualism. They seek to deny the reality of the phenomena. If this attempt fails there is the expediency of condemning authoritatively the whole matter. But how is it with scientific men who stand outside the Church? When they are confronted by astonishing phenomena not explainable by their theories, they do exactly what the Pharisees attempted to do, namely, ignore the facts. But it happens that these facts are of the most momentous importance for mankind, revealing the glorious destiny of man. They themselves are professedly Agnostics, that is, they say they have no evidence for or against immortality. They do not deny, yet they do not affirm anything; they simply say, we do not know. This position is occupied by very distinguished men. "And some of the Pharisees said unto him, are we blind also?" Modern Spiritualism answers: You are as blind and guilty as the Church ofticials. These are prevented by theological preconceptions from seeing, you are prevented from seeing by scientific preconceptions. Wherein are you superior?

troublesome occurrence.

'If ye were blind, ye should have no sin;" if there were not countless phenomena, absolutely genuine and absolutely demonstrated, your saying: "We do not know of any proofs for immortality," would be proper, and ye should have no sin," but since you refuse to look at the proofs, or try to ignore them, you are in no wise superior to the dogmatism of the Church. You are unscientific and unphilosophical by ignoring natural forces which it is your mission to discover. "Therefore your sin remaineth."

THOUGHTS-WHAT ARE THEY?

BY WARREN CHASE.

Some spirits and some mortals—both of whom are fallible and about equally speculative in opinions-assert that thoughts are things. To me there seem to be two insuperable barriers to this conclusion:

things; while no person has ever obtained the cause she misrepresents—entertains a very poor poorer than many a burgher in the same street.

nected with a mind, and in this sphere disconnected with a brain through which mind acts and manifests itself and its existence.

The second is that as they are never found separate from mind, if they were things and originated in mind, they could be separated from it and exist independent of it, and be found floating around and caught and measured; and as they originate nowhere except in mind it would make mind the creator of things, which power is not conceded to any finite object, and hardly to an infinite.

Objects are produced from materials already in existence, and we can now analyze every thing and determine most of its parts, tracing all but those of the subtle and invisible elements which are beyond the reach of our instruments; and as no thing is beyond the reach of these, we must deny this property to thoughts.

The human mind is evidently an entity composed of many particles and in great variety; but an entity is not a thing with the "three dimensions," but belongs to Zöllner's "fourth dimension" in space, and to me thoughts seem to be motion and commotion of minds, corresponding to the motions of the body, which is a thing, but its motions are not things.

I cannot discover any reason for supposing that thoughts are entities, and had it not been for the scientific facts in Spiritualism we should have had no reliable evidence that mind was an entity that passed through and sur vived after death. Beyond this fact of life and individuality after death science has not yet gone, but in time may. Cobden, Ill.

Letter from Lyman C. Howe. Fo the Editor of the Banner of Light:

There seems to be a general quickening in this city and increased interest in spiritual questions since the "Foxy" farce shook the dullards from their moral stupor and opened the eves of the blind.

The preposterous claims, self-stultification and self-crimination of these unfortunates have given a broader significance to the spiritual movement to the narrow and purblind critics who have supposed that the "rap" was the alpha and omega of Spiritualism, and the

Such psychic ripples are contagious. The Whitechapel horror stimulates the murderous instinct wherever it reaches morbid tendencies instinct wherever it reaches morbid tendencies with a tragic bias; and the more it is published and discussed the more active the contagion becomes. This law works both ways. Activity crease the power of good and evil; but fortu-nately, evil—which is always incidental and limited—cannot become aggressive without arousing to superior action the ever-present and arousing to superior action the ever-present and all-saving good. Hence, every evil carries with it the element of self-destruction, while the good liveth on forever.

The New York Sun yesterday (the 18th) con-

tains a ludicrous letter addressed to Father Evans, and his answer. The lady claims to have been a medium and a speaker; "knows all about" Spiritualism, and, à la the Foxes, denounces it all as a most wicked and dangerous deception: she is at a white heat of enthusiasm to enter the field of battle for the Lord and a to enter the field of battle for the Lord and a physical resurrection, and utterly annihilate Spiritualism from the face of the earth. Her ravings would be laughable if not so pitiful. Here is but a manifest echo of the nonsense cooked up for the pious public by the secret service agents who precipitated the downfall and temporal ruin of the once innocent and angelguided Fox Sisters. But while we must pity the weakness and pardon the wickedness of all the weakness and pardon the wickedness of al such unfortunate agents in the hands of benefi-cent fate, we owe them a debt of gratitude for the great work their crooked destiny has done and is doing for the cause we love. As Spiritualists we should harbor no unkind-

ness toward any human soul, and no retalia-tive judgments or vindictive censure should find place in our hearts. Nevertheless, in the interest of truth and of all faithful mediums a just discrimination and fearless but friendly criticism should not be withheld. We owe it to he cause, and to the erring as well, to assist in the application and full enforcement of the lessons which these sad exhibitions of perver-sion and folly force upon us.

The First Society in this city, with Henry J. Newton for President, appears to thrive, and its work is steady and far-reaching. It draws many of the best minds in the city, each of whom becomes a center of accumulation and distribution to reach others beyond the immediate sphere of the Society. Mr. and Mrs. distribution to reach others beyond the immediate sphere of the Society. Mr. and Mrs. Newton are happily agreed, and work together in all spiritual and reformatory efforts. Excellent music cheers and charms at every publications. lic convocation, and the spiritual and reforma-tory literature served up by Bro. Titus Meritt extends the educational work. Horatio Eddy is holding scances every even-ing at 59 East 9th street, under the manage-

ment of Capt. Jenks, who claims extraordinary results. Knowing Capt. Jenks, and having faith in his integrity and sagacity, inspires me with hope for the good they may do.

Another "sign of the times" may be observed

in the appearance this morning for the first time in many months (if not years) of a notice of our meeting in the Tribune. While this notice gives very little of value—being almost entirely devoted to a description of non-essential preliminaries—it is yet significant that it deigned to refer to us at all; and besides, there is no fling or flagrant misrepresentation in it: a credit which could not be given to some others of the New York press. For this let us be thankful to the candor of the Tribune.

New York, Nov. 19th, 1888. in the appearance this morning for the first

New York, Nov. 19th, 1888.

We have received from Elder F. W. Evans, Mount Lebanon, N. Y., the full text of the Mrs. Pomeroy letter (above referred to) and his curt reply thereto. We consider that Bro. Howe has so tersely and satisfactorily shown the main drift of the Pomeroy screed that it is wholly unnecessary that we assign the valuable space necessary to its full publication in these columns; but we will give to our readers the point-One is that things, as we understand the ed reply of Elder Evans, which, on perusal, term, belong to this "three dimension" of ought to conclusively satisfy the militant lady space - have length, breadth and thickness, that this distinguished Shaker-in common with and exist of themselves, independent of other all who really know anything concerning the who no one ever dreamed then of being a king, was

dimensions of a thought, or found one discon-topinion of her claims and her animus.—Ed. B.

MT. LEBANON, Nov. 10th, 1888.

MRS. L. M. POMEROY—Respected Friend: Your letter of the 5th inst. received. I have not seen the Springfield Union containing my article yet; it will come soon.

some soon.

So you put yourself in the same class with Margaret and Katie Fox. They are mediums. You have been "a medium for writing, tipping, test and speaking medium, etc.," you "know just how it is done."

Margaret and Kate were mediums; now they say that they have been acting as frauds all these years. You do the same; and then expect the world to believe you. Yet you look for the Saviour, expect the bodily resurrection, and affirm that the dead cannot return until their bodies rise, that none have ever returned, you are positive about it, etc.

You forget that Moses and Elias and Samuel returned and talked with Jesus and Saul, and many other Scripture statements. Do you not think that yourself and the Fox women are very wicked women, and that no person should believe a word that any of

yourself and the Fox women are very wicked women, and that no person should believe a word that any of you may utter?

Then you contradict yourself, and affirm your belief in Spiritualism, saying, "It is a power that produces raps, tipping tables, writing and test giving; it is all done by power unseen." "For the devil has come down unto you, having great wrath, because he knoweth his time is short." Thus you admit yourself to have been a medium for the devil to use in misleading humanity.

Do not wish you to come here. Better repent.
Respectfully, F. W. EVANS,
Mt. Lebanon, Col. Co., N. Y.

Free Thought.

The Medical Laws of the United States.

To the Editor of the Banner of Light

Why should there not be a national medical law that will be equally as effectual in one State as in another? Why should the individual States have their own distinct laws in regard to medical practice?

A crime in one State, in medical treatment, should be considered such in dll States. Today a medical practitioner, residing in or near the line that separates two States, is often compelled to comply with two distinct medical laws in visiting his patients—that which is a crime in one State being considered a blessing in the one adjoining. Justice, it would seem to the most casual observer, demands that an act which in one State is legal should be considered such in all the States of the Union. Could such a statute be enacted a medical praccount such a statute be enacted a medical practitioner, a healer of the sick in any form what-soever, could—if called upon for aid by a sick person in New York or any other State where now restrictive laws framed in the interest of Allopathy are in force—exercise his education or his natural gifts for the relief of the sufferer without being stigmatized as a criminal.

The very idea of such close monopoly rules

and laws as have been "piloted" through the legislatures of thirty States of the American Union, is entirely against the spirit of the National Constitution, and there seems to the writer to be but one way to bring about a set-tlement that will be just and equitable before the law—and that is to enact a national medical statute that will cover all the States, giving to all practitioners privileges and penalties withall practitioners privileges and penalties with-out regard to their mode of eradicating disease

-thus preserving, in the name of the Republic the constitutional right of its people to select any practitioner or mode of treatment which in their better judgment seems to be the most judicious and beneficial. There is no one form of eradicating disease which is perfection in all cases and with all individuals; infallibility is not yet reached in any of the modes extant, and which claim the patronage of the people, and it does not seem consistent or proper that the practitioners of the different schools should array themselves in antagonistic attitude, as men in battle or in politics do, to settle the medical problem; on the contrary, let the people move in the matter at once and establish a

pie move in the matter at once and establish a universal national medical law that will cover the entire United States.

Without question there are individuals before the public, having a "regular" medical diploma which entitles them to practice in certain States, who are successful in their calling, while there are others who have equal success in eradicating disease with no diploma from establishment. in eradicating disease with no diploma from established colleges; and it is but too true that there are others who place "Dr." before their names in advertising and on their signs, and in some instances "Prof."—also "M. D." following—while the individual has nothing in his or her mode of treatment which would warrant the use of such titles, except the "mortal erof his or her own "imagination."

The tendency to concentration is too widely prevalent at the present day. We see it in every department of business, where a few men or firms reach out into lines of goods, or the purpose of pottless of product that the present of product that the purpose of product the purp firms reach out into lines of goods, or the pursuance of methods that do not generally come under the particular branch of trade to which their energies are ostensibly devoted, and seek to cover, as far as possible, the whole market—thus destroying the individual interest and prospects of any one attempting to build up a small, legitimate business. Individuals cannot successfully cope with firms employing clerks by the thousand, hence we have a practical monopoly in operation along these lines. Now who is there who may read this article who wishes to see a like state of affairs in the dowishes to see a like state of affairs in the do-main of the medical and healing arts? Why should the adhrents of any school—"Regular" or "Irregular"—be allowed to monopolize the whole practice of the country under forms of law framed for their own—not the public's—benefit? We see efforts in this direction being continually put forth, and it is the duty of the people to preserve their liberty of choice at all hazards.

The doctors themselves cannot work out this problem in a way to suit them all; hence the people must step to the front and settle the matter on the ground of a universal and harmonious equality for every system. Who can object to such a step that has humanity at heart in this issue, instead of self?

ANTI-MONOPOLIST.

Markon and his parish at Adelaide, Australia, recently parted with mutual willing-A parson and his parish at Adelaide, Australia, recently parted with mutual willingness, and in his farewell discourse the minister freed his mind as follows: "I do not regret our separation, dear brethren, for three good and valid reasons. The first is that you don't love one another, and the third that God does not love you. You do n't love me, we have the part love me, and the third that God does not love you. You don't love me—my salary is several months in arrear; you don't love one another, or there would not be such a dearth of marriages among you; and God doesn't seem to love you as you ought to be loved, because there have been no funerals among you lately."

Twenty-five years ago the now Princess of Wales and future Queen of England was living on the third floor of a corner house in Copenhagen, and her father,

Niterary Aepartment.

BARS AND THRESHOLDS.

Written Especially for the Banner of Light,

BY MRS. EMMA MINER.

CHAPTER XVI. THE SKELETON.

The winter passed, and the Roseville school flourished. Doris walked straight into the affections of her pupils, and the good will of their parents. Mr. Brown, one of the committee, was a resident of Roseville, therefore he took

it upon himself to frequently inspect the con-

dition of the school. "Mother," said Doris one day toward the end of the second term, "Mr. Brown came in again to-day. Seems to me he comes rather often. I do not like that man."

"What seems to be the trouble with him,

"I cannot define it exactly; but every time he enters the door I am reminded of 'Uriah Heep.''

"He can't be very agreeable, then, certainly," she replied, smiling a little; "I remember never was favorably impressed with that character.

"I don't trust the man at all, and I am really afraid of him. I do n't mean I am afraid of

his criticisms, but I am afraid of him. "Does he criticise you much?"

"No. I wish he would. Everything I do and say pleases him so much, and he will sit and rub his hands in that Uriah Heep fashion, until it seems as if I should fly out of the window or anywhere to get out of his presence."

"I am sorry. "I believe bis term expires soon. I shall pray hat he may not be elected again.

"How about Mr. Closson and Mr. Tibbitts?" "Very good and kind, only Mr. Closson is as

churchy as grandma used to be.

"Is Mr. Brown a married man?" "No; I am told he is a bachelor," replied Doris, wondering a little she should ask that question, but forgetting it again directly in the

hurry of getting away to school. She had occasion to remember the question later in the day, much to her sorrow and dis-

gust The afternoon session dismissed, she went over to Lucy's to wait for her train, according to her usual habit. Then and there Mr. Brown called upon her. He made a formal offer of his heart, hand and fortune, which Doris gently but firmly declined.

He became importunate. "You must consider my decision final, Mr. Brown. I do not contemplate marriage with

any one." He attempted to throw his arms around her, but she hastily retreated with ill-concealed dis-

gust. "Understand me now, Mrs. Carroll. We must be friends or enemics."

"I have no desire to be anything but friendly to you. If you choose to become my enemy I cannot help it.''

"Very well. Remember that you have made your choice," and he left the room abruptly. Lucy coming in soon after was surprised to find Doris so discomposed. Doris related what had occurred.

"But don't say anything about it, Lucy; it really hurts my self-respect to have that man around. I don't think he will interview my school again at present," and Doris laughed and cried hysterically.

Returning home, Lydia gave her a message she had just written for her: "You have made an enemy. You did rightly. He will make Catholic or Spiritualist. I stand for Mrs. Cartrouble for you, but, dearest, stand firm in the faith. Sidney.'

Doris related what had happened. "I expect to be persecuted now, mother. But I wonder that Sidney should tell me to stand firm in the faith.' As if anything could shake me!'

In another part of the city, Mr. Tibbitts, Mr. Brown and Mr. Closson were holding a committee meeting.

"And how do you think the Roseville school prospers, Mr. Brown? You have a special charge of that, you know," said Mr. Tibbitts. "Ah! well! ahem! You know the old say

ing, 'a new broom,' and so forth," and Mr. Brown looked as though he might say a great deal if he chose

"Yes. But I have visited the school several times. It seemed to me to be admirably managed.' "What cause have you for complaint?" ask-

ed Mr. Closson.

"Well, really now, I am placed in a delicate position. I hardly know how to say what I wish in order to be understood.' "When I was there, it seemed to me the reci-

tations were above the average in excellence, and the discipline of the school admirable,' said Mr. Closson. "Well, gentleman," said Mr. Brown, "I sup-

pose you will agree with me that we all have an influence, silent though it may be—silent though it may be," he repeated, as if liking the sound of his own voice,

'Certainly," they both replied. "Now the question with me is this: Does Mrs. Carroll exert the right kind of an influ-

ence over her pupils?" "They all seem to like her. We have had able to see and describe the spirit who gave the

no complaints from pupils or parents," said Mr. Tibbitts.

"When I say influence I refer to a religious influence," and Mr. Brown folded his hands as if in devout supplication.

"What's the matter with Mrs. Carroll's religion?" asked Mr. Tibbitts.

"I am sorry to say I fear she has none." "But she was brought up in Dr. Packard's church," said Mr. Closson, as if that ought to settle the matter; "and you know the Doctor personally recommended her."

"Very true," replied Mr. Brown, opening his hands with a quick movement, like an abrupt "Amen" to his silent petition. "Very true; but you know we sometimes drift away from our early moorings-drift out to sea, as it were," waving his hands outward as if an imaginary bark were disappearing. They wait-

ed for him to continue. "The fact is, Mrs. Carroll has forsaken the faith of her ancestors and has embraced Spiritualism !''

He pronounced the word as if it were a dy namite explosive.
"Spiritualism!" echoed Mr. Closson; "that

is really a grave charge."

"Does she talk Spiritualism to her pupils?" asked Mr. Tibbitts suddenly.

"Really, I never heard her. I never heard that she did," stammered Mr. Brown, a little disconcerted by the question. "Then I don't see why we need to worry over

it. I am not a Spiritualist myself, but I have no objection to her being one as long as she does not intrude it on the school." Mr. Brown was hardly prepared for this reply from Mr. Tibbitts. He turned toward Mr. Clos-

son, as if more sure of his sympathy and approval. "You know, gentlemen, I reminded you at the beginning of our conversation that we all have a silent influence. Mrs. Carroll's influ-

ence over the school is great. I but it to your consciences, gentlemen, whether she ought to be allowed to retain her position.' "But if we dismiss her it will be difficult for

her to get another position, especially in this State," said Mr. Tibbitts.

"I hope we shall feel an interest in the religious training of the young everywhere," said Mr. Brown, rolling up his eyes as if he expected to catch a glimpse of heaven on the ceil-

"What church are you a member of?" asked

Mr. Tibbitts. "Really, I am not connected-that is, Lam not a member of any church," he answered confusedly.

"Oh! I thought you must be a church-member, you seemed so anxious for the welfare of the children's souls!" It was easy to detect the sarcasm in Mr. Tibbitts's words and tone.

"Really, now, I am disposed to agree with Mr. Brown. I have conscientious scruples about allowing Mrs. Carroll to remain," said Mr. Closson.

"And I think you are quite right." Mr.

Brown settled himself complacently. "Very well, gentlemen. Of course you will take what steps you may think proper; but I say here, and now, I will not be a party to any such transaction. So long as the school prospers as a school ought, it makes no difference

to me whether the teacher is Protestant, Roman

roll." There was a pause after Mr. Tibbitts's declaration of liberalism; then Mr. Closson said: "Perhaps we will talk the matter over again

soon.' Mr. Brown, though foiled for the time, did not despair of achieving his purpose. Here and there he met certain members of the school board, and so skillfully manipulated his skeleton, Spiritualism, that finally Mrs. Carroll was formally requested to resign her position, with no offer of a letter of recommendation to any other school.

She knew it was hopeless to ask for one. She felt all her conscientious and faithful labors in the school were lost. She recognized Mr. Brown as the mainspring in all these movements. It was with a sorrowful soul she told her mother of the result.

"Now I know what Sidney meant, mother," said Doris, as she held her letter of dismissal over the glowing open fire. "I just wish I

could send Mr. Brown as far out of my way." Tears were running down her pale cheeks. "Well, dear, something good will come to you, I know," said Mrs. Carroll comfortingly.

"Perhaps so, but this is hard to bear for the time." Just then Lydia came in. "Unless you feel too much disturbed I wish

you would come down for a few minutes." Doris went down to the apartment where Lydia held her sennces. "Here are some people for whom I have written a communication. They say it is satisfac-

tory, but they wish very much that I should describe the spirit. Will you try?" Doris seated herself at once. She was soon message. It was the daughter of one of the ladies sitting there. She wept freely as Doris gave many particulars of form, features and characteristics, and the mother depart-

her room. Then she called Mrs. Carroll in. "Mother, I have a plan in view concerning Dorls." Mrs

Carroll gave her attention.

"It is not likely Doris can obtain another school, unless she goes away; and we cannot spare her, can we?" "No. I must have Doris with me. I depend on her

greatly. "Now I have been wondering if she cannot employ her mediumship as I am doing. For instance, one of those ladies who called this afternoon was so pleased with the description Doris gave of her daughter. Now, you know, I can only write. She can see and describe. If she were to receive with me, it seems to me the seances must be more satisfactory. And as to the money earned, we can divide

the profits.' "Well," said Mrs. Carroll, after a pause, "if you and Doris think it best I suppose I must approve it.'

'I have not consulted her yet.' "Suppose we call her in now and propose the plan."

Doris came in directly, and Lydia repeated all she had said.

"I am really quite in favor of it, Lydia. Spiritualism took my bread and butter from me in the school, and I don't see why it shouldn't provide some for me in some other way. I have only one objection."

'What is that?" asked Lydia anxiously.

"It will reduce your profits, and that does n't seem right." "But I shall still earn enough to support myself, and that is all I want; while you will earn as much as you did in your school.

'All mediums do not earn as much as you do, Lydia; I think you are very fortunate," said Mrs. Carroll.

You are very generous to propose this to me, Lydia, and at present I see no alternative but to accept your offer. It is something to be thankful for that we can work so well together." And then she added, laughingly:

If Mr. Brown really thinks he is going to suppress me by taking me out of the school, he will be mistaken, for he has thrust me more fully into the work.'

> CHAPTER XVII. THE OLD FRIEND.

The next morning there was a caller, and a card was given Doris. "Thomas Tibbitts," she read. "I wonder what has happened now?" She went down to learn.

"I have called to say I regret the action of the school board in your case very much. I protested at the meeting, but I was in the minority.

'I thank you for using your influence for me, Mr. Tibbitts. If they had complained of my management of the school, I should have felt they were excusable.'

Now, I don't wish to seem impertment, but I should really like to know how you happened to become a Spiritualist. You seem to be a sensible woman.

It was through my personal experiences, Mr. Tibbitts. did not refuse to investigate the strange occurrences, and 1 could not help becoming one finally.

"It is something I know nothing about.

"Have you an hour's leisure this morning?" "Yes, two, if I can serve you."

"Then I wish you would come with me for a little while." He followed her into the séance-room. Doris called Lydia

"Now, Mr. Tibbitts, I have no personal acquaintance with you beyond seeing you in my school. I know nothing of your family or friends. I propose to give you a séance this morning, if you have no objection.

"None at all. I would be pleased, if it is possible."

In a few moments Lydia began to write. She wrote rapidly. Sheet after sheet was covered in an incredibly short space of time. As for Doris, it seemed as if the very windows of heaven were opened to her. Many of Mr. Tibbitts's family and friends gave proof of their presence. She described one after another, and Lydia instantly wrote their

Mr. Tibbitts was an Englishman, and many of these people were never in America.

For one, two, three hours he sat there and heard all they had to say. At the conclusion he exclaimed:

"Mrs. Carroll, to say that I am amazed does not express it. I don't know what to say or what to think. I truly believe you both to be honest." He began to gather up his written messages.

"I want to consider this, and I wish to come again. thank you for this interest in me. I can only say that after what I have seen and heard to-day, I shall not rest until I have thoroughly investigated these strange facts.

Doris and Lydia were thankful for this result.

'Was n't it really wonderful, Lydia?' "Yes. I think it was a good beginning."

Mr. Tibbitts went again and again, and in one year he had joined their ranks.

A year passed. Morris had finished his studies and gained an honestly earned diploma. He began his practice among some of Dr. Carroll's former patients. Practice came slowly, but increased surely. He was faithful to his patients, and was soon as fully employed as he cared to be. And then the question of his marriage came up, and in

the summer they were quietly married. Lydia did not give up her mediumship. She gave a great number of free séances; but she felt the world needed her

gift, and as all home affairs ran smoothly, there seemed to be no reason why she should not continue in the work. Four years passed. They had all been very comfortable

and happy. Morris obtained a new lease of the house, for they could not bear to leave the dear old place. The anniversary of Doris's birthday returned. The three preceding ones had developed no startling or unhappy inci-

dents, thus proving the truth of Dr. Carroll's words, "it only happened.' Doris had spent a part of this day with Lucy. She returned home a little earlier than usual, because it was rain-

ing quite hard. Mrs. Carroll was passing through the hall as she entered. "There is a caller in the parlor who has just been inquir-

ing for you, Doris."

She laid aside her wraps, and entered. A well-remem bered form was standing there. It was Mr. Brooks.

Doris gave a glad exclamation, and then sank on the sofa in a fit of uncontrollable weeping. The sight of Mr. Brooks recalled old memories. It seemed more than she could bear "Doris, do n't cry so." He took her hand. She could not

speak. He knew she could hardly bear the thoughts that thronged upon her. "I will go now, and come some other time, if you had

rather-sometime when you can bear it better.' She only clung to his hand in a way that assured him she had not forgotten him-that she was still his friend. After

a little time she became more calm. Your coming was so unexpected to me I could hardly bear the sudden thought of all that has occurred since you went away. But I am very glad to see you once more.'

"I only arrived last night, and came here directly this morning. Of course the occasional letters have kept me informed of some of the more important changes. I have often wished to come back, and have given myself a couple of months' vacation, which I shall probably spend in this

"That will be very pleasant for us all. You know w have always considered you quite as one of the family." "For which I am thankful. Morris has kindly given me an invitation to be his guest, which was seconded by Mrs.

Stuart and Mrs. Carroll. "And I shall add mine to theirs. You really belong to us

Mr. Brooks. A pleasant room was given him, and he soon felt quite at home among them. There was much to relate which had not been spoken of in their letters. He watched their mediumship with increasing interest.

'It is really wonderful.' You are doing a great deal of good. It would be well for every family to develop its source | man Catholic Church was the power behind the scenes with of mediumship."

"There are very few families in which a medium may not be found by a little search for one," said Mrs. Carroll.

"As for me, I can only preach it, and I do that wherever I go. My Sundaysare generally occupied, and a good many Lydia was very thoughtful for a time after she went to evenings. I am happy in my work. It doesn't look as if should ever get rich in it," he added laughingly, "but as have no family I can manage to get along. I am content to ive simply, if I can do a little good in the world."

The words, "I have no family," struck home to Doris strangely. She felt that it was because of her that he seemed so much alone in the world. She knew he had not forgotten her, and she felt a sadness that she should be a blight upon the life of any one. The time of his stay had nearly passed

but he had not alluded to those particularly unhappy times. He had endeared himself very much to them all since his coming among them. Morris and Hugh were trying to per-

suade him to locate permanently in the city with them. Mrs. Carroll had just been talking with him about it when Morris came in, pressing his request also.

You are all very kind. I should like to do so much. But I shall say to you frankly that I think I could hardly bear to do so. You all know the feeling I once entertained for Doris. I have never changed; and my visit here has made her still dearer to me. You see that I must go.'

"I am sorry," said Morris. "I wish it were otherwise and I cannot help feeling it will be yet.'

Doris came down to the parlor a little earlier than usual on the day upon which Mr. Brooks was to go away. I wanted to say my farewell to you alone, Doris," he said. "You have helped to make my stay here a pleasant

one-so pleasant that I hardly know how to go away.' Doris politely said something about coming again. "I wish I might; but not until I can bear our meeting better than I can this parting." He held her hand for a

mom**e**nt. "Doris, I have never changed toward you. If in the future you should change toward me, will you be frank enough to give me an encouraging word?" He waited for her to speak.

'Yes, I will think of all you have said."

There was a hopefulness in her voice which made his heart throb. He could only look his thanks.

His words rang strangely in Doris's ears all through the breakfast hour.

"I wonder if anything has happened between Doris and Brooks," said Morris to Lydia; "seems to me he has brightened up wonderfully.

"I don't know," said Lydia; "but if there has n't, something will. I am sure of it." Another hour and his baggage was in the hall. The car-

riage was waiting, and he was saying farewell to those he had learned to love so well.

"We shall look for you again next summer, Brooks," said Morris. He turned to Doris.

'May I come then?"

Before the

She knew all the question implied. She laid her hand in his as she replied: "Come!

The early summer found one more added to the happy family, and Doris was given a new name-the name of one whom she had long respected and kad learned to love; and it read--" Doris Brooks."

THE END.

The Spiritual Rostrum.

OUR FOES WITHOUT AND WITHIN.

'ontinuation of a Discourse having Especial Reference Mrs. Margaret Fox Kane's Recent Denunciation of Spiritualism, given through the Mediumship of MRS. R. S. LILLIE.

> Boston Spiritual Temple Society-in Berkele Hall-Sunday, Nov. 4th, 1888.

(Reported for the Banner of Light.)

EVENING DISCOURSE.

This morning we made the statement that one discourse was not sufficient to do anything like justice to the subject we were considering. We then only touched upon the enemies found without, mostly in the religious element and in the churches. As has been said, there are exceptions, many of them, individual exceptions, minds ready to receive the teachings, when they are presented aright. But as Modern Spiritualism rests upon a belief supported by indisputable evidence of continued existence in another state of being, we should naturally expect it would have been heartily welcomed, and that anything claiming to bring substantial proofs of what they already held as a faith they would have hailed with delight. On the contrary, we find them to be our bitterest opponents, following eagerly every one who claims to expose Spiritualism, no matter how flimsy the guise, or how transparent the trick brought forward to

disprove its facts. Why is this? It is because they are holding on to idols, in the form of dogmatical doctrines, by which they measure all things; and if anything comes in opposition to these doctrines it will be rejected. For this reason it was found early in the movement that the bitterest opposition and antagonism to Spiritualism came from them. Spirits, on being questioned, invariably gave answer that all were by nature provided for; eventually saved from error by growth in a knowledge of the truth, and not by resting upon the goodness or merits of another.

This touched in such a radical manner an essential point of their doctrinal belief that they who stood guard over it immediately rejected Spiritualism, and became our antagonists. Vituperation, anathema and misrepresentation have been their weapons, and they have assailed us on every hand. Without asking what is truth, and with little or no knowledge of the subject, they have allowed prejudice to govern them, and have taken floating detrimental rumor as the basis of sermons which they have given the people in the name of or under the pretext of teaching them what Spiritualism is.

There have been individual exceptions where heart-hunger, and an ever-unanswered inquiry as to the other life, have led them gradually to the truth. These have come from the ranks of every denomination of Christendom, almost, we might say, of the world, Jew and Gentile, Catholic, and every denomination of Protestants.

Many in timidity and fear to cut loose from or loose their hold upon the old, have asked the question eagerly, Can I become a Spiritualist, and still remain a church-member? The answer has been, Certainly; just as long as the church is of any use to you; just as long as it feeds or satisfies you in any way, spiritually, stay there. Get all the good you can anywhere and everywhere. When it no longer satisfies, and you find yourself more spiritually fed and nourished outside, you will leave it, because you are no longer in need

This is a matter of natural growth; for this reason we have had within our ranks people of all shades of belief adding to it their Spiritualism according to their experiences which are greatly diversified.

Spiritualism comes to mankind a silent, unseen power; it enters the homes of Methodists, Presbyterians, Baptists, in short those of every denomination. Our mediums have been chosen from all these classes. Endowed with their gifts they have become bearers of the messages which spirits have been able to give in this age. Gradually these ministrations of newly revealed truths have led them out of errors, changing their views until at last they have said, "We are Spir itualists."

The Church, as a body, finding that the teachings given by spirits had a tendency to gradually lead from an adherence to their tenets, waged a persistent warfare against them Ministers have berated them in the pulpit, and the press al ways, with few exceptions, on the side of the larger number, have aided these assailants, assisting them in every instance, at the same time denying us a hearing. It has, therefore, been thought by some that we ought to have made a strong point this morning of the fact that the Ro-Margaret Fox Kane, instigating and aiding by money and strongly in contrast with the author's previous books. A poor girl,

influence. We do not doubt that this is in a measure true. That there are Catholics to-day doing and ready to do all in their power to overthrow Spiritualism we know, as all who are familiar with the history of Spiritualism know that Margaret Fox went into the Catholic Church with pomp and ceremony thirty years ago. Spiritualists knew all the time that she was a Catholic, and her Catholic advisors knew that she was a Spiritualist medium; knew that she wont to our meetings, affiliating with us and giving at times these demonstrations. If they held such an influence over her, why was it not exercised over her thirty years ago, or even twenty, to prevent the spread of Spiritualism, instead of waiting till this late day to strike it a blow, after by the life she has led she has lost prestige and influence with Spiritualists almost entirely, and therefore her power to do the cause anything like the injury that might have been done years ago? She tells The World in her confession that she has practiced deception and fraud these forty years. She also says that the priest who baptized her told her to keep on in the business for a support. Did she tell her Father Confessor at that time that she was practicing deception? and did he advise her to keep on, knowing that she was doing this? and did he grant her indulgence in this kind of sinning? We know there are plenty of Catholics who would do all in their power to prevent the spread of Spiritualism, but we believe also in placing responsibility directly with the individual-that each person is individually responsible for his or her acts. We believe that any number of priests advising her to turn from and deny the truth, would be no reasonable excuse for such an act as she is guilty of, after having received the light she has received from her childhood, having spirits about her as she has, knowing by every sense that she possessed that they were spirits. Any honest woman, if asked to deny, could only have said: "No, I can not deny what I know to be true."

It was after patience and forbearance had ceased to be virtue that the Spiritualists (in such cases as the letter read this morning, where the Spiritualists appealed to felt no certainty whether she would use the money in coming to them and for a good purpose, or otherwise,) declined to aid her, that she, angered and chagrined that she was no longer supported in her course, her power withdrawn, her self-respect, pride and principle gone, turns and says, "I will have evenge! I will denounce the whole thing as a fraud, and I'll have money!" Thus she becomes a willing tool in the hands of mercenary and unprincipled men.

Some will say: Why did n't spirits prevent her taking this step? We might as well ask: Why does not God prevent all evil? We do not know: we may find she did not leave Spiritualism a day too soon. My only fear is that she will yet return when she finds she is not to reap the pecuniary harvest she expected, and then she will say it was an evil spirit that tempted her to do as she has done. No, I would not lay the blame at any of these doors. A combination of causes has weakened the woman and she has fallen. But Margaret Fox has received too much light. She is responsible, and she will meet the consequences of her acts. Sometime, somewhere, she will find herself alone with her conscience; it will awaken surely, and that will be punishment

One of the difficulties which we find within our ranks is that so many enter the work and call themselves Spiritualists who have no knowledge of the philosophy or principles of Spiritualism as yet, and no love of the cause. They know little and care less. They find themselves by some means possessed of some degree of mediumistic qualities, and they rush before the public with those gifts undeveloped, while the investigator and the cause must take the consequences. This is becoming, in a sense, a Spiritualist without becoming spiritual. To become a true Spiritualist and a spiritual medium requires slow growth indevelopment, with a sincere love of the truth and of the cause at heart, and aspirations to be and do the very best that the half developed themselves, are thoughtlessly throwing upon rate this phase of mediumship, and do not mean to be understood that we think some who are already well sur-

give indisputable evidence and leave unquestionable resuts. With all this, we have the noble, true, earnest and unselfish workers, who value the truth, who are ever found on the side of right, who ever keep before them the grand ideal of manhood and womanhood toward which they are aiming; who count no sacrifice too great, no pathway too

rugged for them, if by it the truth may be advanced, and good accomplished. With our foes without of superstition, bigotry and intolerance; with the combined efforts of Catholicism and Protestantism; with the amount of dishonesty and want of candor that is at times found within the ranks; with the weakness and vacillation of some who cannot wait for the work gradually to assume a condition of permanency, and who in their impatience are turning some one way and some another to find conditions and positions that no religion ever gave its laborers in the first forty years of its history, and that can only be attained by self-sacrifice, labor and devotion to principle, and is weakened by just so much by all who are able to do and yet allow themselves to

in Truth which keeps it moving irresistibly forward. Good and true men and women from all classes are coming into the movement, admitting its truths, being touched by its teachings. The power that brought all who are now with us, is still at work. There is a gradual growth in spiritual things; a quickening of the mind in this direction, and none need fear for the future of our cause.

New Publications.

READINGS FROM THE WAVERLEY NOVELS. Edited for School and Home Use. By Albert F. Blaisdell, A. M., author of "The Study of the English Classics," etc. 8vo, cloth, pp. 264. Boston: Lee & Shepard.

A belief that the thoughtful reading of an invigorating and wholeome author, like Scott, must foster in the minds of the young a taste for good literature, has led to the compilation of these selections from the best of his twenty-nine novels, and these are intended as the basis of a more extended study of the entire works of one whose style is simple and graphic, the thought healthful and stimulating, and the events described of real interest and permanent value.

MANNERS; Happy Homes and good Society All the Year Round. By Mrs. Sarah J. Hale. 12mo, cloth, pp. 377. Boston: Lee & Shepard. In a very attractive and substantial form this standard work is is

sued in time for the holidays. It is adapted to persons of all ages, and cannot fall to be as acceptable as it is useful to every one who has the good fortune to receive it. It is marked with a sturdy common sense and is a true guide to the courtesies and amenities of an

MISS PARLOA'S NEW COOK BOOK. By Maria Parloa, Principal of the School of Cooking in Boston. 4to, paper, pp. 56. Boston: Estes & Lauriat.

Only a limited edition of this work is published, one that, doubtess, the reputation of the author and the popularity of her other books of a similar character will cause to be soon exhausted. Miss Parloa's aim in this has been to make the directions and descriptions clear, concise and complete, and she has hit the mark.

LE REVE. A Novel. By Emile Zola. Translated by Geo. D. Cox. 12mo, paper, pp. 290. Philadelphia: T. B. Peter-There is a purity of subject and a refinement of treatment in this

deserted, is saved from perishing by the Huberts, who give her shelter from a severe snow atorm and eventually a liome. The characters are finely drawn; many of the seenes are deeply pathetic; the language at times poetle, and throughout beautiful

A START IN LIFE. A Story of the Genesee Country. By J. T. Trowbridge. 16mo. cloth, pp. 163. BIDING HIS TIME; or, Andrew Hapnell's Fortune, B

T. Trowbridge. 16mo, cloth, pp. 190. Boston: Lee & Shepard. Nothing more is needed than to announce new books by Mr. Trowbridge to create a general demand for them among young readers. and that such a demand exists indicates the growth of good taste and an appreciation of teachings directly opposite to those that, unfortunately, have prevailed to a great extent in modern popular stories for the rising generation. For boys nothing is better suited than these new volumes, each of which is finely illustrated.

THE RAINBOW FESTIVAL. For Church, Sunday School THE RAINBOW FESTIVAL. FOR CHUTCH, SURGAY SCHOOL and Charlty Festivals, and THE RAINBOW PRINCE. A Novel Children's Entertainment, en tableau. With Complete Directions for Performance. By Mrs. A. G. and Leo R. Lewis. 16mo, pp. 37. Brattleboro, Vt.: E. P. Carpentar Company.

ter Co.
THE GYPSHES' FESTIVAL. A Musical Entertainment for Young People. By N. Earle. 16mo, pp. 28. THE COURT OF KING CHRISTMAS. With Simple Incidental Music. By L. A. Higgins. 16mo, pp. 26. New York: H. Roor-

The above are well adapted to the use of the Children's Progress ve Lyceum and for public and private entertainments.

PRIMARY METHODS IN ZOÖLOGY TEACHING. By W. P. Manton, M. D., F. R. M. S., F. Z. S. Illustrated. 18mo, cloth, pp. 61. Boston: Lee & Shepard.

A practical help in the study of natural history, giving useful ints and methods, and an outline showing how they may be utilized by teachers.

Sin in the Name of Purity.

THE UNWISE EFFORTS MADE BY MISTAKEN FANATICS. iermon for the Sermonizers—Modern Society no Worse than Its Predecessors—A Purity that Lacks Modesty—Char-ity of a Kind that Works Social Mischief.

The present generation, says the editor of London Truth The present generation, says the editor of London Truth, is privileged to witness an imposing demonstration of militant purity. You meet the evidence of this movement everywhere—in Parliament, at church, on public platforms, and in the magazines and newspapers. It has also, of course, two or three societies devoted to its furtherance. For this is the age of associated virtue. Temperance, charity, thrift, humanity and all the rest of them have long ago been taken under the special patronage of opulent associations, each with its apparatus of hired offices and salaried officials, noble presidents and ignoble advertisements. In the nature of things poor purity could not long escape the fashion, and accordingly, in the fullness of time, there came into existence a Church of England Purity Society. I know not how many more there may be, but at any rate no other not how many more there may be, but at any rate no other has yet learned to blow its own trumpet so loudly, or beat the purity drum so vigorously; no other has evinced such a confident determination to take the Minotaur by the horns and save society at any cost; no other, in my humble opinion, promises to do such an infinity of mischief in so short

a time, or to become such an unmitigated curse to all sec-tions of society.

I have been favored with a circular from the Secretary of Thave been layored with a circular from the Secretary of this Association, enclosing a manifesto from the two arch-bishops and my old friend the bishop of London, which in its turn introduces to my notice the report of the Pan-An-glican Committee on Purity. It starts with the assumption that modern society is universally honeycombed by "sins of impurity," that a state of things prevails so terrible that "we dare not utter all that we know." It next formulates. "we dare not utter all that we know." It next formulates, in the language of the pulpit, a set of platitudes of which no man or woman of average respectability needs to be reminded. Finally, it proceeds to sketch out the programme of an exhaustive discussion of sexual vice in all its possible bearings, to be undertaken by the clergy and "the faithful laity." This savory compilation is intended as a sort of plan of campaign for the purity forces, and is to be sent by the Church of England Purity Society, kindly assisted by the purse of an anonymous M. P., to every clergyman in the United Kingdom, and to "about six thousand laymen of influence"—of whom, I presume, I may congratulate myself on being one.

I regret that my influence, such as it is, cannot be east on he side of the C. E. P. Society. Like the late Benjamin disraeli, I am anxious to be on the side of the angels, but heart, and aspirations to be and do the very best that the human organism is capable of becoming and doing. Another thing: there are too many advertising developing circles; and as developing mediums, those who are not half developed themselves, are thoughtlessly throwing upon half developed themselves, are thoughtlessly throwing upon others many times conditions which they have no knowledge of how to control or govern, and could not counteract or throw off if they found it necessary. We do not underrate this phase of mediumship, and do not mean to be untity male, or formed by a cloven hoof within our parity friends, or to suggest that any apostle of chastity male, or formed by a cloven hoof within their motives of persons blessed with such exuberant virtue as our parity friends, or to suggest that any apostle of chastity male, or formed by a cloven hoof within a patent leather boot. It is not my business to question the tity, male or female, lay or clerical, has any earthiy desire but to make all the rest of the world as virtuous as himself. derstood that we think some who are already well surrounded by wise intelligences who understand the use of those subtle powers, cannot be of use in the development of others. But it is our belief that all should be very cautious as to whom they permit to exercise such power over them.

To speak of those who only pretend mediumship and who steal the livery of the spirit to serve their own mercenary ends, is only to speak of what you all know is true.

It is the counterfeit which follows the genuine. And it is one of the conditions which Spiritualism is obliged for a season to endure.

It carries its own remedy in the barefaced assurance with which those who make use of it flaunt it in the face of the seeker after truth, which is gradually having the effect to drive the investigator to those phases of mediumship which give indisputable evidence and leave unonestionable results. the quantity of soiled apparel per head is very much what

In respect of all the matters which the C. E. P. S. has at

heart, we are every bit as good as our fathers, and many degrees of virtue above our ancestors in the time of James L. Charles II., or any one of the four Georges. If this be so, the excuse for a special purity mission to the present generation fails utterly. And what remains? An agita-tion as repulsive as it is groundless, and in its probable con-sequences as pernicious as it is repulsive. It is time to speak out plainly to these purity fanatics. By their own confession, some of them know the danger they are incur-ring. For the flimsiest delusion, the delusion that the pres-ent is an age of abnormal sensuality, these official custodi-ans of public morals deliberately elect to incur the danger. For no better reason than this they are ready to let loose on society all the horrors of a purity crusade, fortified by whatever inflammatory accessories modern sensationalism can lend to it; ready, not only in their own language, to familiarize the young with the details of sin, but to debauch every age with prurient disquisitions on vice; ready to strip every age with prurient disquisitions on vice; ready to strip lust of the veil which even the most shameless throw over it, and accustom virtue to feast her eyes on the naked abomination; ready, in a word, to break down every barrier which nature and modesty have raised for the protection of innocence. I am willing to treat some few leaders in this abominable movement as no better than misguided enthusiasts; but heaven forbid that I should give this credit overy individual who flourishes the white cross of chastity in my face. Take him for all in all, the modern Galahad is the most pestilent of contemporary humbugs. He is a priest—generally of the Ritualistic persuasion—who gloats in the pulpit, or better still in private confidence, over the phases of sexual sin, and revels in detailed exhortations against impurity until young girls are ready to weep and every decent listener is sick for shame. Or he is a so-cial philosopher, and in the name of purity must see with falter in well-doing-still with all this there is a persistency and every decent listener is sick for shame. Or he is a so-cial philosopher, and in the name of purity must see with his own eyes the modus operandi of the vilest forms of de-pravity—must even set in motion with his own hand the criminal machinery which ministers to lust. Or he is a schoolmaster, and in the name of purity poisons the mind and debauches the imaginations of children with circum-stantial admonitions against vice and suggestive pictures of depravity. Or he is a journalist, and in the name of puri-ty loads his columns with unexpurgated divorce reports, with every loathsome tale of vice that the industry of the penny-a-liner can gather or his own imagination aggravate.

with every loathsome tale of vice that the industry of the penny-a-liner can gather or his own imagination aggravate, with the sensational details of every story of private immorality of which his greedy ears detect a whisper. With the cant of virtue on his lips and vile and filthy imaginations in his heart, he poisons the springs of innocence, uproots modesty and sows broadcast the seeds of vice in the sacred names of purity and chastity.

It is to men like this—ay, and to women every bit as bad—women who batten on the contemplation of sexual immorality, feminine pseudo-philosophers who delight to handle in public the most risky social questions with a frankness from which men shrink, unsexed females who like nothing better than to stand up before a mixed audience and parade their familiarity with the most loathsome aspects of vice—to men and women such as this it is that we are bidden to look for the reform of manners and the regeneration of society! Heaven save us from them, and from all their workel. I am of the large for a mixed and from all their workel. I am of the large for a mixed and from all their workel. I am of the large for a mixed and from all their workel. I am of the large for a mixed and from all their workel. I am of the large for a mixed and from all their workel. I am of the large for a mixed and from all their workel. I am of the large for a mixed and from all their workel. I am of the large for a mixed and for m are bidden to look for the reform of manners and the regeneration of society! Heaven save us from them, and from all their works! I am no stickler for prudish propriety, no opponent of plain-speaking where plain-speaking is at once necessary and expedient. But of this I am sure, that, if decency and modesty be thrown to the winds, purity and chastity will very soon follow them. Where there is no shame there will be very little virtue. Thank God, there are still men enough among us who know how to cultivate purity without sacrificing decency, and women who have managed to remain chaste without ceasing to be modest. With such it rests to silence the pestilent prophets of prurient purity, and prevent them from working a social mischief a hundred times more insidious and deadly than any of those which they profess to deplore.

Written for the Banner of Light. THE "DEAD" POET.

BY JAMES M. ROGERS.

He is not dead! but folned the throng, In higher life and sweeter song; He swells the choir and sweeps the keys To more eestatic harmonies; The soul that dwelt in beauty's bowers And drank, through translent, earthly hours The songs of birds and fall of floods, And choral anthems of the woods, Has passed beyond these confines dim. And hears a far diviner hymn From hallowed hills and vales of rest! In bright assembly of the blest

His voice has found an ampler sweep, A richer tone, a theme more deep: He sings of splendors full that rise From fairer fields, sublimer skies, Of raptured noons, that know not sorrow, Night of unrest, nor gloomy morrow: He, far above this common earth. Has met the dawn of spirit birth, And interchanged those fleeting lays

Bunner Correspondence.

For sonnets of eternal days.

New York.

BUFFALO .- J. W. Dennis writes: "It is reported that certain Christian people have of late made a great effort to bring a combined force of the enemies of spirit communion together for the purpose of attempting to destroy it, and when I hear of the raids that have been made in Chicago and other places against mediums, and also that the Fox sisters have been taken by these enemies of ours and placed upon the platform to denounce Spiritualism, I begin to believe there is some truth in the report.

Let that be as it may, would it not be better policy for such people to attend to their own system of religious faith, which all signs go to show is fast proving a failure?

Says the Springfield Union: 'The Methodist General Conference came out \$20,000 short of paying its expenses, and now the women who were not admitted as delegates will probably be asked to get up fairs, festivals, sociables, etc., and raise the money to make up

In a paper read before the last Church Conference of England, Canon Taylor astonished his associates by expressing grave doubts whether the results of Christian missionary enterprise were sufficient to justify the prodigious efforts expended upon it. He has since

prodigious efforts expended upon it. He has since said:

'Leaving out Thibet, Borneo, and other regions of which the the population is unknown, the most recent estimates make the non-Christian population of Asia and Africa upward of \$20,000,000, of which the natural increase by the excess of births over deaths must be more than 11,000,000 annually. Dr. Maclear, who is the principal of a training college for missionaries, and "perhaps the greatest living authority on the subject," estimates the annual increase, of native Christians due to missionary efforts at 60,000. At that rate, then, it would take the missionary societies 183 years to overtake even this natural increase of the non-Christian population in a single year. In spite of our advance, instead of overtaking the work, the work is overtaking us. It is like the tortoise racing with a railway train; the longer the race continues the further the fortoise is left behind. Something like \$10,000,000 is spent annually on Protestant missions, and there are about 5,000 American and European missionaries, with about 30,000 native agents, and yet there are to-day upward of 10,000,000 more heathen and Mohammedans than there were a year ago. If the population remained stationary and all the converts steadfast, it would take more than 330,000 years to convert the world, or nearly a million years if the relapses are taken into account. In China, the number of adults baptized by the Church Missionary Society last year was only 167 out of a population of 382,000,000, with an annual gain of at least 4,580,000 by the excess of births over deaths. At this rate the Society would have to work 27,000 years to convert the appeal of the population remained stationary. The expenditure is enormous; in any other department of effort it would be called wasteful. In China the cost of the 167 conversions was about \$75,000 in Ceylon last year 424 agents of this Society spent \$55,000 in making 190 adult converts, out of a population of nearly 3,000,000; and yet the relapses were more

Canon Taylor quotes, to show the character of the converts, the English Vice-Consul in the Cameroons as reporting that after twenty years of labor the missionaries in many important districts can scarcely number twenty sincere converts; and in other parts of Africa the religion of the nominal Christians 'is discredited by numbering among its adherents all the drunkards, liars, rogues, and unclean livers in the colony. In the oldest of our West African possessions all the unre-pentant Magdatens of the chief city are professing Christians, and the most notorious one in the place boasts that she "never missed going to church on a communion Sunday." After a quarrel in a nominally Christian village, three years ago, the victors proceeded to cook and eat the bodies of the slain. The Vice-Consul says that, with rare exceptions, the native African pastors, teachers and catechists whom he has met are 'more or less bad men.' A missionary reports

In view of the above statements, made by a leading man in the Christian Church, would it not be better that those trusting in that Church should attend to their own affairs before attempting to crush out the only truth that is known on the face of this earth in regard to the future life?"

FLUSHING, L. I.-A. E. Hempstead writes: "The first private séance for full form materializations was given in this place Oct. 14th, by Mrs. L. S. Cadwell of 244 Lexington Avenue, Brooklyn, she being an entire stranger to the house and cabinet an hour before the séance. Eighteen full forms came and were recognized by their friends. Materialization and dematerialization took place outside of the cabinet in full view. Spirit-voices in the cabinet, often two at a time, joined us in singing, and tests were freely given. All were satisfied of the truth that our 'loved ones gone before were able to come and make themselves known in a visible, tangible form. Mrs. C. has fully recovered her health, which adds much to her wonderful powers in the hands of her glorious band of angel-workers."

New Jersey.

NEWARK .-- A. C. Stickle writes: "I have read considerable lately about these Fox women endeavoring to make people believe that Spiritualism is all fraud and deception, and have concluded that instead of doing so they will awaken the people to investigate for themselves, and indirectly do the cause much good. The best lecture that has appeared in your columns for some time was in THE BANNER of Nov. 10th. upon 'The Science of Immortality'; it is simply grand. The story, 'Bars and Thresholds,' is also splendid. I had Eleanor Martin of Columbus, O., answer a sealed letter, and can say that any one who engages her services will be more than pleased, as I can testify to her genuineness as a first-class medium.

THE BANNER is growing better with every issue. and although I am a poor man, ekeing out a miserable existence, I will send my mite now and then to help along the cause in my humble way, knowing it will be appreciated. Long may it wave to dispel the heavy darkness and bring light to many an aspiring mind, to comfort and console in grief and sorrow."

VINELAND.-Riley M. Adams writes: "In the autumn of 1854 I lived in Burlington, Vt. Joshua Doane about seventy years old, was a near neighbor. Being taken ill, I took care of him three or four days prior to his passing to spirit-life. He was a member of the Presbyterlan Church.

After his funeral loud raps were heard in my bedroom at midnight. Again, in the second night after, I was awakened and was told by them that a spirit was present. Mistrusting the source of the phenome na I took my horse and drove to Williston, four miles, and, sitting with a medium, I got the name of my neighbor Donne before I had asked a question. On inquiring what was wanted, my friend said he had come to let me know he was a Spiritualist. This was a surprise to me, as he had kept it a secret from me.

he left he went to Col. Brown's and played dominous. He also told me of having dissolved his connection with the church. As these statements were news to ine, I inquired and found they were true, and that he and given them to me as tests.

In the fall of 1859 I was invited to attend the New Hampshire State Fair, at Dover, and stopping at my friend Langmald's, I was invited to the cemetery to see the monument of Capt. Parker, former husband of Mrs. Langmaid.

In the evening I was invited by Mrs. Elkius to her house, to sit for raps. The first that came spelled out the name of Elder Elkins, and I recollected of seeing the name on one of the gravestones that day. There next came a short message to the medium's husband, who was at the table, addressing him by name, and he remarked that he had never seen anything like that

After the scance Mrs. Elkins told me not long before she had a brother, who died; and that soon after the burial of his body loud raps followed her from room to room, until it was learned by them that he wished his body taken from the cemetery and placed in what was once his own land, which being done, they were no

California.

SAN FRANCISCO.—Solomon W. Jewett writes: "I have made frequent visits to California. Was conveyed over the waters three times out and back before This is my ninth journey to this land. I once made my home in Kern County for a term of six years, mostly alone my ability. railway accommodations existed, commencing in 1859. ly alone, my children out on the plains and hills in charge of sheep, back one hundred and sixty-six miles from our business post-office—Los Angeles. Six weeks was about the time required to obtain news from New York. Being thus secluded from society, on the banks of a fine, broad stream of ever-sparkling waters, rushing out from a stupendous canon, and living on an abstemious diet, my thoughts ran mainly upon religious subjects and prepared the way for a development of advanced mediumship, which I have reason to believe I attained. A healthy physical development is essential to good mediumship, and I believe good angelfriends had a hand in my removal from the cares of a mundane world, to the better prepare me for the spiritual."

SANTA ROSA .- J. V. Aldrich writes: "Spiritualism is growing steadily but surely on this coast. We are having fine meetings in San Francisco. I had the pleasure of meeting with that excellent test medium. Edgar W. Emerson, of Manchester, N. H., at the Camp-Meeting in Oakland last June. It also carried me back East to meet with and hear Mr. Colville and Mrs Lillie. I think they are both fine inspirational speak-

The BANNER OF LIGHT is truly a light to me and a great many others. May it continue to spread the gospel of light and truth so long as bigotry, injustice and oppression remain in the world. The good cause is steadily growing here in this little city of roses. True, a great many investigators here have not yet the courage to come out openly, but they will get over that in time. There are many private circles held here the public know nothing of, but for all that they are doing their work."

Michigan. ADRIAN .- M. L. Sherman writes relative to the Fox-Kane matter, remarking that, even admitting her explanation to be true-which no one having the slightest knowledge of the phenomenon could possibly do-that explanation is very far from accounting for the intelligence the raps manifest. He further says that the same intelligence accompanies other phenomena, and establishes their claim to spiritual origin and gives one instance of his own experience in table tipping, a phase that was coëval with the raps in point of appearance, as follows: "I sat at a table with a medium I never saw before, and she had never seen me Being informed my father was present. I then asked if he would tip the table as many times as he lived years on earth; the table tipped sixty-three times, which was his age, and then he tipped the number of days he lived over sixty-three years. I did not know at that time whether the number of days was correct, but found out after that it was. Some will say the medium read my mind. That could not be in the number of days, for that I did not know myself."

CLEVELAND.-J. A. Bidwell writes: "Dr. A. J. es of 43 Richland Avenue, recently graduated from one of your schools and as yet has not a very large practice. He is trying very hard to keep the wolf from the door by selling his little book, 'Gleanings,' which I see advertised in The Banner of Oct. 20th. Of this book I am fully of the opinion of a writer in The Better Way, who says 'it merits a place on every honest minister's study-table, and a close perusal by the minister. Those who are in search of truths cannot fail to find such in these unorthodox sermons. All Spiritualists desirous of lending blind friends a good eye-opening, faith-killing work, should purchase "Gleanings." The author has passed through the crucial fires and comes out purified."

Rhode Island.

NEWPORT -John C. Peckham writes: "I fully endorse all THE BANNER has said in reference to the Fox girls. H in Bible times Peter was led to deny his master, who was the representative of truth, why need we be surprised that some in this day deny Spiritualism, which is troth itself?"

Pennsylvania.

WASHINGTON, -- Mrs. Katherine Charlton says there are no mediums waere, she resides, and she is desirous of corresponding with some reliable ones in regard to the subject-matter of spirit-return and communion, in which she has an abiding interest.

MODERN HEROES IN EVERY-DAY LIFE. Even now we think of the men of the chivalric days as of a race more heroic and loftier in aim than the drudging, dollar-earning American Yet there is not a grimy engineer who puts his hand on the lever of an engine, that does not

his own life to save a ship-wrecked crew. There is no elan, no passion, no fervid clutch at glory in this kind of courage, which is becoming a marked feature of American character. It is the quiet, calm, obstinate performance of duty—however commonplace—once undertaken, in the teeth of death itself.

HORTICULTURAL ART JOURNAL .- The illustrations of the November number are three colored lithograph pages of fruit, and one of white and purple lilacs. The letterpress treats of fruits and flowers, and includes a poem from Twitight, "Autumn Leaves," by Mrs. E. Miner, author of "Bars and Thresholds." Rochester, N. Y.: Stecher Lithograph Company.

RECEIVED: THE GIRL IN SCARLET; or, The Loves of Silvère and Miette. By Emile Zola (La Fortune des Rougon). Philadelphia: T. B. Peterson & Brothers. PRESSES for Printing and Embossing, and Paper Box Cutting and Creasing. New York: John Thompson, 143 Nassau street.

Never in reply to the question to what country you belong say that you are an Athenian or a Corinthian, but that you are a citizen of the world.—Epictetus,

Passed to Spirit-Life, From Everett, Mass., July 25th, Mr. Edward Grover, aged

83 years 9 months and 15 days.

He was one of a large family, whose members early embraced the philosophy of Spiritualism. His generous effort to enlighten those who came to receive, will long be remembered by many who obtained communications through his brother-incellum—who, with an aged sister, still survive in the old homestead.

J. C.

onue to let me know he was a Spiritualist. This was surprise to me, as he had kept it a secret from me.

Mr. Donne then said that three or four days before

Mr. Donne then said that three or four days before

Spiritualist Meetings.

ALISANY, N. Y.—Pirst Spiritual Society meets in Van Vechten Hall, 119 State street thirst floor), every funday at 10% A. M. and S. P. M. Admission free. The Ladler Ant meets game place every Friday at S. P. M.; super served at S. P. M. J. D. Chilam, Jr., Secretary,
CLEVELAND, O.—Spiritual Progressive Thought Society meets every Sunday at 20 clock at 485 Pearl street. All invited to attend.

An invited to attend.

CHICA GO, ILL.—The Spiritualist Mediums' Society
meets in Avenue Hall, 159–22d street, every Sunday, at 23,
p. M.—Investigators are cordially invited. E. Jones, Pres. NEWARK, N.J.-Meetings will be held every Sun lay evening at No. 130 Congress street, commencing at 'clock. Mrs. H. C. Dern, Secretary.

octock. Mrs. H. C. Dorn, Secretary.

**FOIRIA, ILL.—At Union Hall, 430 Main street. Services cach Sunday evening by Mrs. M. T. Allen, inspirational france speaker. Seats free. To commence promptly at 7½.

**ST. LOUIS, MO.—Meetings are held Sundays, 3 p. M., by First Spiritual Association, at Brant's Hall, 9th and Franklin Avenue. Samuel Penberthy (at Hotel Westerau), Secretary.

Quarterly Convention in Michigan The Spiritualists of Southwestern Michigan will hold their next Quarterly Convention at Hartford, Van Buren Co., Mich., Dec. 1st and 2d, 1888. Hon. S. V. Moulton, of Grand Rapids, and Mrs. E. C. Woodruff, will address the people.

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THANKSGIVING AT THE FARM.

The Absentees Return and Enjoy a Good Time

The chilly winds blow o'er the moor. And wish the leaves about the door, But on the hearth the faggets roar With sparkling cheer; The oven in the chimney glows, While ples along the shelves in rows The appetizing fact disclose-Thanksgiving's near.

The goodwife, skillful in her art, Gives to its practice all her heart, And frosts the cake and fills the tart With busy zest:

Upon the circumambient air Sweet smells, pervading everywhere; The genius of the hour declare And manifest.

The children chuckle in their glee. As preparation wide they see; The goodman smiles benignantly-No time to lose-

And straightway on his mission hies To consummate the home supplies. And scans his brood with careful eyes. The best to choose.

'To-morrow is the festal day" (One can imagine him to say). And Tom and Jack, and Kate and May. Will soon be here. From far away they hither come To meet-God bless them!-at the home. And test, beneath the homestead's dome. Thanksgiving cheer."

Undreaming of impending shock. Is seized and hurried to the block (Quite lost his head) And hens and chicks and ducks galore, Soon mingle in the dust their gore With his, the monarch, gone before, Their mission sped.

The monarch of the barnyard flock,

True sacrifice is theirs confest: Their latest ministry the best, Revealed in dark meat, wing or breast Or merry thought; And did the bloeds only reck The province proud they were to deck. They would have volunteered their neck, And slaughter sought.

Now twilight o'er the landscape steals; The listening farmer hears and feels The sound of hurrying wagon wheels Far down the lane: 'Hurra! they 're here!" the younger fry In one emphatic chorus cry,

And run to meet those hastening night Their home again. Soon comes exchange of smiles and tears, Of retrospective hopes and fears, And subtile thought that home endears

Tender and true: The mother's eyes with joy benign Out through her gleaming glasses shine, Fraught with an effluence divine. Her sprouts to view.

Now forth a myriad questions race, The answers hardly keeping pace. While fond affection's beaming grace In bliss obtains, Till, hardly knowing, steal away The hours that crown the close of day: And night assumes its grateful sway, And slumber reigns.

The morning opes with bounteous glee. And every heart beats merrily, The sun, such happiness to see. Seems doubly bright; The trees stand round as ancient friends, The brook its liquid welcome lends, And the old pump its hand extends

In grave delight. E'en the house-cat imbibes the cheer, And Pomp, the dog, with antics queer. Laughs with a grin from ear to ear. In conscious sort;

While the old bird upon the perch Darts here and there with frantic lurch, As if of opening in search

Then timely met about the board. Piled high, in plenteous accord With the glad season to afford Gustation meet. Where taste and appetite, aglow.

Will such profound repletion know That effort cannot further go And be discreet. With the rich bounties round him spread,

The good old father bows his head. And humbly prays for "daily bread," Then warmly pours His thanks for benefits conferred; The day, the smile, the happy word, The union blest, all hearts have stirred

Within his doors.

His trembling voice his joy bespeaks, The tears run down his furrowed checks. The while a smile of pleasure reeks In mouth and eye; The signs, far more than words, convey

His feelings that have sovereign sway! Words were deficient to portray His heartfull joy. Then, given the after hours to mirth,

The song, the tale, the jest has birth, And all elate. Lend to the passing moment wings, That, as it speeds, harmonious sings, And broadcast rare enjoyment flings On those who wait.

With old companions round the hearth,

On rolls the time when comes the dance, The "best room" fitted in advance, A fiddler not "brent new from France," Controls the floor; And tribute to the genial time Is great in act, if not sublime; May not with great assemblies chime,

There in the dining-room, apart. Great "Copenhagen" thrills the heart Or "Twirl the platter"-magic art-Gives halcyon bliss;

But pleasant more.

And improvising many games, Urge on the hour with potent claims, Consonant with that best of aims, The "forfeit" kiss.

On with the dance-on with the game-Light up the scene with merry flame, Let no endeavor meanwhile tame; With keen delight Open to pleasure all the gates

Improve the season that awaits, Give mirth the rein, with giddy pates, And fill the night. Good-bye! Good-bye! 'T is time to part; Glad laughter thrills, warm tear-drops start;

Quiet returns upon the heart. In tranquil rest. The festive day is with the past, And all the joys around it cast, But love of home will ever last

Back to their tolls the dear ones are, The homestead and its treasures far. But fond affection, like a star, The wanderer cheers, And blest Thanksgivings at the farm Will rise in recollection warm, To be an elevating charm In future years. B. P. SHILLABER. TO HOUR PURCHARENS

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Varies shades of opinion to the content of the writer and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing pencil or ink line around the article he specially desires to call our attention to.

call our attention to.

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

Banner of 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 Plerpont.

We shall print next week the verbatim report-prepared especially for THE BANNER columns-of a lecture delivered Nov. 18th, before the First Society of Spiritualists of New York City, by Lyman C. Howe. The discourse, which is pertinent to current events, (the action of the Fox girls included,) and which called out general expressions of pleasure and appreciation at the time of its delivery, has for its

"MODERN SPIRITUALISM:

ITS PURPOSE AND SCOPE IN THE ECONOMY OF NATURE IN THIS PART OF THE NINE-TEENTH CENTURY."

Spirit Phenomena through Mediumship."

which holds its meetings fortnightly at No. 219 West 42d street, New York City, is commanding general attention. We published in THE BANNER of Nov. 17th the report of the Corresponding Secretary, Mr. J. Franklin Clark: we now publish a later report from him, which may be found upon the eighth page of this issue.

The subject of "spirit phenomena through mediumship" is one that requires the closest study by the best and most experienced minds in our ranks. We are well aware that the esoteric laws of Nature are but little understood; but, like the invisible agency, electricity, they are within the grasp of the human intellect. It is therefore well that The Alliance has this great subject under consideration at the present time. There are already Psychical Research Societies in existence, in this country and in Europe; but what have they thus far accomplished? Nothing. Why? Because they have been instituted by men who have had no (or very little) experience with spiritual me-

It has been a subject of earnest discussion for many years, by skeptics as well as by believers, why some spirits could communicate with earth's people, while others could not Our view of the case is, after an experience of a third of a century, that it is because of lack of adaptation between the spirit's and the medium's brain. The law is extremely nice in this particular. We have conversed on this topic many times with Spirit Theodore Parker, who, as our readers well know, was the chief control of Mrs. J. H. Conant-one of the best trance-mediums of her day—and he stated that when his medium on circle-day came to the office, they (the special spirit-band) kept her under guard, allowing no spirit to approach the inner circle. When the time had arrived for a spirit to give a message (and there were a host of them always present, he said,) the controlling intelligence for that particular day and hour would first examine the precise condition of the medium's brain—as constant changes of thought were going on, until she was fully entranced—and then, after coming to a definite gence." "That good angels can intervene conclusion in this respect, the officiating spirit in our behalf," he says, "is evident from would enter the outer circle and select one to the doctrine of the communion of saints: of the medium's, and so on with the next | flict man, is shown by the prayers of exorspirit who was in a condition to use the medium's organism independent of any volition of writers who have made this subject a study.

her own No doubt the same holds good in regard to the independent slate-writing phase of mediumship; and that in each case is the reason why so many spirits, who earnestly desire to communicate, are kept in the background for an indefinite period. Another thing should be taken into consideration, and that is this: The willpower of a spirit has much to do in this respect. We have known a very sensitive spirit, while in control, to utter a few sentences, when another powerful spirit, who was assigned to speak next, got full possession of the medium, through his anxiety to communicate, thus summarily dispossessing the other spirit: This episode séance allowed two spirits to enter the inner | are inside are saints? It certainly would ap | and her "exposé."

circle at one and the same time, which he should | pear so. The Church, it seems then, while it not have done. This was a lesson, even to the concedes and even accepts the facts which esintelligent presiding spirit. No more errors of tablish the belief in spirit-communion, neverthis description occurred afterward.

We thus allude to this particular circumthey may be, are liable to err as well as those in the flesh.

If, then, trance-mediumship requires such nice conditions as we have merely hinted at, how much more careful should materializing mediums and their mundane agents be in order to give their regular controls the power to present spirit-forms so characteristically and truthfully as to satisfy every beholder?

A female spirit once informed us that she had been in constant attendance at our public free circles for three years, trying to communicate with her earthly friends-having promised before her demise that she would if possible. It would astonish the reader could he have seen how delighted she was when her message appeared in THE BANNER. Subsequently it was verified to the letter, our correspondent stating that she had been waiting for three years to hear from her spirit-friend according to promise.

Thus it may be seen how exacting the law of control is, and how little it is understood by even a large majority of Spiritualists themselves. And the most important feature of all in regard to direct spirit return is, in our view, the necessity of the utmost harmony between the sensitive negative medium and the positive sitter.

No wonder during séances for materializations that so much dissatisfaction exists among the sitters, and that so many different views respecting them are held by the public at large when we take into consideration the requisite condition-which should be fully impressed upon the managers of these séances, and invariably enforced, namely, that, in order to acquire the necessary harmony for the spiritchemists to do their work thoroughly, none should be allowed in the circle-room except honest investigators—those who attend with only one purpose in view, that of meeting their spirit-friends.

When we had a sitting on a Sunday evening at Mrs. Sawyer's in New York City, two years ago, the circle contained among those present but two skeptics, yet the manifestations were not as satisfactory as usual. On the following evening (by invitation) we attended another materialization séance at Mrs. S.'s residence, which, being a private one, was composed of Spiritualists exclusively, when the manifestations were very powerful, showing what satisfactory results can be obtained under the proper conditions.

We trust that The Alliance will investigate this momentous subject in the most thorough manner, to the end that the Truth, which we all are seeking for, may make our pathway plain.

The Catholic Church and Spiritualism.

An elaborate editorial article entitled "Modern Spiritism" recently appeared in the Catholic Union and Times of Buffalo, which challenges special attention just at this time for the relations which it proceeds to set forth as existing between the Catholic Church and Spiritualism. The article referred to opens with an allusion to the so-called "exposure' by the Fox sisters, characterizing it and them in the following language: "The fact that they were active agents for the last thirty-five years in the promulgation of Spiritualism, suggests the thought that their change of purpose has been too long delayed to vindicate their own The discussion of this highly important sub- integrity, and leads to the inference that their ject before the American Spiritualist Alliance, project is to bring themselves more prominently before the public than they have for the last few years.'

The Union and Times says it does not mean to imply that "Spiritualism is all a delusion arising from ignorance and superstition, or that there is no truth at the bottom of it. 'Without genuine coin," it explains, "there cannot be a counterfeit; without light there can be no shadow." The writer does not hesitate to admit the verity of the spiritual phenomena, confessing that the Bible is full of accounts of them from beginning to end. Looking at the phenomena, he says we must admit that "there are intelligences in another order of existence who can communicate—have communion with--intelligences in this our order of existence." Unless we do admit this, he insists that we must reject the credibility of human testimony. This universe, he says. "is larger than we can see or even imagine." admits the belief in a future or continuous life that is found everywhere among men. This faith he holds to be the result of an original and direct revelation, made "in the beginning," and consequently needs no proof or verification, having been received at first hand from God.

The writer rejects the Spiritual Philosophy as only a system of dogmas in another form and wholly unreliable. He declares that the Catholic Church through its tenets recognizes the communion of saints, and by its exorcising prayers acknowledges the active influence and power of the devils—thus establishing spiritcommunion as a fixed fact in the Church's belief. "That these purely spiritual beings," be says, "good and bad, can and do have communication with beings in our order of existence. is an ineradicable belief of the human race. This belief is unchanged in the history of man But the writer would account for it on the supposition that it is the result of an "original revelation" in some form. Then he traverses the Bible books to illustrate his statement from the pages of sacred history. All through the Old Testament the events, he admits, "show an intermingling of the two worlds of intellispeak whose brain was en rapport with that and that evil spirits can torment and afcisms used by the church." Citing a list of among them Robert Dale Owen in his "Footfalls on the Boundary of Another World," he asserts that "all these supply indisputable testimony to facts, and demonstrate that communications with extra-mundane intelligences are of as frequent occurrence to-day as in any

former time. But, says this Catholic writer, the works of Spiritualism are done by the devils: hence the Church prohibits her children having anything to do with it. Why by devils? Why not good spirits as well as bad? Is there not a tremendous religious conceit in the assumption that there can be no "communion of saints" outside the pale of the Church? that not only are

theless chooses for itself to reject the belief in the communion of good spirits with mortals, stance, as it goes to show the fact that decar- and prefers to believe that only evil spirits are nated individuals, no matter how intelligent privileged to return and to work uncontrolled mischief. How or where it derives its authorty to discriminate after such a fashion is by no means clear. This writer, while accepting the facts, refuses to respect what he styles the deductions; but he claims for the Chnrch that we shall accept its deductions, and call all returning spirits evil and none good.

> The only attempt at reasoning, in the article under consideration, is that made to disprove the claim of Spiritualism that spirit communion establishes the fact of immortality. The argument offered is this-that the mere fact that a human spirit can be shown to have existed up to the present time does not prove that it will never cease to exist. To our view, with drawing. It is a simple negation of an ascertained fact by the negation of its continuity. It is a refusal to accept any proof at all respecting the future, simply because we cannot embrace eternity within our always limited comprehension. It is idle to talk about a "revelation from God" on the subject if we deliberately and stubbornly refuse to accept the clear revelation which God's facts are offering to us on 'no finite being can experience an endless experience," seems like trifling with a subject which he admits he is incompetent to master. To receive the proofs of a continuous life after what we call death, ought to be enough to satisfy the deepest and most earnest longings of the human soul.

Upper Story Life.

many stories, though we may not occupy the of miracles of a pre-scientific age, reported whole of them at the same time, and some of them not at all. Rev. Mr. Savage discoursed with point and eloquence on this theme just before going off on his summer vacation, taking for his text-"Friend, go up higher." Some families, he remarked, live entirely in the kitchen, all the rest of the house being closed and dark. Man, he said, may be called a structure of stories, upper and lower. While the kitchen is a necessary part of every home, and no work in it has any necessary touch of degradation or disgrace, yet the man who is content to have only a kitchen and to live in it all the time, is hardly up to the standard of our highest thought. The lower stories of human nature, in themselves considered, are not to be found fault with. To neglect or despise them is to suffer in the higher. But to live in them alone is to miss the best of one's life, and never to know what it is to be wholly and completely a man.

There are thousands of men who lead a simple animal life. They are said to "know life," whereas they know but the smallest fragment herself an impostor, and that, with Mr. Conway, and the worst side of it. They are devoted to the grosser appetites of the body. A little above these are persons who live only in and for what is fashionable. On about the same level is the purely selfish business man who labors only to make money, or because the excitement of it has become habitual to him. A story above this is the intellectual life, the region of family and friendship loves. He who lives here is rarely gross, and he tastes some of the sweetest joys of life. But it is permitted ought, he should climb up the stairway and occupy and furnish the chambers of his brain. He nobler than knowing. Above all the rest, and the crystal dome of spirit. Here is the observatory; open to all sides of the wide-round heaven; from which are visible the eternal stars of the divine firmament, which is the visible garment of the invisible God. Here the dignity and grandeur of life are seen, hope finds her wings, and man inhabits eternity.

These are the hints, said the speaker, that indicate the several stories in the structure of human life. By going up higher, into the upper stories, we become happier. If you are not happy, you may know that something is wrong. The way to find happiness is by climbing into the upper stories of life. The higher the faculty, the higher the pleasure. Pleasure is only the satisfaction of natural desires. The higher the hunger, the higher the satisfaction. The 'man of pleasure' does not know what pleasure means. The basement pleasures of life. being gross and selfish, bring surfeit and shame, and always leave a sting and sense of degradation behind. The loss more than balances the gain. They are likewise brief and evanescent. while it is of the very nature of the higher things of life to abide. They last as long as life itself, and can be taken away only when

the soul itself can be annihilated. And it is further true that only as a person scends can he gain any wide outlook, and so have any just estimate of the relations, proportions and values of things. To the man who ives in the basement of his being all the higher stories are only dreams of folly; while he who has gone higher knows that only the contented lweller below is the fool, ignorant of what he slights and despises. And the man who lives n the upper ranges of the universe is able to estimate his own sorrows and disappointments, and so is not overwhelmed by them. He learns that loss and tears and pain are the common lot of man. Instead of selfishly nursing his own sorrow he will be moved to go out and help some other suffering spirit.

Finally, only he who lives in the upper stories of his being can do much toward lifting up the world. Life is worth little that is not lived so as to help others. The helpers are the ones whose names mankind remembers with love and gratitude. We each one help as we lift somebody higher. If we would climb, we must first find the stairways. We must give ourselves to thought, and then we must do. Only by employing our faculties can we develop them. The heart, the brain, the moral life, the spiritual, can be kept alive only by exercise and

The Lyceum Fair.

Remember the Fair in aid of Children's Progressive Lyceum No. 1, of Boston, which is to be held in Berkeley Hall the week commencing Dec. 10th. Contributions of fancy articles for the tables and of food for the lunch-room are solicted by the Committee.

We shall print next week No. 21 of the Spiritualistic Experiences of Prof. J. W. Cadtook place because the control in charge of the there no saints outside, but that all those who well, Mesmerist—the theme being Maggie Fox

Another Daniel to Judgment.

Mr. Monoure Conway opens fire on behalf of the Fox sisters in the Open Court, and after giving a dramatic description of the "exposure" in New York, allotting such a portion to comedy and such a portion to tragedy and oiting the exhibiting sisters as having pronounced the faith in the phenomena of Spiritualism 'an imposture and delusion," he sums up the "confession" of the "impostors" as this-that the whole Spiritualist movement proceeds from a cultivated abnormality in the big toe." That, then, says he, was the Rochester rap. In the forty years since, he freely admits, 'Spiritualism has gained more converts than Christianity gained in three centuries." He compares it to the conflagration of a prairie by a spark applied by children, and he reasons that the religious growths must have been ' dry and combustible.'

For all that has been said. Conway declines to believe that this toe power is a sufficient exno intended disrespect, this is pretty fine wire- planation of the spiritualistic career of these sisters. He credits Katie Fox (Jencken) with having "deceived" the English men of science. especially Varley, the electrician. He cannot suppose "that the Fox toe is capable of multiplying itself into the fifty simultaneous hammers which Cromwell Varley heard in the presence of Catharine Fox, or of emitting the blue lights seen by him and others coming from under her dress, or of shaping itself to the aerial every side. To assert, as this writer does, that hands seen by Mr. Livermore." Hence he thinks the confession of these sisters is incomplete. He calls for the whole truth from them. He wants Mrs. Jeneken to explain how Mr. Home managed to "levitate and elongate"; how burning crystals appeared on his head; and how that gauzily draped figure passed to and fro, imaged on the wall which had become luminous.

Speaking of miracles, Mr. Conway feels We all are tenants of mansions that contain obliged to say: "What are the people to think only in the century following their occurrence, by tradition from unlearned witnesses who could not be cross-examined, when here, in our time, the very experts of testimony-lawyers like Judge Edmonds, Mr. Jencken and others; scientists trained in experimental investigations, like Varley, Hare, Crookes, Wallace-are found at the feet of vulgar tricksters, where the fraud is veiled with unctuous sentimental-

Yet Mr. Conway asserts that the materializations reported in Mr. Crookes's book-"The Phenomena Called Spiritual "-" are not verifiable," while his discovery of the metal Thallium, and his latest discovery of the dynamical force of light, are verifiable by any and every man. He admits, however, that the position that the unbelievers had not, for verification, gone through the exact and patient experiments which led Mr. Crookes to his discovery in materialization, was practically impregnable. But the medium who convinced these English scientists of the reality of the phenomena avows outweighs the phenomena themselves.

Cremation Again.

An English clergyman, Rev. C. J. Street, according to the Sanitary News, recently read a paper on the subject of cremation at Croydon, in which he openly championed what so many Christian preachers strongly oppose. He said that death was the source of life, and that the dissolution of one generation was necessary for the health of the succeeding one. All dead him to go higher yet. To be all a man may and bodies resolved themselves into their constituent elements. But the present system of burial was as effective a hindrance of this process who does not learn to think can hardly be as possible, especially where lead or oak coffins called a man. But the ranges of truth and are used. Cremation distributed the elements right and duty—what is called the moral—are composing the body in a single hour, and withhigher even than mere intellect. Character is out any of the accompanying dangers of the present system. Recent science, he said. crowning the whole structure of humanity, is showed that the most devastating diseases were due to living organisms which feed upon the victim. These diseased germs continued to live in the air long after the body ceased to exist.

Exhalations rose from graves that were opened. It was known that paupers' graves had been opened and the bones taken out and burned, the graves being again used for the same purpose. Soil taken from a graveyard and sprinkled over a garden thirty years after infection, is reported to have been the means of creating disease. There are eleven thousand cemeteries in England and Wales, a fact that sufficiently accounts for the continual scourges of epidemic diseases in those countries. It transpired in 1874 that the entire drainage of a cemetery discharged itself into the river Wandel, from which some of the people of Tooting were in the habit of taking their water. Some people, said he, oppose cremation because it would prevent the Lord's raising them at the last day; but this view was of course based on ignorance. The day is past for men seriously to maintain that the actual body that died would be raised, particle for particle, on the resurrection day. Such a view is condemned by some English Bishops whom he named, and indeed by all right-thinking men.

Cremation, he added, would prevent two things: the robbery of the grave and the possibility of being buried alive. If by chance a live body should be cast into the furnace, death would be almost instantaneous, and unlike the slow torture from burial.

Married.

In this city, Nov. 22d, Mr. C. P. Longley and Miss M. T. Shelhamer. The nuptial knot was tied at the residence of Mr. J. B. Hatch, Jr., by Rev. Mr. Lewis of South Boston, the ceremony taking place at 6½ o'clock in presence of the bride's immediate relatives with one or two exceptions. The reception was from 8 to 10 o'clock, when the residence of Mr. Hatch was filled with a joyous company of invited guests. The presents were numerous, elegant and of great variety. A collation closed the very pleasant occasion. May love, peace and prosperity abide with this wedded pair through a long life of usefulness, so that when they are called up higher they will feel assured that they have not lived in vain.

In harmony with the above announcement it will be seen, by reference to our 6th page, that we have (asking pardon for the seeming anachronism) changed the name of the medium at once to Mrs. M. T. Shelhamer-Longley, without reference to the time at which the messages reported were delivered.

The City of Boston, through its representatives, intends laying the corner-stone of the new Public Library on the 28th of November, 1888.

The New Thought, heretofore published by Moses Hull, at Des Moines, Ia., will hereafter be brought out by him in Chicago, Ill.

Kate Makes Her Debut.

We noted last week that Mrs. Kate Fox Jeneken had it in mind to enter the field as an "exposer" of Spiritualism, as an adjunct to C. W. Starr-a noted "Professor" in that line. The initial entertainment (?), we are informed, came off in the manner which might have been expected, and Spiritualism has nothing to fear from her further performances.

Regarding this debut of Mrs. Jencken in a new rôle, a correspondent writing from Rochester, N. Y., under date of Nov. 23d, states:

"The Kate-Fox-Jencken 'exposé' in Rochester the receipts could not have paid expenses. Starr himself is too well known here by Spiritualists and other people, and scarcely any one had faith that Mrs. Jencken could expose anything. She performed, I suppose, in about the same way as did Maggie in Boston and New

Mr. Starr told his slim audience that he judged Rochester people had rather be humbugged by Spiritualism than to come out to hear him tell the truth and expose it. Himself and Mrs. Jencken left the morning after the ing order. performance-for some more inviting field, I suppose.

The statements published in New York are, as you know, false from first to last. Mrs. Underhill's book is correct. I was familiar with all the early facts and investigations. E. W. Capron is strictly accurate in his relation of the early proceedings."

Another correspondent reports as follows:

"Kate Fox Jencken and the renowned C. W. Starr gave a painful exhibition in Rochester, on Thursday night, Nov. 15th; in the Lyceum Theater. I say painful. I should perhaps substitute the word pitiable. But it was both painful and pitiable to see a woman stand before an audience and make the confession that for forty years she had been engaged in trifling with the tenderest, holiest emotions of the human soul. How utterly flat their efforts are falling. Scarcely a ripple of interest was created in Rochester by Kate's effort, and Margaret's in Boston ended in a fizzle.'

A Time-Lock Suggestion.

A fresh new idea has been suggested by an ingenious writer, that we inherit traits and conditions from our remote ancestors, as well as from our immediate ones, and that they descend to some people with what may be called a time-lock attachment. For instance, at seven years say the time-lock suddenly turns, and the traits of a child's father rapidly show themselves, and take strong possession. After another seven years the priggishness of a greatuncle, the stinginess of an aunt, or the dullness of a rural grandfather appear and assert themselves in the character. Then, at the next turn of the lock, he falls in love with every new face he sees, marries early, and becomes the parent of a large family. For continuous years he is follows from Baltimore, regarding the recalupright and honorable in all his dealings with citrant Foxes: his fellowmen; when suddenly the time-lock of a thievish ancestor is turned on, and he finds temptation too strong for the force of habit of a lifetime. He is just as much shocked and his fellowmen; when suddenly the time-lock of a lifetime. He is just as much shocked and pained at the result as other people are, and possibly more so. He cannot account satisfactorily for it at all. He knows he has not lived the life of a thief, though a self-controlled one; he knows temptation never before took that form with him; he knows the impulse was irresistible, but cannot tell how or why. He seemed to be powerless to overcome it. The time-lock of a remote, perhaps unknown, thievish ancestor was turned, and his hour had come. And so, too, with a good many other unaccountable traits of human character.

Woman at Harvard.

The so-called "Harvard Annex" is a standing appeal, though outside the University grounds, for the education of woman on the basis of an equivalent to the education of the other and more favored sex. The Annex has been a part of Harvard University scarcely more than ten years, and to-day counts a membership of fully one hundred, with a constant increase. Both the originators of this liberal vard are entitled to sincere and grateful praise for having brought this institution along to its present condition. As it stands, it may be called a side-institution belonging to what claims to be the first educational institution in New England. Mr. Arthur Gilman, its earliest and most active promoter, has recently rendered its ninth annual report, showing both a large amount of work performed and the laying of foundations for an extended future. Cornell, too, admits women to its course of instruction, and so does Michigan University, and Columbia is making ready to follow their example. The Harvard Annex continually grows in popularity. Its women students admirably sustain its character, both intellectually and morally, and have come to exert a very potent influence on the women teachers of Massachusetts.

The Spiritualistic Meetings

In various localities in this city are well attended every Sunday, and the two Children's Lyceums are very successful, while the various medinmistic meetings also are a noted feature, going to show that a deeper interest than ever pervades the minds of our citizens in regard to direct spirit-communion-notwithstanding the periodical efforts of the enemies of Spiritualism to east obloquy upon our Cause. This in itself is sufficient reason why all true Spiritualists should persevere in the good work vouchsafed them from the denizens of the spirit-world. In other parts of the country, too, the cause is prospering, as the reports of meetings each week in our columns fully attest.

The widow of the late Ed. S. Wheeler has, we are informed, again entered the estate matrimonial, her husband being an official on the business staff of the New York Herald. This lady while in Boston, during the last days of Bro. W. on earth, made many friends among those who witnessed her tender sympathy and love for the stricken invalid, and such will join with us, we know, in good wishes for her future.

One of our New York friends, in the course of a private letter, informs us that in company with a Bostonian he recently attended a séance held by Mrs, Moss-the visitor from "the Hub" being much impressed with what was witnessed: "Mrs. Moss," says our correspondent, "is certainly one of the most unpretentious of mediums, and is also one of

To the Managers of Spiritualistic Meetings

The proprietors of the BANNER OF LIGHT desire to increase more extensively than ever before the circulation of their paper in all parts of the country, and earnestly ask that the managers of Spiritualistic meetings are constant. managers of Spiritualistic meetings everywhere will do all that lies in their power to promote this end.

As THE BANNER publishes from week to week notices of meetings free, it behooves the friends who are interested in this branch of work to reciprocate the kindly action, and aswas a failure. A small audience attended, and sist in adding to its circulation among their audiences.

> Speakers, too, whose professional movements are printed without charge in THE BANNER, should lend us a helping hand.

> It should be understood that our expenses are very large, in consequence of our meetings, held twice a week, which are free to the public, and we need all the aid we can obtain to keep these meetings and our establishment in work-

Dividing Up Europe.

The map of Europe, as it is to be after the Triple Alliance has attained full success, says The Pittsburgh (Pa.) Despatch, is sufficient to set the remaining powers of Europe to furbishing up their war material with the intention of fighting till the last gasp. According to this, as sketched by M. de Lavelaye, Russia is to be shorn of her Eastern provinces, in addition to being deprived of her hopes in Turkey. The old kingdom of Poland is to be recreated, Roumania is to take a slice out of Russia and get Bulgaria. Austria is to have the whole of Turkey. France is to be shorn of territory for the benefit of both Italy and Belgium, while Germany is to swallow up both Holland and Denmark on the North Sea and a large slice of Rus sia on the Baltic as far as St. Petersburg, with a large share of Russia's northwestern posses sions handed over to Sweden.

This is a great deal like selling the lion's skin before the hunt. A great deal of trouble-military and political-will have to be encountered before these proposed changes can be transferred from the domain of paper to that of fact.

Gerald Massey.

this his farewell visit to the United States should send him their applications for engagements at once, in care of Colby & Rich, office of the BANNER OF LIGHT. We trust that the friends of the cause will see to it that this gifted orator and whole-souled Spiritualist is kept busily employed during his present stay in America. Mr. Massey will speak in Berkeley Hall, Boston, Sunday afternoon, Dec. 9th.

Mrs. Carrie Grimes Forster writes as

o act as a medium between the two worlds. Among other communications that appeared

Among other communications that appeared was the writing on a piece of writing-paper that was placed under the table, perfectly clean, with a pencil thereon; when the paper was taken up from the floor there was a prophecy made to Mr. Forster by Judge Edmonds, to the intent that he would yet lecture in a distant country, which was accomplished by my dear husband filling an engagement in the city of San Francisco. Wonderful toe-joints to produce such manifestations! Poor Katie! if her powers had been successful in leading but one mind into the investigation of the truth—

ner powers had been successful in leading but one mind into the investigation of the truth— the arisen Thomas Gales—in view of the good he accomplished her mission was grand. I apprehend not the least detriment to our beloved cause. Spiritualism will rise from this attack, as it has from all others, purified and blessed."

MA correspondent writes us from Washington, D. C.: "Mrs. Fox Kane may yet repudiate her present course of action, and penitently confess her shame. Peter was repentant after his open and forcible denial of his Master, and Mrs. Kane may yet live to forswear her falsity. If she should, it would of course have no movement in education and the faculty of Har- effect upon the great question involved, though it would serve to solace her mind and help to mend a broken conscience ere she becomes an excarnated spirit."

> The Council Fire, a monthly magazine devoted to the interests of the Indian, will resume publication the present month. Dr. T. A. Bland, 1121 10th street, N. W., Washington, D. C,, will give full particulars, on application.

Demonstrations in Medford.

What is known as the Rock Hill estate in Medford is a locality to which public attention is being directed by a report given in The Herald of this city last Saturday, the purport of which is that the former occupant of the house, John Burke, as he himself states, was while there disturbed constantly by strange noises, generally sounding like the tramp of a person upon the stairs leading from the attic to the cellar, and, although he was not of a specially superstitious nature, the sounds did not add to his comfort during his tenancy of the place, and he was glad to get away, especially as he could not discern the cause. The house is at present occupied by John T. Hurd, and Mr. Burke states that a report has come to him that Mr. Hurd has been troubled in a similar way, with the addition of raps upon the doors, generally three at a time. It appears from The Herald's account that raps not produced by dislocated toes are heard there, and other manifestations of spirit presence occur

Forty Years on the Spiritual Ros-

trum," by Hon. Warren Chase. This valuable book of 324 pages, which every Spiritualist ought to have, will soon be out of the first edition. It contains a perfect picture of the author as the first and oldest lecturer on spirit-intercourse in this country and worth half the price of the book, and about forty pages of select poems, written mostly by spirits through mediums. It has much reference to the early history of spiritual manifestations, with persons and places, important for reference, and a very valuable chapter of what he has learned about life in the spirit-world by forty years' intercourse with its in habitants, including sexual life in that sphere. No reader or inquirer of our cause should be without this book. Price one dollar, and ten cents postage, to be had only at BANNER OF LIGHT office and of the author

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 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

ALL SORTS OF PARAGRAPHS.

A MOTHER'S WISH.

Come, yellow-haired little boy of mine; Let me see your face, where your young hopes shine, You're loving, my darling, and strong and true; You'll Journey, while I vainly long and pine, So my heart I will send with you.

So my heart 1 mill some win you.

For I yearn to follow your life, my sweet;

'T is a long hard way for your eager feet.

And I can go only a little part;

But, dear, till your pilgrimage is complete.

Will you carry your mother's heart?

—Hessie Chandler, in Harpor's Bazar.

How truly, remarks an exchange, does the groping after the dark spots in human nature degrade and make miserable. If the citizen, friend or relative offends in one little particular, he or she is at once con demned without stint. Any amount of good that may exist in the offender is at once obliterated by the one little black spot. Keep the good of every person or thing in view, and the offences of persons and many of the ills of earth will cease to be; cured by the inreased light and knowledge within yourself.

That so-called Spiritualists should join in this de That so-called Spiritualists should join in this de-grading medium-hunting, and persuade themselves that they are doing it in the interest of truth, passes my comprehension. To these and their allies, the self-centred ones, who claim the prerogative of settling off-hand the delicate and profound problem of materi-alization, is due the well nigh extinction of this class of phenomena.—William Oxley, in The Two Worlds.

There's not a joy this earth can give Like that it takes away, Except it be to buy a sieve, And shake the chaff away.

"Is your mother at home, Johnny?" "Yes, ma'm she's at home until somebody calls, and then she' over to grandpa's."—Dansville Breeze.

SHARP!-It is told of a book publisher of Toronto, Canada, that he wrote to an American author whose book he proposed to republish, offering him a cent a copy if the author would furnish the stereotype plates. The author replied that he wanted ten cents a copy, whereupon the Canadlan wrote that he would rather make new plates, and that the book would be out about Sept. 8th. The author kept quiet until Sept 6th, and then wrote to the Canadian publisher saying that he ought perhaps to tell him that the book that he proposed to pirate had been copyrighted in England. As the English copyright holds in Canada, the Toronto man has a set of plates that he will sell cheaply

> If something nice you wish to see, Go to the Hollis, and look on "She."

Some one has called attention to the fact that elo quence in prose is closely akin to poetry, even as to measure of lines, and has given the subjoined arrange ment in blank verse from the celebrated speech of Rob Spiritualist or other societies that may be de- ert G. Ingersoll at the grave of his brother, as proof of sirous of utilizing the services of Mr. Massey on the same: The words in the sonnet are all as used by Mr. Ingersoll, the breaking into lines being done by the party citing it as an illustration:

the party citing it as an illustration:

"Life is a narrow vale between the cold
And barren peaks of two eternities.
We strive in vain to look beyond the heights.
We cry aloud; the only answer
Is the echo of our wailing cry.
From the voiceless lips of the unreplying dead
There comes no word; but in the night of death
Hope sees a star, and listening love can hear
The rustle of a wing.
These myths were born of hopes and fears and tears
And smiles; and they were touched and colored
By all there is of joy and grief between
The rosy dawn of birth and death's sad night.
They clothed even the stars with passion.
And gave to gods the faults and frailities
Of the sons of men. In them the winds
And waves were music, and all the lakes and
dells
Were haunted by a thousand fairy forms."

Were haunted by a thousand fairy forms."

DULUTH, MINN., Nov. 23, 1888 .- The Indians of the trand Portage reserve are almost starving and have sent in a pitiful appeal for aid. There is a reserve fund of \$1200 available, which will be devoted to the purchase of provisions. The recent storms have cut off their fishing

Stock brokers are going by the board. Lean men want to be fat, and fat men want to be

They should lean on one another

The two English magnates have left Washington for home, namely, Lord Sackville and Mr. Chamberlainthe one unhappy, the other happy. TO A WAITER.

Hence, gaunt apology for man! Take hence thy hungry leaden eyes. That all my choicest morsels scan, And half-reproachful seem to risc, And stay me with unspoken ban! And stay me with unspoken ban:

Nay, stand thou there: I did thee wrong:

Thou thought'st of foodless ones at homeThe tolling wife, that earns a song,
The children left to starve or roam,
While thou must watch a feeding throng. Forsooth, poor wight, 't is well to see
That, though Dame Luck has passed thee by.
Some guiding star still beams for thee.

-hang him, what a fool am I

He's only posting for a fee.
[Which he won't get!] Deaths from yellow fever in Jacksonville, Fla., still

The Howard Athenaum Star Specialty Company at the Boston Theatre is the largest and best specialty and novelty organization ever placed upon the stage in this country. It was organized by Managers Rich and Harris in Europe for first class theatres only. In addition to the long list of remarkable performers already announced, the managers have added "The Whirlwinds of the Desert," a troupe of Arabs. It is a novel and pleasing performance.

It is better to be a beggar than an ignorant person; for a beggar only wants money, but an ignorant per-son wants humanity.—Aristippus, B. C. 400.

Chief William Printup, grand sachem of the Tuscarora Indians, has dled on the New York State reservation, aged seventy-six years. He was an able and in telligent man.

Shun profane and vain babblings; for they will in rease unto more ungodliness.

And as I walk by the vast, calm river. The mighty river so dread to see. I say, "Thy breadth and thy depth forever Are bridged by his thoughts that cross to me."

NEW MOTTO FOR THE AMERICAN NAVY .- In the old days the shaving boxes, etc., of the U.S. tars used to have inscribed upon them as a legend the dying words of the gallant Lawrence: "Don't give up the ship!" If a paragraph now going the rounds of the press be correct, Admiral Porter is credited with another motto, to the observance of which, added to a temperate life, he ascribes his present seventy-seven years of age. It is this: "NEVER GET WET"!

Attention is called to the Prospectus of the BANNER OF LIGHT, published elsewhere in the columns of our paper. Always clean and neat in typography, respectful and progressive in advocating new and advance thoughts on scientific and religious subjects, it is a paper that commends itself to the favor of fairminded and liberal people everywhere. Subscribe for it.—Experiment News, Norwalk, O.

SANITARY .- Set a pitcher of water in the apartment, and in a few hours it will have absorbed nearly all the respired gases in the room, the air of which will have become purer, but the water utterly filthy. The colde the water the greater the capacity to contain these gases. At the ordinary temperature a pail of water will absorb a pint of earbonic acid gas and several pints of ammonia.

At one of the cross-roads in Brazil, an idol carved from the wood of an orange tree was placed for the Indians to worship. On one occasion it was noticed that an old Redman omitted to perform his act of obel-sance. On being commanded to kneel he stubbornly replied: "No, I knew him when he was an orange tree."—Pipe of Peace.

It has now been satisfactorily established by a secles of observations made throughout France since 1884 by means of the Engineer Corps, under selected officers, that what is called a secular depression is

taking place from south toward the north, and particularly toward the northeast. The depression is about three times greater toward the northeast than it is due north. It is enfoulated that, if the rate of depression should continue, France in a few centuries will encounter a calamity similar to that which at the end of the thirteenth century befell the Netherlands.

Sometimes men become crooked in order to help themselves out of straightened positions.—Rochester Post-Express.

The Arkansas Valley Democrat says that there is a little Indian girl at Osage agency who can speak five different languages-the French, English, Kaw, Cheyenne and Osage. She is only twelve years of age.

A severe storm of wind, snow and rain, commenced on Sunday, Nov. 25th, and continued Monday, 26thgreat damage to shipping and property along the American coast resulting. Among the marine disasters was the wreck of the schooner Edward Norton, off Scituate. Mass. Fiteen men were drowned-one only of her crew escaping. LOST.-From Memorial Hall, Cleveland, O., on the

28th ult.. a sheet of music. The person who took it from the plane at the close of the services will please return it, so that the owner may at least make a copy of it for her own use. Address Helen Stuart-Richings, General Delivery, Boston, Mass. The Pittsburgh (Pa.) Dispatch of Nov. 12th gives

report occupying a column and a quarter, descriptive of a scance in that city held by Mrs. Bliss, the vell-known materializing medium, at a residence or Beaver Avenue, the number present being about fifty Some very remarkable and convincing phenomena occurred. The writer says:

curred. The writer says:

"At 7 o'clock the guests were asked by the host to form in circles in the double parlors, all facing a hand-somely-draped cablnet, placed in a corner. This cabinet was then thrown open for inspection, and a careful survey inside showed nothing bit a chair, in which the medium was to sit. The walls were bare, and the celling and floor as solid and smooth as good carpenters and calciminers could make them. The audience was a well-dressed and intelligent appearing one, about equally divided of ladies and gentlemen... Fathers, mothers and sisters were called up to kiss and embrace those whom they invariably claimed to be their dead relatives, and many of the ladies returned from the cabinet weeping bitterly. One of the prettiest things of the whole evening was a song by a spiritual quartette in the cabinet, there being at least four sweet voices heard. In the course of the evening fully twenty-five men and women, totally different in face and stature, emerged from that little cabinet and returned to it, some so rapidly that no 'lightning change' could explain it."

The writer expresses no opinion, but giving his re-

The writer expresses no opinion, but giving his report, quite full in detail, very fairly, leaves it to the reader to form his own conclusion as to the nature of the phenomena

Movements of Platform Lecturers.

(Notices under this heading must reach this office by Monday's mail to insure insertion the same week.] Dr. H. F. Merrill has the following engagements for

December: 2d and 9th, Lynn, Mass.; 16th, Sidney, Me.; 23d and 30th, Worcester, Mass. Address 87 Sewall street, Augusta, Me.

G. W. Kates and wife intend to make their permanent home in Philadelphia, Pa. They will hold independent meetings in that city during December. Address them care Henry Glazier, Wheat Sheaf Lane, 25th Ward, Philadelphia.

Mrs. Helen Stuart-Richings was recently in Pitts-burgh, Pa., where she remained for a short period— going thence to North Carolina. J. Frank Baxter lectured Sunday, Nov. 25th, in Nor-wich, Ct.; Monday evening, 26th, in New London, Ct.: Tuesday evening, 27th, in Noank, Ct.; and Wednes-day evening, 28th, in Mystic, Ct. On Sunday, Dec. 2d, hé will lecture in Buffalo, N. Y., as also on all the Sun-days of that month

days of that month. Mrs. H. S. Lake speaks in Paterson, N. J., each Sunday of December. Parties desiring her services for week evening lectures will address accordingly.

Christmas Presents.

COLBY & RICH, at their Bookstore, No. 9 Bosworth street, have on sale a large assort ment of highly interesting books suitable for Christmas presents, which they offer to the public at very reasonable rates. Give this firm a call and examine their assortment for your selves.

For Sleeplessness, use Horsford's Acid Phosphate. Dr. C. R. DAKE, Belle-'I have found it, and it alone to be capable of producing a sweet and natural sleep in cases of insomnia from overwork of the brain, which so often occurs in active professional and business men

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 HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents.

BUCHANAN'S JOURNAL OF MAN. Monthly. Published at Boston. Single copies. 10 cents. At Boston. Single copies, 10 cents.

THE SOUL. Monthly. Published in Boston. Single copy,

THE SOUL. MORRHY I GENERAL Published weekly in 10 cents.
THE CARRIER DOVE. Hustrated. 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 cents. THE OLIVE BRANCH: Utica, N. Y. Monthly. Price 10 cents.

RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly at Chicago, III. Single copy, 5 cents.

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

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

THE TRUTH-SERKER. Published weekly in New York. Single copy, 8 cents.

THE TRUTH-SARAR.
Single copy, 8 cents.
THE HERALD GY HEALTH AND JOURNAL OF PHYSICAL
CULTURE. Published monthly in New York. Price licents.
THE THEOGOPHIST. Monthly. Published in India. Sin-

THE THEOSOPHIST. Monthly. Published in India. Single copy, 50 cents.

THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents.

TUE BETTER WAY. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.

THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

THE ESOTERIC. A Monthly Magazine of Advanced and Practical Esoteric Thought. Published in Boston. Single copy, 15 cents.

ADVERTISING RATES.

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

Special Notices forty cents per line, Minion, each insertion. Business Cards thirty cents per line, Agnte, each insertion.

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

Payments in all cases in advance.

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

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

The publishers reserve the right to reject any and 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. 13w*

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

H. A. Kersey, No. 3 Bigg Market, Newcastle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

To Foreign Subscribers the subscription

ADVERTISEMENTS.

Obesity is fatty degeneration. The danger iles in inward fat, which may be known by scant breath and docrease of labor power. My own condition (having loubled my weight in fifteen years), together with the advantages of four years' foreign study, led me to the discovery of safe Vegetable Remedles 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.]

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Societies desiring first-class Lecturers and Test Mediums Supplied at short notice.

FRANK ALGERTON. The Boy Medium,

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DAY AFLERAUM OF CHEN WEEK.

On Tuesday afternoon Mins. M. T. Shklinamen-Langley occupies the platform for the purpose of answering by her spirit guides such questions as may be introduced for consideration.

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

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

The Hall (which is used exclusively for these scances) will be open at 2 o'clock; the services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no ingress or egress. The public is cordially incited.

The Persons having questions of practical bearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to the Chairman of the Circle, who will present them to the spirits for consideration.

The Messages published in this Dopartment 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 It is our earnest desire that those who recognize the messages of their spirit-frients will verify them by informing us of the fact for publication.

The Natural 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 R. Wilson, Chairman.

QUESTIONS ANSWERED THROUGH THE MEDIUMSHIP OF Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held Oct. 16th, 1888. Questions and Answers.

QUES.—[By R. G. Dawson.] Agassiz asserts, geologically, that spectes of animals now living have been in existence thirty thousand years, and have not undergone the slightest change in that time. Does not this fact controvert somewhat the theory of unfoldment or evolution!

Ans.-It does not seem so to our understanding. Undoubtedly Prof. Agassiz made his statement concerning the existence of animals, in the same guise and general appearance, thirty thousand years ago that may be found in portions of the earth at the present day; but that does not, to our mind, militate against the theory or belief, whichever you may be pleased to call it, of evolution, because we do not look upon this earth as the production of thirty thousand years, or of three hundred thousand years, but as a planet that has been in existence for many millions of years, that has produced various stages of animal growth and development. So far as we understand the subject, it seems to us that there have been hundreds of thousands of years of development of the animal creation, and that this creation has unfolded type after type, form after form of animal life, each gradation of unfoldment being | clearly and distinctly all the events and circuman improvement or advancement, in some degree, upon that which preceded it, possibly in that it really seems as though they stand out general appearance and formation. The animals of thirty thousand years ago, some of them, may have been the same as those of the present time, yet we should judge this to be in appearance only, as could be determined through the examination of fossilized remains. It may be a pear advance. We believe that there must have been advancement in some essential respects, in those very forms of animal life which are present with you at this age, and we have no doubt Prof. Agassiz would grant this were he able to speak to you at this time with his own mind. We believe practically in evolution, for, so far as we understand the evolution or development of this planet and its various forms, of not only human but of animal life, it appears to us to be the only theory or satisfactory conclusion that the intelligent mind which studies the subject can come to. From our examination and study of the remote past, and especially of those forms of human life which existed upon this planet, it of human life which existed upon this planet, it seems to us that there has been a slow, gradual, but steady growth and development of life from one grade or condition to another. So far as we can learn, the earliest types of humanity represented themselves but very little in advance of the animal creation, and therefore it seems a natural and a beautiful conclusion to reach, that man has slowly but perfectly developed from the lower forms of life, in accordance with the authority described and plain or sequence. As man advances in spirit-life, becomes more and more free from the elements and environments of earth and physical conditions, his memory becomes less clouded, is more active, and he will have no difficulty in ance with the unfoldment and march of the planet itself. We have not time to enter into a discussion of this subject, because it calls for an exhaustive treatise, but those who have studied it closely cannot fail to find much to challenge their attention, and to awaken thought within their minds.

Q.-{By Edwin Chency.} Is the time far distant when cremation will be the universal method

of disposing of the decrased body! A.-It depends upon what your correspondent terms a "far distant" time. We do not look for a universal adoption of the custom of disposing of human remains by cremation in the present century, and perhaps not in the century to come. The system of cremation century to come. The system of cremation will undoubtedly gain ground in various quarters during the next twenty-five or fifty years. It is coming into favor quite rapidly with certain minds. Still, many persons who are ready and willing to have their own bodies cremated and willing to have their own bodies cremated when the physical decease shall come, are not willing to see the bodies of their friends cremated: therefore there is a certain prejudice, a shrinking feeling, to overcome before the thought and practice of cremation shall extend very widely; however, we believe that it will prove acceptable to intelligent people at no distant day—that is, looking at the passage of time from a spirit's standpoint, for we do not dwell upon the passage of days, weeks or months, as mortals do. We believe that within another century cre-We believe that within another century cremation will have become widespread. Not that it will be the universal practice of disposing of the dead bodies, or that it will be in fayor with all classes of humanity; but that it will be practiced by whole communities, per-haps, and that it will be recognized as a sanitary measure for the disposal of effete, decaying matter, and at the same time as a beautiful removal from the earth of those vestiges of remains which are left after the spirit has taken its flight. In our cities, undoubtedly, this practice will spread to a greater degree than among smaller commu-nities, as it will be found essential with them to employ some means of disposal of the dead to employ some means of disposal of the dead which will not affect disastrously the living. This is an important thought—one that should be studied closely by those who are called upon to attend to these things. Moreover, there is nothing to dread, nothing to shrink from in the thought of cremation. The purifying influence of fire is one that should be valued; it seems to take up all that is corrupting and corrupting in the corrupting in the corrupting and corrupting in the corrupting and corrupting and corrupting and corrupting and corrupting the corrupting and corrupting the corrupting and corrupt seems to take up all that is corrupting and corruptible; it leaves only elements and gases which are purifying to the atmosphere, which are useful in every respect. To think that the mortal form of a friend is not laid away to passinto corruption, to yield up offensive gases and effluvia that may perhaps contaminate and destroy some other life; to feel that the form is not given up as feed for worms: not given up as food for worms; that the form is not given up as food for worms; that it is laid aside and yielded to that intense heat which shall consume without parching, without char-ring the remains, until there shall be left only a handful of dust, which may be as precious to your sight as could the entire form have been were it left to you, is to our mind a beautiful thought, one that will gain in favor, and eventually will so press upon the human mind as to lead it to the adoption of cremation.

eign to the medium's mind, and is produced by eign to the medium's mind, and is produced by some outside, intelligent spirit. Generally, what is given in this line may be reasoned upon thus: if coming from a spirit-friend of the sitter it will contain something that shail be a matter of evidence to his own mind, something that will identify itself as the production of a spirit-friend; if it be merely the operation of the medium's mind, then will it bear the stamp of the mentality which produced it and bring to the sitter no satisfaction, no identifying mark which he can recognize, or which will be

of use to him.

In materialization, also, the sitter must be of a discerning nature. Not that he is to be captious, fault-finding, or in any degree over-critical; it is only necessary that he be passive, patient and honest in his investigation, not wishtient and nonest in his investigation, not wishing to be misled or deceived, yet desiring to be self-sustained and on the alert for that which is to come. Whether it be deception or truth depends a great deal upon his surroundings. If there are no so-called test-conditions; if the If there are no so called test-conditions; if the medium has the cabinet and all the arrangements at his command and disposal; if this medium, whoever he is, does not afford to his sitter any opportunity for making proper investigation, and if the surroundings and atmosphere are so darkened that he cannot readily perceive the lineaments and features of those who come to him, then are the conditions such who come to him, then are the conditions such as may the more readily deceive, or overcome the incredulity of the sitter, than are those which surround a trance-medium. It depends altogether upon the circumstances of the case, of the medium and of the sitting.

We do not advise any investigator to become so credulous in his sittings with mediums of any class as to accept without question that which is presented to him. We believe in every

which is presented to him. We believe in every man and woman exercising personal judgment, and also in exercising that right which belongs to the individual in judging, reasoning upon those things which are presented, and drawing their own conclusions from such reasoning.

Granting that a materializing medium is honest, and desires to present to his sitters only the truth, he will not hesitate in affording to any honest candid minded person those onto any honest, candid-minded person those op-portunities for making proper investigations and examinations which are calculated to ward and examinations which are calculated to ward off suspicion. On the other hand, if such a medium, although possessing rare and undoubted powers of mediumship, sometimes simulates a manifestation, gives sometimes that which does not come from the spirit-world, he will perhaps not wish his sitter to investigate, to make any examination whatever, and will not afford to him any conditions for satisfying himself of the werity of the manifestations and self of the verity of the manifestations, and therefore such a sitter will be justified in regarding the medium with proper suspicion, until time is given him for such examination

and investigation as he can make consistently with his own regard for justice, truth and honor, with all concerned. Q.-Does an individual retain in spirit-life a

remembrance of all the events of his earthly ex-A.-There comes to every individual who has experienced contact with the material earth. at some time after his passage from the physi-cal body, an hour when there passes before him stances of his life—that is, they rise up in his memory, and so clear are they to his perception is memory reasserting itself, that is all. Memory does not die. You say you are losing your memory, sometimes, when you cannot recall circumstances that have taken place in days past. You do not lose your memory; that memory will ever be a part of your nature—still with you, still alive, although it may not exercise ityou have parted with the outward body, and by-and-bye--it may be sooner or later, that de-pends upon the condition of your spiritual na-ture, whether it is alert or whether it is in a slumberous condition—there will come to you a reassertion of this faculty called memory more active, and he will have no difficulty in recalling at any time such circumstances and events as he desires to see and read clearly.

-Does food taken to sustain the earth-body

iffect the spirit-body? A.—All your environments and every element that comes into your life on earth has something to do with the building up of your spiritual body; therefore the food, as well as the atmosphere, and its mental, moral and physical surroundings, has an effect and a place in the formation of your spirit-body; there is an element, or whatever you may call it—for we are troubled sometimes to find in mortal language terms to define our meaning—to every language terms to define our meaning to every particle of food you take into your systems that is not of the material, the spiritual part of the food, and this enters into the composition of your spirit-body. You partake of fruit, and a portion of that fruity substance taken into the system goes into blood, bones, tissue or marrow, as the case may be, supplying nutriment to your physical system. The waste substance is through the natural orifices: but is thrown off through the natural orifices; but that which is retained and goes into the physiical system to supply it with nutriment, has also a portion which is not utilized by the physical, a portion so refined, so attenuated, it may be, that it can find no place in the physical, and this, being nutritious, is of use and taken up into the spiritual body, there finding its place and office. The more refined your food, the more refined will be the elements which it imparts to your spiritual body; the more coarse, crude and animal-like the diet you feed upon here, the more coarse and crude will be the elements it sends forth to enter into the formation of your spirit-body. The man who lives largely upon animal food, who partakes of what is coarse and crude, finds his physical system of a coarse, strong nature; is not likely to be refined in instinct and in aspiration; his pursuits and his pleasures are found in external life among the lower scenes of existence. Exceptions may be found to this rule, as to every other; but this is the general law. If a every other; but this is the general law. If a man is uncultivated, not only in his mental faculties, but in his moral perceptions and his physical nature, the elements that go from his surroundings and from his life will be coarse and crude; therefore the spirit-body will partake of this aspect, since it will be of the earth earthy, and belong more to the animal than to the spiritual side of life. the spiritual side of life.

Q.— $[By A.^4J.$ Hollingsworth.] Can a spirit stand off, as it were, in space, and see this world, or any planet, revolve on its axis?

A.—Spirits who have passed beyond the limita-tions of this planet, who have risen above and beyond its atmosphere and are no longer confined within it through any law of association, or be-cause of any necessary experience which must be acquired in contact with this earth, may pass out into space, but they cannot do so inde-pendent of law; they will only pass out into pendent of law, they will only plass out into space as they are attracted or gravitate to some other planet or spiritual world; and he who thus passes out into space, undoubtedly, if his spiritual vision or perception is highly unfold-ed, will be able to see this earth, if he directs ually will so press upon the human mind as to lead it to the adoption of cremation.

Q.—Is the phenomenon known as materialization any more open to simulation than that of the trance?

A.—One must judge carefully and reason closely upon the various phenomena of Spiritualism, as they are presented to his mind. He seats himself in the presence of a trance-medium, passively waiting for that which shall be given to him, and as the matter is passed through the brain or hand of the medium for his own inspection, he must reason upon it and judge whether it comes from the operation of the mind of that medium, or whether it be for-

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF Mrs. 15. F. Smith.

Report of Public Séance held Nov. 2d, 1888. Thomas Harding.

It is with the greatest pleasure that I come into this meeting to day, feeling that it is also a privilege granted from the spirit side, to convey a few words to loved ones yet dwelling in the mortal. In Chelsea, in East Boston, and in the mortal. In Chelsea, in East Boston, and in Boston proper, and in many other directions, I shall be remembered, although it is a long time since I left. Others come to fill the places in the world of those who have passed on, yet we know that in the hearts of the dear ones we may still find a home.

The question will be asked if I was surprised on extended the spirit life. Yes happily so as

The question will be laked it I was surprised on entering the spirit-life. Yes; happily so, as I saw one and another coming toward me, some relatives, some friends, some soldier boys who had passed on. I passed out in a skirmish at Bull Run, Va., and very suddenly, too.

Bull Run, Va., and very suddenly, too.

I am so glad there is a channel for us to speak through, and we appreciate it, dear mortals, to a degree that you never can until you have thrown off the mantle of the flesh, and come to dwell with us; then you will be as earnest to speak to some loved one as we are. Nearly twelve months before I left home the angels came very near taking me away, but I was given a little time longer, and I see now it was that I might go for my country's sake. I never had any regrets for going, although my dear wife any regrets for going, although my dear wife felt she could not part with me at that time. As the angel world again came near and neares still, I felt there must be communion between the two worlds; and I find it is a truth. Mortals, while you dwell here learn all you can, for you cannot gain too much information in re-

gard to spirit return.

Scene after scene of beauty presents itself to our vision in spirit-life, which we fail in words to picture to you. No; I would not ask to return to stay, but I would ask to come into committee to you. munication with the dear ones left. Dear old grandma, as she reached her hand out to me, said: "Thomas, come up higher; all things are ready." I am satisfied with my home in spirit, but trust I shall be able to make it more beautiful all the time.

tiful all the time.

My name is Thomas Harding, and my home was in Chelsea, Mass.

William B. Dodge.

Many miles intervene between where I passed away and your little circle-room, although I have been here many times in spirit before I laid off the mortal form. Oh! it is a source of happiness to be able to speak to-day. Long before the pale boatman came for me it seemed as though I could almost look into that beautiful land of Canaan, and I conversed with my dear wife and daughter before passing over, as com-posedly as I would if I was only going to step

into the next room.

Death! there is none, dear friends, and that which you term Spiritualism takes away all fear of what is called death: only happiness comes to the soul to feel an exchange is to be made for the better. As we look back from the other side, but a thin veil comes between. We look here among you all, and see that some are nearing the spirit shore rapidly. I was a young man, comparatively-fifty-eight—when I left

the form.
Sarah is with me to-day, and the old grandsire who walked so long in the mortal said: "William, there are many things for you to learn yet in the spirit-life." We find a life of activity, and no idlers; all are willing to do their work.

Oh! how glad we are for that is the strongest expression we can use—to know that there are channels open for us to speak to you in mortal life. Often do we come so near to the dear ones who are left that we can lay our hands upon their shoulders, and at times they sense then again they do not, owing to the conditions which happen to be around them. I shall be remembered in Jamestown, Dakota. My name is William B. Dodge.

Lucrelia Fulham Weston.

I possessed much of what is termed mediumistic power. I feel now that I might have done more with that power, but while dwelling here we are apt to think we do what we can. Seventy-three years I dwelt in the flesh, and it seems a long time to mortals, but when I look back I think how quickly it flitted away, and now, as I have left earthly life, I am looking forward to meeting one and another as they come into the spirit-life. We come to greet

them and give strength. not come. Sometimes little children have been anxious to give out a few words; at other times I have not had permission, so you must under-stand we are governed and held by conditions

stand we are governed and held by conditions and circumstances, and we come whenever there is a channel opened for us.

I met Sister Wilder as I entered spirit-life, and gladly did she greet me, and very earnestly thank me for what I had done for her dear ones after she was called up higher. You will ask me if I was cognizant of what was passing at me if I was cognizant of what was passing at the funeral. Yes; I understood it all, and I know of the sympathy and kindly feeling from heart to heart; also of the flowers. I well un derstood the feelings not only of the dear ones, but the neighbors. I have much more to learn. I thought I had learned a great deal, but I find, on entering spirit-life, a great deal more t learn; it is a life of learning, of usefulness. M work is not finished; I can do much by giving out to the dear sister mediums. I know they out to the dear sister mediums. I know they need it; they require such sympathy and aid as we in spirit are only too glad to give. Mortals, be patient, be lenient, be sympathetic with your mediums, for you know not how much value is placed on our side upon these instruments—you annot know.

cannot know.

I think I shall be remembered in Plymouth, Vt., for that is where the spirit took its flight, and I have listened to much that has been spoken since. I am happy, but would not ask to return to stay. I do love to come to your meetings, where mediums are instrumental in giving communications to mortals. To day I giving communications to mortals. To-day would thank the Spirit-Chairman for the privileges you grant by opening your doors to mortals and spirits. I am satisfied with the home but knowing so much of progression as I do, I am looking forward with hope, knowing that I am to press onward forever. My name is Lucretia Fulham Weston.

Lavinia W. Lawner.

I have long desired to give out a few words to a dear one. I made a partial promise to do so before my spirit took its flight. I have been helped by some mortals and by some spirits. I felt at first I should fail, but as they come to tett at first I should fail, but as they come to the rescue, I may be able to reach the dear ones far away. I have often been in such meetings, but never attempted to speak. Long does it seem that I have been gone, dear husband, al-though really but a little while; five months have been like five years to you, and you have watched and waited for some sign that I have been my promise in coming to you.

kept my promise in coming to you.

Dear husband, I want to thank you from the depths of my soul for what you have done for me since the form was laid away. I see the pains you have taken in what you have done to the lot. I want to thank you for the stone, and for the iron fence, for I know it is because of your own spirit reaching out to mine that you have done it.

Oh! I ask the angels to come to you every

day. I send forth an earnest petition for their guardianship over you. I ask that you may at last be permitted to come up higher, and is it was a few that you may at the permitted to come up higher, and is it. wrong if I ask that you may come soon? I know, in God's own good time, the angels' time, you will be permitted to find me again. I am waiting patiently for that moment when I shall clasp your hand once more.

I come to you in the still hours of the night, so softly and gently that you feel me. I know we talked of these things before the angel came and bore me away.

I want to thank the kind friends for what

over the land I trust they will.

In California, away upon that far-off coast, I know I am not forgotten by many. I feel grate-

ful that these channels are open, not only for me but for others. I passed away at Virginia City, Nevada. My name is Lavinia W. Lawner.

Paul Dillingham.

I know there will be many who will remember me as passing away from Pawiet, Vt. Father could not be reconciled to my going, and he asks why they took me away. We cannot answer the question, but I find now it may have been a help to them that we left. Aunt Mary says it was all right.

says it was all right.

Somewhere near twenty-five years did I dwell here. I have been here before, but have not been able to speak. I have listened, as many do, to hear what others might say, for it helps us to gain power in controlling other instruments nearer home. I would like them, when such instruments are there, to seek them and see if I cannot give them some words of cheer, for that is what all mortals want; they are ever reaching after something more.

I would like to thank Dr. Vosburgh for the kind words he has snoken to father. for I know

kind words he has spoken to father, for I know it was a stepping-stone for him to learn a little more in regard to spiritual things. It is only a few years since I left the mortal form. A part of our family yet remain on earth; a part are of our family yet remain on earth; a part are with me to-day. Grandma sends greetings to them all. We often come into the earthly homes and make some tiny raps that they may know it is invisible power and that we are there for a purpose. I think if they will only listen closer they will be able to converse with us through the sounds.

listen closer they will be able to converse with us through the sounds.

Oh! how gratifying it is to feel that we are welcome in the homes we have left, and also to feel that we shall all meet again. What a grand reunion there will be in spirit-life! I am happy, and I would repeat it over and over again; I am happy in my spirit-home, but I find there not all that is to be desired, because it is a life of progression. My name, Mr. Chairman, is Paul Dillingham.

Willie Petersen.

I want to say to father and mother you did behold the spirit form, and what I said to you, father, was correct. I know you proved it so, too. Don't think because I was a little boy too. Don't think because I was a little boy when I passed away, that I have not been learning since. I have been learning, for I was placed in a school in spirit-life, and I feel that I have gained a great deal on the spirit side. When the angels came and bore me away dear mother felt she could not let me go. But she has learned much of spirit return since her Willie went away, and she has felt, many times, and so has father also, that I come into the home, and have been seen. It is true, I have, and I've done it perfectly, too. Why do you let the doubts creep in? Push them back, and have no room for doubts.

I know I shall not be forgotten in this city.

lave no room for doubts.

I know I shall not be forgotten in this city. Father takes much enjoyment in coming into communion silently. We can't always do it perfectly; but sometimes we can, and it depends a great deal upon the conditions of the people that sit in the room, for we must draw from them to help make up the forms. So do not blame us. We will try and do our part right, and you must yours.

I am so thankful that materialization is true, and that communion between the two worlds is true. Father and mother, it has been a great source of happiness to feel that what I have said to them has proved true. Grandma often speaks of mother, and looks back to the time when mother understood little of spirits coming to earth. You see, mortals, you all have to learn how to come into communication with us. learn how to come into communication with us.

In the materialized spirit-form, I have heard
mortals say, "Why! the hands are warm." Do
you not know they are made up in part of material substance drawn from you, and must

partake of your warmth.

I know this will reach father, who will be and would try in every way to make them know I did return to the home. We are glad to make ourselves known. I lived in Boston. My father is Dr. Petersen. I am Willie Peter-

Daisy Bell and Sweet Brier Felch.

As a little child I passed away, and now come o-day a grown woman. I have no remembrance of earthly life. My dear spirit sister stands be-side me, and together we send love and sympa-thy to father, mother, and each loving friend. We have received an education on the spirit-side. Never have we been permitted to use the terms mother and father, as we were little in-

fants when we passed over.

Father will understand when he sees our

and you will not find us as the little girls you doted upon when here.

Father, remember we have come to you in other places, through other instruments, and shown ourselves together, in materialized form as perfectly as we could. What is more beautiful or grand than to know that the cord of affection cannot be lost or broken? Many will remember my father. The name given me in spirit-life is Daisy Bell; my sister's name, Sweet Brier Felch. Grandma sends greetings,

Ed. Crosby.

How many times are these words uttered: Pure as an angel." And surely these sweet spirits who stand here are pure as the angels never having been permitted to know of the wrongs and of the temptations that come to mortals. As I look back I feel like saying I wish I never had known them. But it is too mortals. As I look back I feel like late, and as I come here as a spirit I am only too glad to be able to speak. There is one thing I do want to ask of mortals: Do not speak your thoughts always, for we hear them as they are spoken, and how they do crash upon our spirits, which are so sensitive. After I passed out, even before the body was consigned to mother earth, I heard one say, "He owed me a hundred dollars." Gladly would I have paid it if I could! But how little did he think that I was listenius to the constant of IV. if I could! But how little did he think that I was listening to the conversation! He must know I would have repaid kim every dollar if I could. I would say to him: You cannot take your gold with you here, for it is counterfeit; you will not need it. I know money is a necessity on earth, but not with us, and little can you understand, little can he know how it wounded my feelings when I heard those words. If you mortals could realize for a moment how sensitive we are in the spirit, many things that are now spoken would be withheld.

I come not to find fault, but I do say: Be care.

I come not to find fault, but I do say: Be careful what you speak, for you know not who may be close beside you. Be lenient, be patient and sympathetic with one another. I know while you dwell in the mortal these feelings will come many times when you do not think what is to be spoken until the words have passed.

It is some three or four years since I passed.

It is some three or four years since I passed way, and since I heard that conversation; and 've heard it since. That is why I say, Be care-I've heard it since. That is why I say, Be careful, mortals, what you say of those who have passed on before you. He little thought Ed. Crosby was right there. A hundred dollars! A hundred thousand would I have given if I could if they had not been spoken! It made me feel as if I had gone away without doing what I might have done. Gladly would I have repaid it all if I could.

I lived at South Hadley Falls, Mass. Ed. Crosby is the name by which I was best known.

Seward Hulse.

every or their may at nd is it opportunity of saying a few words through your medium for the first time. I will be brief this time and give but a few words.

Addison, you have been looking forward to a few words from us, and when our mother was able to speak to you it was a comfort worth more than gold. I did not know much about spirit-return. I had other things to absorb my attention; many things connected with law occupied my time, therefore I troubled myself eleanne or what he flow-yory little in regard to what would be after passing over. Spiritualism simply means spirit-return, and the time is coming when this subject will be more widely considered—when you will hear of it from the pulpits of the day, and I want to thank the kind friends for what sympathy they gave out to you—for the flowers, and for all they did, for the kind words that were spoken, for I was there as one of the company, and not only I, but many invisibles. I would like my friends to know I have spoken here, and as your good paper goes all over the land I trust they will.

In California away upon that for off cost I.

isfactory will your home be over yonder. You may ask me if those who do wrong on earth will enter heaven. Yes: but their heaven would

mily ask he is those with the wind of control will enter heaven. Yes: but their heaven would be none to you.

Addison, mother is present to-day; George is not here. Enos wishes to be remembered. Aunt l'attence says in due time she will be able to give out some things that will be of benefit to those that are left. She well understands what has been passing—of the trials that have overtaken you. And let me say to you, dear brother, not one of us forsakes you; through all the trials you have been called to pass you have had the help of the angel-world. Trust them, then, to-day, for they will keep their promises to you. I wish to be remembered to the dear ones. I know father will be glad to get a word from his boys. Seward Hulse, of Douglas, Kansas.

Sophia Griffith.

I trust that the few words I shall speak will reach my dear daughter. I know how much she has mourned for her mother, how many times she has asked: "Why did they take her away in a moment?" Dear child, do not feel that Lan for from you. Lan so hear that Lan that I am far from you; I am so near that I can come into your own bed-chamber. My child, learn a little about this matter of communication between the two worlds. You have often wondered if I wished to stay longer? At that period I would, but after the sudden exchange I could not wish to return to stay. If you will learn a little from what Lydia may say to you learn a little from what Lydia may say to you it will help you a great deal. I would like, Jeanie, for you to learn how to come into communication with mother. I would like you to sit by yourself, and see if I may not give you some manifestations that you may know. I saw that at first you were so sad you could not be reconciled to my going, but when it was said that I was happy, you tried to be reconciled. Yet, to-day, dear child, it comes freshly back to you. Darling child, it will be but a little time, a few years, and you too will join the happy spirit band. Father, and each one of you, learn a little concerning this spirit return, while the golden opportunity is yours. You will say, perhaps, "Mother, you did not learn of these things." No, my child, I did not learn as much as it was my privilege to, because the family was not broken. Now, since a vacant chair is in the home, I feel differently. Castaway your doubts, and think perhaps that mother does come, and it will help you much.

Nathaniel, learn all you can, but use the reason God has given you; for reason is worth something, or else it would not have been given

son God has given you; for reason is worth something, or else it would not have been given. I have met many dear ones in spirit-life: William, Sally, Henry, and others, and we all come to help those in this mortal life. Think for a

moment how great must be the attraction that draws us to earth.

Mychild, I did not doubt your love, you doubt-Mychild, I did not doubt your love, you doubted not mine, and to-day I come to you with a blessing, and all the affection that a mother can bring to a child. I know I shall not be forgotten in Groveland, this State. I wish, Jeanie, you would go and see Aunt Lydia, whenever there is an opportunity, for she needs sympathy and companionship through her trials in this life. My name is Sophia Griffith.

Annie Mitchell.

I want totell you of the pretty flowers where we are. And we go to school. The teacher learns us to sing and to speak pretty pieces, just like what you have here.

[To the Chairman:] I think you're a nice man; you didn't speak cross to me.

I want you to tell my mamma I come right back again, just as soon as I could after the people went away from the house. There was

back again, just as soon as I could after the people went away from the house. There was lots of people came there. They didn't know I didn't be dead. I was n't dead, at all. I want mamma and papa to know that I come right home, and Willie comes with me some-

right home, and Willie comes with me some-times, but not every time.

Oh! oh! I'm goin' to bring you some 'flowers, some day—real ones—would you like me to? Truly? [Yes.] What you can smell hard? I will if I can. And when you come our side, I'll bring you lots of flowers. Grandpa is here. He had a little doggie, and that doggie is truly alive where we are. His name is Rover. It is Grandpa Gould

It is Grandpa Gould.

I lived way up in Vermont, in Thetford. My name is Annie Mitchell. Aunt Jeanie is calling me, and I must go. Good afternoon, peoples.

Minnie Ackley.

When I lived on earth, Mr. Chairman, I had many times trouble with my head, and I feel a fants when we passed over.

Father will understand when he sees our names that they belong to his daughters in spirit-life. It is true we have grown in form, and many changes have been taking place during that period among my mortal friends The time has sped quickly with me; I hardly feel that I have been away, and I know that I shall be remembered in Old Cambridge by some.

shall be remembered in Old Cambridge by some.
As I was passing out of mortal life guides came beside me to help me, and they led me over what is called "the river," which seemed to me to be only a green and flowery way to the beautiful land beyond. I looked at the grass, and at the flowers, and they seemed as real and tangible as any I ever beheld, while the perfume was delightful to the sense.

The child spoke of the little dog in spirit-life.
Yes: I find animals there dogs horses and

Yes; I find animals there, dogs, horses, and even cats, and the sweet songs of birds greet my ear. I am glad to know that the pets we have loved have not gone out into nothingness, but that we may claim them again. As we loved them once, we love them still, and if the spirit reaches out for them they will be given back to us.

I am very thankful that I have been able to speak to-day. My name is Minnie Ackley.

(Published in advance at spirit's request.) Bela H. Gardner.

I would like to speak a few words for certain reasons, Mr. Chairman. A little difficulty has come up in the home, and I feel that by coming here and assuring them they are in the right channel, and it is not wise for them to make any changes, it may do some good. They are nearly on the verge of making a change, and should they do so, it will not be as well. We see a little further, a little clearer than they can in the mortal.

I would be very glad, Mr. Chairman, if you would send this letter right away. I am in haste to have it reach them. I know, sir, they will understand my meaning when they get it. I would also feel very glad to have them know that I live. I passed out in Sunapee, N. H.
I was only fifteen when an accident came that sent me across the line to the other shore. They always call me dead. I wish they could understand a little more of the life beyond the veil. I knew nothing of it, only as I had heard people talk some on the subject. I think I shall be recognized. Bela H. Gardner. Nov. 16.

SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Nov. 9.—Robert Sulley, Alice Stacey, Capt. William Henry Ford; Sylvester W. Brown; Bernie Shaw; Henry Munson; Minnie F. Lord; Charlie Bristol; Sarah White; Obadiah Brown; Manilo Ford; Mary Chase; Augusta H. Bigelow; Loyal Loveloy; True French; Harriet Metcalf; Sarah E. Johnson; Annie Hague.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH) As per dates will appear in due course.

Nor. 16.—C. O. Benton; W. A. B. Wilson; Elizabeth Robinson Burnell; Sarah E. Clark; Edwin W. Haven; James Gould; Freddle Warren; Sarah Ricker; Daniel J. Ames; Theodore Noyes.

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." eternal progression."

A Missouri paper says: "The holiness outfit are putting up a church at Hoover. But the people of that place will lock their coal houses this winter just as they always have done."

BECOND SIGHT,

(A PACT.)

"Nay, do not sail to-day, my Inds," he said,
The tall old fisherman with heavy hair,
Bunding upon the beach where lay the boot
With her day floating on the sumy air;
While at the rocky headlands guarding Staithes,
The flowing tide broke with a hollow roar,
And the three fishers, tossing nets aboard,
Paused for a moment, listening on the shore.

"I've lada vision, lads. Thou know'st my race,
"I've lada vision, lads. Thou know'st my race,
"I've lada vision, lads. Thou know'st my race,
"I've lad the cruel gift of second sight,
And known of coming doom against their will.
I had the vision just before the dawn;
I saw, where Hunteliff towers grim and gray,
I saw you drowning; do not sail to-day!

"Oh, ay I know the glass is firm and."

"Oh! sy, I know the glass is firm eno',
And sky and sea calin as a bairn asleep;
And not a warning posted on the cross,
And not a sign of danger on the deep,
Yet, changeful as a woman in her mood
Is our North sea, I 'ye heard my father say.
But that is neither here nor there, my lads,
I had the vision; do not sail to-day!"

"Mebby we'd better humor him," said one,
Whose twelve-year boy was clinging to his hand;
But his mate turned upon him with a laugh,
That woke a mellow echo down the strand;
"Humor him! with the fish as rank as aught,
And neither food nor fire up there!" he said,
Aud pointed to his cottage on the cliff,
And shook, in merry scorn, his curly head.

A moment yet the father lingered there, "See, here's a penny, Bill, blde thou at home;" But the boy pushed the kindly bribe aside, And claunored wilffully that he "must come." And so, they leapt aboard, and pushed her off; "But, as the coble danced across the bay, They heard the old man, left upon the sand, Shout sadly to them, "Do not sail to-day."

Anxious the women, who had shivering heard Old Peter's warning, watched the sunny waves; Telling, as slow the sad hours wearled by. Old tales of crews long laid in ocean graves. Anxious they saw the black squalls sweep across The great blue waters and the purple down; Till midnight closed upon the deepening dread, And ne'er a coble beached below the town.

Next day, upon the sands 'heath Hunteliff Head, Lay the dead father, with his stiffened arm Round the dead boy, as if in doom and death He still was fain to keep him safe from harm; And with her helm unshipped, her timbers stove, The coble lay amid the bowlders there, But the sea kept in her mysterious depths Young Jack with his bold eyes and curly hair.

Men guessed her rudder struck on sunken rock, Just as a squall had ta'en her sail aback, And shook their heads, and muttered o'er the glass, "He allis wer too venturesome, our Jack."

But the old seer listened to all unmoved, "When death must come, small heed to reck the way, I had the vision sent me at the dawn, Before, despite the bode, they sailed that day."

—All the Year Round.

Diet.

Cornaro, of whom many have read, was of an infirm constitution till about forty. Up to that time he had, as he said, given rein to his appetite. But, beginning to feel the ill effects of intemperance, he stopped short, and entered upon an entirely new course of life, putting himself under restrictions which he obstinately consisted in the band of his days; and he himself under restrictions which he obstinately persisted in to the end of his days; and he lived to be over one hundred years old. He was severely temperate in eating and drinking, and not only regained what he had lost by his indiscretions, but he actually built up a good constitution in the place of the old and broken-down one. He first learned by experience what kinds of food were proper for him, and made choice of such meats and drinks only as agreed with him. He observed as an inviolable law always to rise from the table hungry. Besides these dietetic rules, he carefully avoided all extremes of heat and cold, excessive fatigue, late hours, broken rest, and too close and intense thinking. He also cultivated a calm, even disposition. Upon this last point he attached very great importance. Here is what Cornaro wrote when about ninety-one what Cornaro wrote when about ninety-one

"It is really a surprising and sad thing to see reasonable creatures so ready to swallow the most dangerous absurdities. For how, in the name of common sense, can the life of a glutton or a sot be a merry one? If men could eat to excess, drink to silliness and rust in sloth, and, after all, suffer no other harm than the abridgment of ten or a dozen years of life, they might have some little excuse for calling it a merry life; though surely it could appear so to none but persons of a sadly vitiated taste. But since an intemperate life will surely sow in our bodies the seeds of such diseases as will, after a few short years of feverish pleasure, make life a burden to us, with what face can any reasonable being call this a merry life? Oh! sacred and most bountiful temperance! How greatly am Indebted to thee for rescuing me from such fatal delusions; and for bringing me, through the divine benediction, to the enjoyment of so many felicities; and which, over and above all these favors conferred on thine old man, has so strengthened his stomach, that he has now a better relish for his dry bread than he had formerly for the most exquisite dainties."

The American wants "three square meals ay." In other words, he must "fill up" moy! ing, noon and night. If as a laborer with his hands he works hard, he might safely do that: but if his employment is easy and not wearing physically, his breakfast and lunch should be light and his dinner reasonably hearty, for late in the day is when he needs most the restora-tive effect of food.

tive effect of food.

Doubtless Americans, taken as a whole, indulge in meat twice a day, and not a few do so at every meal. None should eat it oftener than once a day, and the majority would be in better health if meat but three times a week was the rule. The laborer "with the pick and shovel" works hard, and he is able to dispose of a quantity of meat and other hearty food which would soon settle the future of the man of letters. And yet, without doubt, the former would get on quite as well with less meat, and would get on quite as well with less meat, and if he did it would certainly cost him less to live. Our middle and wealthy classes may be set down as eating altogether too much meat.

Verifications of Spirit-Messages. EDWARD W. SEABURY.

EDWARD W. SEABURY.

In the BANNER OF LIGHT of Nov. 10th there is a communication from EDWARD W. SEABURY, of New Bedford, which is correct in every particular, so far as his communication is concerned, and in regard to his wife and son, but the types make his name Edward W. Seaburn.

Respectfully yours,

GEO. Y. NICKERSON.

P. S.--I have talked with Mr. Seabury many times since he passed to spirit life, also seen blur and his wife materialized in full form.

In the BANNER OF LIGHT of Oct. 20th, 1888, the spirit-message from 1RA LAKE of Norwalk, Ohio, is fully recognized by his friends, also by me, as I was intimately acquainted with him in Ohio before he passed over. Let the good work go on.

Decatur, Neb., Nov. 14th, 1888.

W. S. PAGE.

Decatur, Neb., Nov. 14th, 1888.

Since W. S. Page wrote you yesterday about the communication of Ira Lake, we held a circle, and we got through raps the following: "Tell The Banner that I used to be a Baptist, but came to be a Spiritualist through instruction of 'Hudson Tuttle." We write you this just as we received it. It seems as though he wanted this to go with Mr. Page's letter.

Very truly yours,

Decatur, Neb., Nov. 15th, 1888.

MINETTA I. HOMER.

Again I am glad to testify to the reliability and beneficence of THE BANNER'S Message Department.

Mr. Frank P. Homer, husband of the above-named spirit, whose communication is published hyour paper, lives at No. 14 Bennet street, Boston, and he is overjoyed in the full recognition of his wife's message, and so highly does he appreciate the message that he says he shall henceforth be a subscriber to your invaluable paper. Truly the mourners are comforted by the rovelations of to-day mere than by all the Bibles of the past. MINETTA I. HOMER.

POLLY HAMBLETON. In the BANNER OF LIGHT bearing date of Oct. 27th, 1888, is a message from POLLY HAMBLETON, of East Hamburg, N. Y. I was much pleased to read a message from my mother. We have kept watch of THE BAN-

Hamburg, N. Y. I was much pleased to read a message from my mother. We have kept watch of The Banner for over three years, as we much desired to lear from her through that paper. Hoping great good may result, and also that she may be able to communicate with her daughter on earth, I send my thanks in behalf of the other sisters and friends through The Banner. I remain yours respectfully, E. Montague.

Orchard Park, N. Y.

Catarrh Oured.

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Bunner of Bight.

BOSTON, SATURDAY, DECEMBER 1, 1888.

Spiritualistic Meetings in Boston.

Banner of Light Circle-Room, No. D Bosworth
Street.—Free Meelings are held every Tuesday and Friday
atternoon at 3 o'clock promptly. For further particulars,
see notice on sixth page. L. B. Wilson, Chairman.
Borkeley Hall, & Horkeley Street.—The Boston
Spiritual Templo services at 10% A. M. and T. P. M. Mrs. I. S.
Lillie speaker for November. H. Holmes, President; Albert
F. Ring, Treasurer; Oscar L. Rockwood, Corresponding and
Recording Secretary.

Hecorning secretary.

First Spiritual Temple, corner Newbury and
Exeter Streets.—The "Spiritual Fraternity" Society will
hold public meetings every Bunday. The Temple Fraternity School for Children meets at 10% A.M. Afternoon service
at 2%; and Wednesday evening Sociable at 7%. Berkeley Hall, Berkeley Street.—The First Inde endent Club holds lectures every Sunday, at 3 P. M. F

Herkeley Hall, Ascrucacy of State Property Hall, Ascrucacy of State Property Hall, 1981 Washington Street.—Sunday meetings at 21/4 and 71/2 P. M. Solicits correspondence with mediums everywhere, through whom interesting phenomena may occur suitable for a public platform. J. M. Lewis, President.

Children's Progressive Lyceum No. 1.—Sessions every Sunday at 11 A. M. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; H. O. Torrey, Corresponding Secretary.

sponding Secretary.

1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. A. E. Barnes, President; Mrs. H. O. Torrey, Secretary. Private scance, for members only, first Friday in each month; doors closed at 3 P. M. Public meetings every Friday evening at 72. Berkeley Hall.—The Independent Club meets every Friday at 2 P. M. Séance, followed by sewing-circle. Suppor served at 5 P. M., followed by entertainment. J. W. Fletch er, Grand Master; Mrs. Ada Simmons, Treasurer; F. V

Hall corner of Tremont and Dover Streets. - Mrs. Florence K. Rich will hold Mediums' Meetings for development and tests at this place Sundays from 12 to 14. Music by Miss Chase.

College Hull, 34 Essex Street.—Sundays, at 104, ..., 2/2 and 7/3 P. M. Eben Cobb, Conductor. Engle Hall, 616 Washington Street.—Sundays at 3 P. M.; also Wednesdays at 3 P. M. Dr. E. H. Mathws, Conductor. Ladies' Aid Parlors, 1031 Washington Street-undays at 2½ and 7½ P.M. F. W. Mathews, Conductor.

America Hall, 724 Washington Street.—Services each Sunday. Dr. W. A. Hale, Chairman. Chelsen.—Spiritualist meetings are held in Pligrim Hall Odd Fellows Building, each Sunday evening, at 7½ o'clock Cambridgeport.—Meetings are held every Sunday evening at Odd Fellows Hall, 548 Main street. H. D. Simons, Secretary.

Spiritualist Meetings.

THE BANNER forms going to press one day in advance (as announced last week) we have space but for a resume of the reports of meetings held at various places on Sunday last, which came to hand on Mon-

Boston Spiritual Temple.- Notwithstanding the inclemency of the weather, a fair audience assembled in Berkeley Hall on Sunday morning last to at-L. Newman. Mrs. Lillie, Dr. H. B. Storer, and Dr. A. L. Newman. Mrs. Linie, Dr. H. B. Storet, and Dr. A. H. Richardson, in eloquent and well-timed remarks paid glowing tributes to the memory of our arisen brother. Miss Emma J. Nickerson read a fine original poem written for the occasion. The singing by Mr. Lillie, with Mr. Frank Crane as accompanist, was beautiful and impressive.

Berkeley Hall .- The mediums' meeting in Berke ley Hall was well attended. Mrs. Lillie, Miss Nicker-Capt. Holmes and Mrs. Florence K. Rich (who conducts these meeting) participated. These services will be continued every Sunday immediately after the morning lecture. All mediums are cordially invited.

First Spiritual Temple, corner Newbury and Exeter Streets.-Sunday, Nov. 25th, the guide of Mrs. H. S. Lake delivered a sterling lecture upon "The Discipline of Life."
The musical selections were finely rendered and

much enjoyed.

Next Sunday Lyman C. Howe, of New York, will be

Next Sunday Lyman C (1000c) of 1000c (1000c) the speaker.
School for children convenes at 10:30 A. M.
Wednesday Evening Social at 7:30 P. M.
Meeting for Women every Priday afternoon at 2:30 in the Library Room. Seats free; all cordially in-

Children's Progressive Lyceum No. 1, Boston .- The Lyceum held its regular morning session at Paine Hall. In the absence of the Conductor, Mr. at Faine Hall. In the absence of the Conductor, Mr. Sidney H. Whitney conducted the exercises, while the Assistant Guardian, Miss Amy Peters, led the calisthenics. The banner march had sixty-seven in it. One little lad with bright eyes and rosy cheeks told Secretary Torrey that he had walked way from East Cambridge all alone, and it would "take a bigger storm than this" to keep him at home. The entertainment was very interesting and varied.

HENRY O. TORREY, Cor. Sec. u.

Eagle Hall, 616 Washington Street, Boston -Last Sunday three services were held in this hall. Although the day was stormy, a good attendance was present, and the exercises were interesting the usual talent participating. Next Sunday Mrs. Loring, of Braintree, will occupy the platform, assisted by Dr. Mathews and others. F. W. M.

Norwich, Conn .- "Tucas" writes that J. Frank Baxter closed his series of lectures in Norwich, Conn., on Sunday, the 25th inst. The theme of the afternoon was "Spiritualism and Morality," and that of the evening was a sort of resume of the work of Modern Spiritualism the past forty years. The seance was Interesting and attractive as usual.—Mrs. Lillie is the speaker next month.—The Helping Hands' social of last week was a "crowded and crowned" success.

People's Spiritual Meeting .- The sessions held at Columbia Hall, New York, on Sunday, Nov. 18th' were well attended and replete with interest. Dr. John C. Wyman of Brooklyn was to deliver an address in this series on Sunday, 25th.

Haverhill and Bradford .- "E. P. H." informs us that Mrs. E. Clark Kimball, of Lawrence, addressed the audiences at Brittan Hall, and gave some very convincing tests. Mrs. Kimball will occupy the plat-form again next Sunday.

Brooklyn Progressive Spiritual Conference. -F. W. Jones reports that the sessions held at Preparatory School Hall. Johnston Building, Flatbush and Fulton Avenues, Nov. 17th and 24th, were well attended and of marked interest to all present. Dr. E. V. Wright is expected to make the opening address on Saturday evening, Dec. 1st.

Haverbill, Mass.-Unity Hall.-Miss Jennie B. Hagan closed a very successful engagement with the First Spiritualist Society of this city on Sunday, Nov. 25th. The 2 p. M. lecture was prefaced by a special reference to the life-work and passing to spirit-life of Jonathan Stevens, of Haverhill, who has been an earnest and consistent worker in the cause of Spirit-nalism for the past forty years. [Memorial notice of Mr. Stevens will appear next week.]

Rev. E. B. Fairchild will occupy the same platform next Sunday.

Topeka, Kan.-F. P. Baker, Esq., editor of The Capital-Commonwealth, puts us in possession of the following facts: The lecture delivered by Mrs. S. R. Stevens at Spiritual Temple on Topeka Avenue Sun-Stevens at Spiritual Temple on Topeka Avenue Sunday evening, Nov. 18th, was a model of conciseness and strength. Her words came fast and she was never at a loss for the proper sentence, and left no loop-hole for criticism on the part of those who either agreed or disagreed. As a literary effort it has not been surpassed on the rostrum of this city for many years. Her them was, in part: "Inspiration of the Bible." She agreed in that inspiration, and also in all other inspiration. There was not a word in it which believers in the Bible could find fault with. The work to be done by Spiritualists was to spiritualize mankind. Mrs. Stevens is evidently doing good service in Topeka.

Philadelphia, Pa.-The Ladies' Aid of Philadelphia gave a reception to Mrs. Ada Foye at the home of Mrs. A. McCahan, on the evening of Monday, Nov. 19th. A large number of the friends were pres Nov. 19th. A large number of the friends were present. Addresses were made by Mrs. Sarah Benner, (President of the Aid.) Mr. B. P. Benner, Mr. Thomas Locke, Capt. Kefter, Mrs. Lena Hoffman and others, Mrs. Foye followed with a short address, encouraging the ladies in their work, and wishing them every success. The Ladies' Aid intends giving a series of sociables this winter, the proceeds of which will be devoted to the Building Fund. Julia R. Galloway, Sec'y, Nov. 23d, 1888.

Chicago, Ill .- The Chicago Spiritual Fraternity holds public meetings every Sunday at 3 and 7:45 P. M., at Kimball Hall, No. 245 State street, corner of Jackson. J. Clegg Wright, the well-known eloquent in-spirational speaker, will conduct the services the five Sundays of December. Subject for Dec. 2d, at 3 P. M., "Normal and Abnormal Mental States," and at 7:45 P. M., "Man, Magnetism and Spirit."

AMERICAN SPIRITUALIST ALLIANCE MENTA AT 318 WEST 421 BERRET, NEW YORK CITY, ON

EACH ALTERNATE WEDNESDAY AT 8 P. M. THE ALLIANCE defines a Highlindlat to be: "One who knows that intelligent communication can be had between the light living and the accepted dead." therefore all Aprilmalists are cordially invited to become mounters—citier real deat or non-readent—and to take an active part in its work. NELSON CHOSS, President.

J. P. JEANEURT, Secretary, 44 Maiden Lane, New York.

American Spiritualist Alliance.

The Alliance held its regular fortnightly meeting on Wednesday evening, Nov. 21st. After the routine business, and the election of three new members, the subject for consideration, "The Manifestation of Spirit Phenomena through Mediumship," was resumed.

A photograph of a pair of slates which had been covered on one side with writing by the independent process was shown, and the state-

ment as follows made concerning the writing:

A lady, who was very skeptical as to the fact of immortality, one day entered the room where her father was seated with a piece of brown paper, a pencil and an envelope in her hand. Approaching him, she said: "Father, it is probable that you will die before I do; therefore I wish you would take this paper, pencil and envelope and privately write something upon the paper, put it in the envelope, seal it up, and give it to me. Then if, after you die, you should visit a medium and tell me what you have written, and I, on opening the envelope, find that you have done so, I shall then know that you are still alive and able to return and communicate with me.

The father did as requested, and soon aftervard passed away.

During a period of some eight years followng, this lady visited many mediums, always taking the sealed envelope, and asking for her father to come and state what was written therein; but no response came.

Finally she visited a medium for independent slate-writing, and presented the letter and request. The control wrote that he could not tell what was in it, but would try and look up the party named and have him meet her at a day named for the next week.

At the appointed time she was there, and her father reported himself as present. He said he did not remember just what he had written, but he did recollect this much: That he wrote his name, and age, 84, and that he wrote with pen and ink and on writing paper. This communication was in the illiterate style of the old gentleman; and when the daughter opened the envelope it was found that he had used pen and ink instead of pencil, and had used writing paper instead of the paper handed to him by her, and had written his name and age, 84.

The Cor. Secretary then related an incident of a spirit reporting after an absence of twentythree years, Dr. Flint, of 55 W. 24th street, New York, being the medium. The greeting that came was-" God bless you, Doctor!" He then stated that it was the first time he had been able to redeem his promise made twenty-three years before, at the time he was passing away, to the effect that if there was such a thing as a spirit returning to the earthly friends, he would come back and say, "God bless you, Doctor!" This man was a captain in the army, and under Dr. Flint's charge at the hospital in Lexington, Ky., at the time of his decease in 1864.

Dr. Flint assured me that the incident had entirely passed from his mind, and that he had not thought of the man in all those years, until his words recalled the incident.

The writer here pointed out that in one of the cases before The Alliance, there was a constant and prominent desire, on the part of the sitter, to get a certain test, and, in the other case, an entire absence of all thought concerning it, and yet, in both cases, years elapsed before the promises made were redeemed, and in both cases the spirits asserted that the delay was because of their inability to find favorable conditions.

It was suggested that the question thus presented should be made the particular point of inquiry for the evening. It was discussed by various members, but no satisfactory conclusion was reached.

The next meeting will be Wednesday evening, Dec. 12th, at 219 West 42d street, New York. John Franklin Clark, Cor. Sec'y.

In Memoriam. JAMES SARGENT passed from this life at his home

in Newport, N. H., Oct. 31st, in the eighty-sixth year

of his age.

He was the son of Capt. John Sargent, of Grantham, N. H., who was one of the early pioneer settlers of that town. The deceased devoted most of his life to agriculture in his native State. He early became interested in the investigation of Spiritualism, and eventually one of its most intelligent and firm believers. His belief was neither narrow nor bigoted; it was based upon an extensive reading of modern thought and a careful study of the Bible.

He has been a constant subscriber of The BANNER for almost twenty years, and a regular attendant of

for almost twenty years, and a regular attendant of the Spirtualist Camp-Meeting at Lake Sunapee since

the Spirtualist Camp-Meeting at Lake Sunapee since its establishment.

In his life and character we have a remarkable illustration of the truth of that divine revelation of the Great Master: the Fatherhood of God and the brotherhood of man!

His delight was in the help and service of others, and the memory of his kind acts and noble deeds will remain longest in the minds of those who knew him best and loved him most.

We begge a son and two daughters to mourn the loss.

Dest and foved him most.

He leaves a son and two daughters to mourn the loss and cherish the memory of a life full of love, truth, and usefulness. From his nephew, F. O. CHELLIS.

SARATOGA, N. Y .- Some forty members of the First Society of Spiritualists and friends met at the Circular Street House, Thursday evening, Nov. 22d, to initiate the social season for the winter. Dr. W. B. Mills,

Street House, Thursday evening, Nov. 22d, to Initiate the social season for the winter. Dr. W. B. Mills, Mrs. Emma L. Paul, Peter Thompson and others related some of their experiences. Dr. Mills and other mediums gave Interesting tests, and some others favored the company with music and recitations. Altogether it was a very enjoyable and pleasant occasion. A committee of three was appointed to arrange a programme for the next sociable, to be held on Thursday, Dec. 6th, with James P. Allen, No. 70 White street. After that time the socials will be held weekly.

Memorial Service.—There was an unusually large audience in the Court of Appeals room on Sunday morning, Nov. 18th, at the memorial service for CHARLES E. CLEAVER and his two children, who passed to the life beyond, from diphtheria, in September last. Mrs. Emma L. Paul was the inspired speaker of the occasion.

After an interesting and feeling invocation she took for her theme a part of the twenty-first verse of the first chapter of Paul's Epistic to the Phillipplans, "To die is gain," and portrayed the disappointments and failures of attaining our desires which come to all.

We are not born to stay for a brief period on earth alone, and then to pass away entirely, but for eternity, and it is not given us during the short time spent here in this life to reach the apex of our ambitions. No man can be as wise, as true, morally or spiritually, as he aspires to be during the time he dwells here.

To die is gain in that it brings us face to face with the loved ones who have gone before, and will welcome us, and open to us avenues of knowledge and progress undreamed of, and which we cannot anticipate. Materialists are yet inquiring whether if a man die he shall live again, with the evidences of the fact that he will coming up all about them, in the life which follows the change called death, and the decay in everything of nature, from the smallest plant to the largest tree. Beautiful flowers and lusclous fruits follow the most complete and seeming wasting of livi

The person who cultivates a contented spirit is the happiest individual in the world. But who does?

Cleveland (O.) Notes.

The meetings the past month, under the highly intellectual and educational character of Mr. J.C. Wright's ministrations, have attracted great public attention, and led to an increase of attendance. Mr. W. discourses on a variety of subjects, and seems ready to grapple with most any problem in the wide range of spiritualistic, physiological, historical or literary knowledge. He is an enigma to the professors and literall who have given him imprompth subjects to treat upon. The Debate proviously announced between Rev. 8. Bartiett of Chardon, O., and Mr. Wright, will not occupy four nights, as agreed on, owing to the uncertainty of Mr. Bartiett's ability to be in Cleveland, through a serious accident his wife has met with. The gentlemen will meet in Memorial Hall Thursday and Friday evenings, Nov. 20th and 30th, for discussion on the relative merits of Spiritualism and Orthodoxy.

Phrenology in the Lycenon.—Mr. Wright gave an interesting talk to the children on Sunday, the 18th, on this subject, and several character-delineations of boys and girls, which proved highly interesting, instructive and humorous, as well as novel to many of the little ones. courses on a variety of subjects, and seems ready to

structive and humorous, as well as novel to many of the little ones.

A Trip to Berlin Heights.—Your correspondent had the recent pleasure of taking Mr. Wright on a visit to the well-known spiritualistic author and poetess, Hudson and Emma Tuttle. These bright luminaries and exponents of our growing philosophy had never met, and the meeting proved a very pleasurable one to all; both being farmers and mediums a wide range of subjects was discussed, from English and American standpoints, and from "land ownership" to "titles in the skies." In order that Mr. Tuttle's neighbors might hear Mr. Wright, Mr. T. arranged for a public lecture at the Town Hall on Wednesday evening (Nov. 21st), the subject treated being "The Signs of the Times," political, social and religious. It was a masterpiece of eloquence.

the subject treated being the signs of the limits, political, social and religious. It was a masterpiece of eloquence.

Watson—Elliott.—Married, at the residence of the bride's parents in Buffalo, N. Y., Oct. 31st, 1888: The bridegroom, Mr. Chas. E. Watson, is a graduate of the Children's Progressive Lyceum in this city, and his marriage to Miss Helena Elliott is the outcome of Cupid's dart fired from among the classic hemiocks at Cassadaga camp-meeting two or three years since; they will be at home, 67 South Bell avenue, after Dec. 1st, and pleased to receive their numerous friends, whom I have occasion to know rejoice in their anticipated happiness. Love's gondola is fairly launched; may it gilde smoothly and safely over the billows that usually characterize the sea of matrimony, "The Weeping Willow"—how often the branches of this symbolic tree entwine that of "orange blossoms"; how inseparably joy and sorrow, health and sickness, life and death seem connected:

"Yes! It is so: We come and go,

"Yes! it is so." We come and go, They hall our birth, they mourn us dead; A day or more the sorrow 's o'er, Another takes our place instead."

Another takes our place instead."

Tratrs.—Our esteemed friend, Mr. Isaac Snook, of this city, has been sorely tried, through the loss of his wife Mary, who passed to spirit-life Wednesday, Nov. 14th. The separation from the loved one to whom he was so long and happily united, requires all the consolation our beautiful philosophy affords to assuage the deep grief felt by our sorrowing brother at her transition. Though formerly members of the Presbyterian Church, they had for some years enjoyed the light of the Spiritual Philosophy lived its highest teachings, and showed consistency at death in having spiritualistic funeral services—Mr. J. Clegg Wright officiated, supplementing this service, Mr. W. officiated conjointly with your correspondent at the grave in Woodland Cemetery of little Gladys Gay Prentice, who after being severely burned by gasoline, fell a victim to "membraneous croup," and passed to spirit-life Nov. 18th.

ing severely burned by gasoline, fell a victim to "membraneous croup," and passed to spirit-life Nov. 18th. She was a bright child, a scholar of the Children's Progressive Lyceum, and leaves a foster father, and a brother who is yet suffering from the effects of the same accident that hastened her death.

Mrs. Ada Foye.—This world-renowned "rapping and platform test medium" commences her lectures and scances Sunday. Dec. 2d, and continues every Sunday evening during the month at Memorial Hall, 170 Superior street. Mrs. Foye will also hold a public scance one night of each week, will accept parlor engagements during her stay in the city, and can be engaged for scances in towns not too far from Cleveland by addressing Yours fraternally. Thos. LEES, Yours fraternally, THOS. LEES 105 Cross strect

First Independent Club. - Last Sunday after-100n, notwithstanding the violent storm, some hundred people gathered in Berkeley Hall to bear Mrs

dred people gathered in Berkeley Hall to hear Mrs. Isabella Beecher Hooker. The advertised subject, "Why I Became a Spiritualist," was moved forward for next Sunday, and Mrs. Hooker spoke for an hour and a half upon her own personal experiences, which commenced during her stay in Paris in 1874. She graphically narrated many reminiscences never before publicly announced, and great interest and attention was manifested by her auditors.

On Wednesday afternoon, Nov. 21st, an interesting scance was conducted by J. W. Fletcher. In the evening Miss Emma Nickerson read a poetic legend in which the wooing of her Indian guide, Tonsolusa, was pictured in words. Under inspiration she delivered a vigorous address upon "Personality," which was heartly applauded. Mr. F. C. Algerton, Dr. J. L. Dennis of Buffalo, and Mrs. J. W. Fletcher each contributed to the enjoyment of those present by presenting characteristic thoughts upon matters of interest. The Club's series of Sunday lectures have been favored with excellent patronage, and the effort to present representative speakers upon the higher aspects of Spiritualism will be continued. Mr. Massey has been reëngaged for Dec. 9th, upon request of many who admire his sturdy and exhaustive researches for truth. At a recent meeting of this organization the Secretary was directed to prepare the following resolutions bearing upon the transition of Mrs. H. P. Griffin: tary was directed to prepare the following resolu-bearing upon the transition of Mrs. H. P. Griffin:

Whereas, Our loved sister and esteemed co-worker, Mrs H. P. Griffin, has been suddenly called upward from our H. P. Griffin. has been suddenly called upward from our midist; and Whereas. The loss we have sustained in our sister's decease, and the far greater loss sustained by those nearer and dearer to her, should be placed upon record; therefore, Resolved. That it is only a just tribute to the memory of the departed to say that in regretting her removal from our midist, we are sensible of the loss of the presence of one in all ways meriting our regard and respect; a true woman, a genial friend, and a valued member of the Independent Club; one who often aided us by her elecutionary talents, always responding cheerfully to our calls. Aithough not wholly accepting the teachings of the Spiritual Philosophy, her mind was ever receptive to the truth as she perceived it. Though beyond the pale of our physical senses, we feel that she is at times near us, and cognizant of our griff at her departure, and joy at her new birth.

Resolved. That the sympathy and condolences of this Society be extended to the husband and relatives of the deceased, who were with so short warning called upon to bid her an earthly farewell and perform the sad rites of burial.

Resolved. That a copy of this sincere testimonial of our sympathy and sorrow be forwarded for publication in the BANNER or LIGHT, and also to the husband of the deceased.

F. V. FULLER, Sec'y. Philadelphia, Pa.-The interest in our Philoso ohy seems to increase in this city through the excel lent work of Mrs. Ada Foye and her spirit band; our lent work of Mrs. Ada Foye and her spirit band; our hall is packed with intelligent, interested and orderly audiences; her tests, mostly for skeptics, are many and convincing, and, strange to say, are recognized almost involuntarily by their recipients. Facts, hard facts are in this city, and at this time, giving a quietus to the "toe" theory. The First Association will have platform test mediums at every session, if possible.—Our local mediums are also doing good work. What the people want are facts of spirit return.

Concord, N. HI .- A correspondent writes: " Mrs. E. B. Craddock is prepared to meet engagements to speak or give sittings to parties or Societies desiring her services. She is doing a great work in New Hamp-shire, and is highly appreciated by the people."

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,

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Spiritualistic Meetings in New York. Columbia Hall, 878 6th Avenue, between 40th and 50th Streets.—The People's Spiritual Meeting. Serices every Sunday at 234 and 734 P. M. Mediums and peakers always present. Frank W. Jones, Conductor.

Arcanum Hall, 67 West 25th Street, N. E. cor-ner 6th Avenue.—Meetings of the Progressive Spiritual ists are held every Sunday at 3 and 8 r. M. Reliable speakers and test mediums always present in spirit phenom enal gifts. Prof. G. G. W. Van Horn, Conductor.

Meetings for Spiritual Manifestations will be ield at Adelphi Hall, corner 7th Avenue and 52d street, New fork, every Sunday at 214 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 overy Sunday at 11 A. M. and 7% P. M. Admission free.

A General Conference will be held Monday evening of each week at 220 West 36th street, at the residence of Mrs. M. C. Morrell.

Spiritualistic Meetings in Brooklyn. Johnston Building, Flatbush Avenue, near Ful-ton.—Brooklyn Progressive Spiritual Conference every Sat-urday evening, at 8 o'clock. P. W. Jones, Conductor.



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And Love shall wipe all tears from their eyes; and the faces of the sad shall grow radiumt in the light of Eternal Bavon; the weary-hearted shall find rest; and the heavily-leden shall drop their burdens; for the Land of the Blest or of foweth with boundless mercies for all who enter therein.

mercies for all who enter therein.

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Hope for the Sorrowing.
Haupty Thoughts.
Happy Thoughts.
He's Gone.
Land.
I'm Called to the Better
Land.
I Thank Thee, oh, Father.
Jubilate.
My Spirit Home.
Nearer Home.

The Called The Elen Above.
The Other Side.
Will You Meet Me Over There's Who Will Gulde My Spirit
Home? Home?
Whisper Us of Spirit-Life.
Waiting On This Shore.
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