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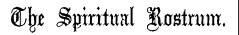
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# The Religious Instinct; Its Origin, Growth and Ultimate Perfection.

# An Inspirational Discourse Delivered in Chica go, Ill., September, 1888, by W. J. COLVILLE.

There are many persons who now-a-days question the desirability of religion, as many consider the word religion implies restrictions antagonistic to liberty, maintaining that as religion is derived from religio, which signifies to bind, or to bind again, therefore to be religious implies to be held in bondage. Now while there is no necessary idea of bondage connected with religion, we must all admit in a certain sense that we must be bound in order to be free. There are no two words in the English language which mean more directly opposite things than liberty and license, than freedom and lawlessness. No one can be lawless and yet free; no one can be unmindful of the inter- | phere of our doubts and misbeliefs, got rid of ests of his fellow beings and live as though he were the only occupant of the world, and en- perverted nature, and which make impure the joy liberty, for liberty is a pure, holy, divine atmosphere we breathe-God will have come and healthy sentiment, which unites man for- | no nearer to us, angels will be no closer to us, ever and forever with the eternally true, with | divine power no more ready to bless us; but we the eternally free. "He is free whom the truth shall see the sun where aforetime we saw the tween right and wrong, or the sense of good makes free, and all are slaves beside," is an | fog; the fog will clear away that hid the sun- | and evil, is the magnet within man's being that utterance that has been wisely quoted thou-| then will the sun appear. This simile will be | attracts him to a higher life, the inspiration of sands of times in the past, and will be quoted thousands of times in the future, as it expresses the true idea of what liberty is. Liberty is freedom to serve truth; freedom to live a life of truth in obedience to one's highest convictions of right and duty. Genuine liberty is liberty for the soul, for the spiritual nature, for the immortal mind, over which death know nothing about them until it became can have no power and the grave no victory. Liberty is a divine and holy realization of our relation to divine law and order, and the willing subjection of all our material inclinations to immortal guidance. Liberty never concerns itself with the first person singular, with my affairs or my interests; liberty knows nothing of the great I, but always speaks of our interests, of our concerns, of our welfare. Liberty, therefore, is in perfect accord with self-abnegation, and yet with purest self-enjoyment in the spiritual sense. Without doubt it is natural to man to love happiness and to search for it; it is natural to you sing, "Nearer, my God, to thee, nearer to the human family to try every experiment until they find happiness; every creature seeks happiness, and it is our supreme conviction that the day is coming in this world when everybody on the planet will be happy. Our sincere conviction is, that that wonderful goal of joy looked forward to by all nations and individuals, will one day be found; that as the Eternal Parent is an infinitely happy spirit, all children of the one Great Eternal are, by their very nature, by the essential and unchanging constitution of their being, ordained to happiness. Our belief is that all darkness and discord, all the pain and trouble through which mankind at large is now passing, and through which individual minds are passing, even beyond the grave, is never anything worse than a school discipline; and even though a school be a purgatory, it is still an educational institution.

great hill, upon the summit of which stands i ment of food, or the organ of destructiveness, FIRST PAGE.-The Spiritual Rostrum: The Religious In-stinct; Its Origin, Growth and Ultimate Perfection. tion of all life's perplexities into the absolute fullness of eternal harmony. Sorrow is oftentimes an alchemist transmuting the baser elements into the more precious.

Our perplexities and woes, and even our rest less discontent, are all servants of the divine plan that works out infinite good at last: when we hear the words pronounced so often on funeral occasions, "Peace at the last," let us

pause for a moment and ask, "What is the | repressed, but never totally eradicated. last?" The last, Omega, is identical with the first, Alpha. In the beginning God created, i. e., in the beginning of the history of a planet God began to manifest himself, and at the last his manifestation is complete to all souls from that planet. In the beginning man was endowed with a pure and holy soul, immortal, ineffable; and at the last, no matter how long that soul may have been eclipsed, it shines forth in divine splendor; in sheen of glory it bursts from behind the clouds which have so long veiled it and caused short-sighted minds to deem it lost forever.

All our imperfections and errors may be compared to the mists and fogs and smoke arisufacturing centres; while our souls, in their union with the Eternal, may be compared with the glorious lights of heaven, that are never diminished or quenched because earthly facto-

ries and chimneys fill the air with smoke. Here on the earth we are surrounded with imperfection and error; we are living in a smoky atmosphere, and the smoke arises from the chimneys of our houses and our factories,

wherein we do material cooking and engage in material merchandise. We cannot see the glorious lights on high when we are in the midst of a city whose chimneys fill the air with smoke, but when we get some distance out of the city, though our traveling brings us no nearer to the heavens above, no nearer the glorious sun, no nearer the circling planets and the "fixed stars," so very far away, by it we get out of the smoky atmosphere that we ourselves have created by our own occupation and our own very imperfect way of doing business: so when we have got out of the mental smoke which befogs ideas, out of the smoky atmos all unhealthy sentiments which arise from our

the city of gold, the symbol of the transmuta- which, immoderately developed, causes men to be dangerous to one another, but when perfectly balanced and wisely unfolded, gives strength of character, without which man would have no intellectual vigor or spiritual power.

The religious sentiments are born in man, and the organ of spirituality, which phrenology has discovered, as well as the organ of veneration, proves the natural instinct of worship, which, because natural, may be cultivated or

Nature worships in every flower that turns its face to the sun, offering an act of adoration to the great fountain of energy; the animal that looks up to man, a dog or horse looking up to his master with loving gratitude, displays the instinct of veneration, and when men erect high pedestals and place upon them statues of great men and women, almost deifying heroes and heroines; while they spare no praise and stint no gratitude when asked to pour out eulogistic adoration at the feet of some benefactor of society, man, though he calls himself an infidel and avows no faith in God, doubting if there

be a spiritual or supreme Being, his natural instinct of veneration leads him to bow down to ing from the earth, especially from great man- some superior man. In America there are men who acknowledge no supreme Ruler of the universe, who do not believe in erecting houses of worship, and who disregard religious sentiment and worship altogether, who are ready to almost deify George Washington, Abraham Lincoln and other eminent patriots; those who read history are so profoundly touched with a sense of the majesty-we may also say divinity -of the greatest characters who appear upon the historian's page, that they consider no monument, no eulogy too extravagant when these men are brought before them as objects of respect.

There is in man an irrepressible instinct of veneration and worship, and when people talk about the time coming for worship to cease, for adoration and devotion to come to an end, we tell you if that time does come man will be born with only half a brain ; but as long as he is born with a whole brain physiologists and phrenologists will still behold the outward indications of sentiments of worship within the mind.

This true instinct of worship, veneration, adoration, this continual looking up to a higher power, is the lever in man which lifts him to a higher and more glorious life; that moral sense, or conscience, that spiritual faculty which is so closely allied to, and, indeed, inseparably identified with the distinction be-

# Literary Peyartment.

\$8.00 Per Annum, } Postage Free.

# BARS AND THRESHOLDS.

# Written Especially for the Banner of Light, BY MRS. EMMA MINER.

# CHAPTER IX.

A PROPHECY FULFILLED. During Doris's illness the Carrolls were not entirely uninformed of her condition. Dr. Carroll frequently saw Dr. Placent, Mrs. Mason's physician, and inquired about her. Dr. Carroll felt much doubt as to her recovery under such conditions. They were repeatedly advised through Lydia's writing to "be patient. There would be a change for the better soon." They comforted themselves with this reflection, and conveyed all their information to Miss Parker, at Roseville, who began to

watch for Dr. Carroll's visits as for an angel's. Mrs. Carroll could not bear to leave the city, even through July and August, wishing to remain as near Doris as possible, in case she should need her.

One morning in July Dr. Carroll drove his mother and Lydia out to Roseville to spend the day. Dr. Carroll reported Dr. Placent as saying Doris was gaining slowly. He had advised Mrs. Mason to take her to the seashore for a couple of weeks, and they had just gone, the day before, somewhere, he had forgotten where. 'Then they have been gone two days," said Miss Parker.

"How glad I am that Doris will get away from that dreadful house, even for two weeks! exclaimed Lydia.

"I most wonder at Sarah's going," said Miss Parker. "She always had a horror of wateringplaces; but no doubt this is some quiet place. really wish I knew where they were. I should feel easier in my mind to know just where they were.

"Perhaps Lydia can tell us," said Mrs. Car roll. "I am learning to place a great deal of reliance upon what Lydia writes. I really think if she were to write that my house would burn to-night, I should go to work and move everything out of it directly. I should expect the flames would spring from somewhere.'

"It seems very strange to me," said Lydia, eating herself and drawing out her lace-work

"Granting that there may be those who practice fraud in spiritual manifestations, there is certainly none with our Lydia. She has written me of people whom nobody in this city knew, and written truthfully. She has written prophecies, and they have been fulfilled. It is certainly a power outside of herself, and an intelligent power, too. I am almost prepared to believe it is spirit power."

NO. 7.

Lydia entered at that moment and gave Mr. Brooks his message. He seemed too much affected to speak for a few moments. He turned to the doctor:

Yes, there is before me a great trial. I have been educated for the ministry. If I accept this Spiritual Philosophy I must resign my position in it, for the facts of the one will not sustain the creeds of the other. I will try to make my choice wisely."

'And you will be blessed in the end," quoted Lvdia.

Thank you. I hope that prophecy will be fulfilled;" and he walked slowly home.

It was the Rev. Dr. Packard's home. It had been arranged that Mr. Brooks should take up a temporary residence there during his absence. The year of vacation granted him by the so ciety would expire in August. Mr. Brooks mused upon this fact as he seated himself in the study. He asked himself what was in the future for him? He was sincere. He would not for a moment have swerved from the right way, as long as he thought it to be the right wav.

He was disturbed. He braved for guidance. but the little messages in his pocket were more potent than praver. He could not quiet himself to read, or write. He put on his hat to go back to Mrs. Carroll's, when he met the doctor on the stairs.

" I was just going back to your house, doctor." " Let us go, then."

"No. Come in. It was you I wanted to see particularly. I wanted to make a proposal to Lydia, subject of course to Mrs. Carroll's approval and yours. "A proposal to Lydia !" The doctor's tone was an astonished one. Mr. Brooks turned at the sound. "Oh-not that, you know. It is about some writing."

Our idea concerning man's existence is that every creature, without exception, is born not self with changes in God, and from the very only with a great desire to be happy, but also with an instinct that happiness is natural to him and will eventually be realized by him.

Happiness can only be attained in one way: in purity, not in impurity; in truth, not in error; in love, not in hate; in knowledge, not in ignorance; in wisdom, not in folly. And as happiness can only be obtained in wisdom, knowledge, love, liberty, truth and righteousness, no matter where we may be, whether in an external form or in spirit, we must be unhappy as long as we are impure, foolish, ignorant, untruthful, unloving, unwise or unrighteous; and as all unhappiness is the result of ignorance and imperfection, it is as the grand old Grecian sage, Socrates, described: happiness, goodness and knowledge are all one, while evil, darkness, ignorance and misery are all one and inseparable; so we must all admit that as there is within the mind of man an ineradicable desire to be happy, and happiness can only be found in the one way ordained by Eternal that the organs of veneration, spirituality, sub-Providence, i. e., in compliance with divine order, all souls will at length be happy, all lives the others which portray religious and moral will eventually flow together in one divine | faculties, are just as natural as the organ of alichannel, and all feet march together up that | mentiveness, which disposes toward the enjoy-

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found very important and easy of application in almost all cases

Astronomy teaches that the sun is much older than the earth; but no matter how old it is, the earth could know nothing about it until the sun became visible to the earth. No matter how old the stars may be, the earth could ready to see them; so from man's standpoint of imperfect observation, it appears as though new worlds were ever coming into existence; as though new truths were ever being born; though from God's point of view, from the point of wiew of the angels, who have passed beyond the murky shadows of earthly imperfection, there are no such new creations, new dispensations and new revelations, as less enlightened minds suppose, but they understand how man, in his ever-increasing intelligence, draws ever nearer and nearer to a knowledge

of the Eternal and his works. And so when thee," you must not imagine that the idea of prayer, when interpreted truthfully, spiritual- term superstition or fanaticism, we find the inly, philosophically and scientifically, carries stinct of worship, even within the savage with it the slightest suggestion that God ever breast, deepest down in human nature of all changes his disposition toward us; you must instincts, and destined at last to overcome all never suppose for one moment there is any imperfections and shine forth in its native such thing as an atonement or reconciliation offered to the offended Majesty of Heaven, whereby he is importuned to have mercy upon the sinner; never suppose there can be any opposition in the divine nature between the divine attributes, so that mercy and justice are reconcilable by vicarious atonement.

But in the light of a true perception of man's spiritual nature he offers atonement who effects reconciliation, who reveals the fatherly character of the Infinite, who removes all that doubt, fear and pride which, as the smoke filling the earth's atmosphere, hides the glorious luminaries of the heavens from man's observation;

and as theology of old has often concerned itearliest times men have engaged in propitiatory rites, in offering sacrifices to placate a hitherto

implacable Deity, as men supposed that by their altars running with blood, by human as well as animal sacrifices they might prevail upon God to be merciful-they will learn in the future that God was never unreconciled to man, but man has, unfortunately, often been unreconciled to his brother man, and the reconciliation which needs to be effected in society to-day is the unification of all races and the identification of all human interests. We must no longer remain unreconciled to each other, and in our own individual nature we must no longer remain at discord with ourselves.; Follow out this train of thought simply and logically, and you will all understand the true nature of atonement.

The religious instinct in man is as natural as the instinct to walk, talk, eat, clothe one's self, or sleep. Any good phrenologist will tell you limity, benevolence, conscientiousness, and all

the soul within him that causes him to rise to a more blessed level and without which moral and spiritual progress would be impossible.

Unfortunately, man has been so ignorant of his true nature that what has been, after all, the divinest and kindest gift of the Eternal to his children, has been regarded as the voice of God's displeasure, as the anger or wrath wherewith he would smite his enemies. How very, very often, in human ignorance, men denounce as cruel that which in days of added wisdom they declare to be most kind of all. How very often that parental discipline which brings the most tears to the eye and the most immediate sorrow to the heart of a child, in the days of its administration, in after years proves itself, to the absolute satisfaction of the offspring, to have been the noblest and kindest ministration of fatherly and motherly love and wisdom.

So when we look back through the dim vistas of by-gone years, when through the long ages we see humanity toiling up the steeps of time, and shedding blood even, for what we may now brilliancy as God's best gift to man.

Let us consider briefly some of the forms which this natural instinct of worship has already taken to manifest itself, how it is now manifesting itself, and how it is likely, indeed certain, to manifest itself in future. Our first great trial before him, but he will be blessed

proposition is that no one ever/worshiped anything without deeming it in some respect superior to himself; no one ever bowed to any power, force or creature without endowing that power, force or creature with superior attributes; and no one ever endowed any creature, force or power with superiority until that force, power or creature had manifested something that looked like superiority to the worshiper.

Let us revert to the earliest form of savage worship, the worship of animals. Wherein does animal superiority consist? Surely in superior physical strength. No one can deny for a moment that the larger animals on earth are man's superiors physically; in bodily strength, in power to protect themselves, in power to fight, they most certainly excei. Poor, illiterate, naked savages, not armed with the weapons which intelligent and skillful nations have devised, could not protect themselves against the marauders of the forest; they were | girl like her enjoy herself a little." stung to death by venomous reptiles they could not control; they were eaten up alive by monsters of the forest they could not destroy, but who mercilessly destroyed them. Had they not, then, good reason to recognize superior strength in such creatures? Now, as they witnessed in animals and reptiles a disposition to do them harm, they discovered, also, that they could appease them by offering them food; that they would often eat the food given them instead of destroying them and their children. What was the outcome? Surely a system of sacrifice; even human sacrifice, grew up in the [Continued on second page.]

"but I know it is n't myself. My hand just writes of itself. At first I was afraid, but now I'm not. If I can only write truthful things I shall be glad to have it so, and so far you say I have.

She paused a moment to count stitches, when suddenly she threw her work away off into the grass on the lawn.

"Why! how strange! It went before I knew it,'' she exclaimed.

She picked up her work and began to count again, but the lace shook and twisted around her fingers so that it was impossible. "Perhaps somebody wants you to write,"

said Miss Parker.

"It may be," she replied. "I brought my tablets. I will bring them out here."

She was soon seated between Miss Parker and Mrs. Carroll, with pencil in hand. After a few moments' waiting she wrote:

"Mrs. Mason has gone to Creighton. She will only stay one week. Bad news will bring her home. Doris will be better. Mary Stuart.' "Don't you want us to know what the bad news is?" asked Miss Parker. "It is about property."

"Is that all you wish to say about it?"

"Yes." Lydia dated it, July 25th.

Then came several little messages for Miss Parker and Mrs. Carroll, and one for Mr. Brooks, from Mrs. Stuart:

"Tell Mr. Brooks to continue to search for the truth. He will be rewarded. He has a in the end."

It was a pleasant, happy day, and passed all too quickly with the trio of friends. When Dr. Carroll came after them at night,

their first inquiry was about Creighton. "Yes, there is such a place; a quiet seashore

town. I can ascertain about it.'

Dr. Carroll drove around to Mrs. Mason's house. He found Katy and James in charge. "Where have they gone, James?"

"To Creighton, sor.'

Gathering up his reins, he inquired:

"How was Miss Doris looking?

"Quite plazed and peart like, sor. I'm thinkin' it will be for her good, the blissid crathur. An' it's hersilf that's kept like a bird in a cage. I jist hope she'll git a chance to stritch her wings for wanst."

"Not much of a chance with those women over her," growled the doctor as he drove away. "Strange they can't let an innocent

"Then they have really gone to Creighton? How strange!" said Mrs. Carroll.

"What is so very strange?" asked Mr. Brooks, entering in time to hear her exclamation.

Mrs. Carroll explained about the message. Mr. Brooks said, thoughtfully: "The more I examine these phenomena, the more astonished I am. Try my best, I cannot bring any theory to bear upon them which will satisfactorily account for the facts which have come under my own observation and into my own personal experience, except what they claim to bespiritual phenomena and philosophy."

"All right. What is it?"

"I want to go over there some day when Lydia is in the right mood, and ask a good many questions. I will have them written and sealed in an envelope, or I will ask them mentally, just as you advise. There are some things I want to be advised about. I cannot as yet get the help I need from any source known to me. I want to try this way.'

He spoke slowly and wearily. Dr. Carroll looked at him as he sat in the waning light. He looked pale and worn. Restless days and sleepless nights were beginning to trace their lines on his face.

"I declare, Brooks, I pity you!" Mr. Brooks smiled at the doctor's earnestness. "You will be welcome to come. Try the sealed envelope. We have, many a time. The result has always been satisfactory."

While this conversation was taking place during the twilight hour, Doris was admiring the sunset, as she stood upon a large rock on the beach at Creighton. They had arrived on the 23d of July. They were to stay at a small, quiet hotel. Everything was comfortable, for Mrs. Mason's income was amply sufficient to have it so.

It was late in the day when they arrived, but Doris had already inhaled delicious draughts of sea air, She had never seen the ocean, and was impatient for the morning. Dr. Placent said :

"Keep her on the beach all day. Let her eat and sleep there, if she wants to.'

Mrs. Mason felt bound to follow her physician's orders.

No words can describe Doris's delight when she was first taken to the beach. Directly she found a large rock, sheltering as best she needed from sun and wind. She appropriated this place to herself. Mrs. Mason and Miss Shallot found equally desirable places near her. They generally had books with them, but those were tabooed for Doris, much to her satisfaction, knowing too well what the selection would have been.

Five days of delightful peace and rest had passed. Although the place was far from being a fashionable resort, Miss Shallot found so much to occupy her time and thought that she failed to give much of it to Doris, after having seen her safely ensconced in her favorite nook. Mrs. Mason and Miss Shallot had become very much interested in the Rev. Ebenezer Tulkin, a missionary returned from China. He was a brother-in-law of Mr. Crane, the proprietor of the Creighton House, and was introduced to them by him, he having had a previous acquaintance with Mrs. Mason.

"I say, parson," said the irreverent Mr. Crane, "who knows but there is a chance for a widower like you? . You are awful pious; so is she. She's got piles of money, and not many heirs either. -Perhaps you can learn to talk matrimony as well as missionary."

## LIGHT. BANNER OF

# "I think your remarks are very flippant, Bro. Crane. Mrs. Mason is too old."

Well, if you can't make up your mind about I an old friend of your husband's. I feel an inthe old woman, there's the spinster; sho's a terest in your affairs; and the fact that you firm friend of the old lady and will be likely to | have at times placed some matters in my charge has made me a little over-officious, perhaps." get a big slice of her property."

The reverend gentleman did not seem to receive the latter suggestion very agreeably. He | making this speech, and Mrs. Mason impahad his own private views of beauty in the fair | tiently listened. sex, and Miss Shallot did not represent his ideal. After all, the property question was something to be considered. He resolved to be very cautious about committing himself, although he allowed himself to seek their compasay.' ny frequently.

When they went into dinner the fifth day of their stay, Mrs. Mason found a telegram had just arrived for her. It was from an attorney in Greenhaven. It read:

'Serious business troubles are imminent. It is necessary that you return to the city at once, where I can more conveniently consult you."

"Serious business troubles," she repeated to Miss Shallot and Doris, who were waiting to hear the news. "I am at a loss to conceive what it can mean. I have had very few of late years. But we must return at once."

Upon making inquiry she found she could not reach Greenhaven that day. She decided to postpone her departure until next morning, and telegraphed her decision to Mr. Wilkins. Doris was glad she could have one more visit

to the beach, and hurried quickly back. Soon she perceived the Rev. Tulkin approaching.

'Oh, dear! there's that tiresome man! I wonder if he means to stay near me all the afsum toward them. ternoon!" Doris had no time for other thought, for he seated himself beside her.

Now 's my time to quiz the girl a little," he thought, but he only said:

'A fine day, Miss Doris."

"Yes, sir," responded Doris, as she had done

a dozen times already, in reply to the same ly. Mr. Staines was indignant at Mr. Wilkins's original remark from him. Ahem! Miss Shallot has not come down interference. Heappealed to Mrs. Mason. She

yet?'

"No, sir. She will come presently." "She seems to be a very estimable lady," he remarked, leading his way cautiously.

Doris was silent.

just now. I am sorry to have to communicate " Mrs. Mason seems to be very friendly toward her.' break the news to you, but you must prepare

Doris felt she must say something, and she could truthfully say the "Yes, sir," that now fell from her lips.

"I am pleased to see that she is very religious.'

"Very," said Doris, quietly.

"I suppose she seems quite like one of the family? Yes, sir. She has lived with us ten years."

And Doris heaved a little sigh, thinking how long those ten years seemed.

"She is no relation, I suppose?"

"No, sir. She is my governess."

"Then very likely Mrs. Mason will remember the fact of her faithfulness and devotion in arranging her final affairs?"

He said it in a questioning tone. She felt it to be an impertinent inquiry, and there was a little reserve in her voice as she answered:

'I never heard her say anything about it. I really don't know.'

It was evident he could learn nothing he desired from Doris.

"Where are the ladies?" he asked.

"At the house, packing up. We are going home to-morrow.

"Indeed! I had not heard of that!" He raised himself stiffly and walked hurriedly away. He stood apart from Doris a little while, thinking. And these were his thoughts:

'I think I will venture. She is very pious and zealous, and will make an admirable helpmeet. And I think she may be sure of a legacy her all, even her home, had been sacrificed from the old lady. Yes-I'll venture it."

[Continued from Arst page.]

world. and frequently parents offered their own children to monsters; they offered one child that several might be saved. Later on, they frequently offered prisoners whom they had taken in war, and in still later times they. offered those who were less perfect than others, in order that by the sacrifice of one they might | ly, that man, being on a material plane, and save many. Sacrifices to the barbaric gods of all tribes originated with fear of animals and and seeing no further than his immediate encious. Perhaps it is necessary that my atten-| the elements.

tion should be called to it. I am willing to When men saw creatures of savage propensilistén to whatever you may think proper to

Then followed a long conference concerning unmerciful gods, especially as they saw Nature certain stocks and bonds, of which she owned a large amount. The result was that when Mr. | gifts upon the cruel and ruthless. They soon Wilkins left the house, he was invested with endowed the power that brought everything ural phenomena. full authority to take charge of her business into existence with attributes like those of the serpent, the bear, the lion, the tiger and the Mr. Wilkins had no confidence in Mr. Staines wolf; and then, when they turned their eyes or his management, but Mrs. Mason possessed to the heavens above, and also contemplated unbounded faith in him, because he was a the phenomena perpetually transpiring upon member of her church. Her business had been the earth around them-wind, thunder, lightin his care for five years, and as she had alning, volcanic eruptions, earthquakes, cyclones ways received satisfactory answers to all her and all forms of devastation, which were more active in early times than now-did they not She now felt troubled. That there might naturally endow the powers who ruled all things with awe and majesty, with power and have been unfortunate investments she had a The two days which passed before Mr. Wiltenderness? And, indeed, to any one who kins would again call would have passed teis not a careful scientist, a profound philosodiously, had it not been for the preparations pher, or deeply spiritual in his thought, the universe certainly suggests the idea of wrath for Miss Shallot's wedding. Mrs. Mason was

mingled with beneficence. To any one who and equalizing of all things, this world apare no satisfactory evidences of a perfectly good God supreme in the universe. We do not wonder that awful ideas of devils, hells, divine wrath and fiery retribution hold sway, when breast, nor the mother who is so necessary to the maintenance of her offspring, any more

than it spares the murderer; when the volcanic eruption has no sympathy for the young and tender, any more than for those who have lived life of sin.

There is an awful mystery in nature; a mys ery which scientists, philosophers and theologians have alike endeavored to unravel, and have, as yet, been unable to satisfactorily explain save when, from the higher realms of soul, a voice has declared this is only a prelude to the oratorio, a scaffolding to the temple, which, when it appears in all its beauty, crowned with light, the scaffolding removed and the noise of the workmen hushed-when all the forces of angry waves have subsided and there and perfected. Then you will know that all is for the best, and the righteous shall shine forth in the kingdom of their Father.

There is wonder and dread all over the world, and those poor, short-sighted theologians who can see out of earth into hell, but cannot see through hell into heaven; who can see beyond the angel into which that devil will at length be converted; who can see the strife, discord of ineffable calm and great glory yet to be reeries of human life and destiny are not merely magining horrors or supposing calamitiesthey simply do not see far enough; their point enough. through the villainy of one who draped the fair

Until we have more powerful telescopes

absolute truth, and this will be perpetually in-

oreasing. We have already alluded to the worship of the lower creation-to the worship of the dark, brutal and belligerent forces of nature, which led to sacrifices of the most fearful character-

and we think we have accounted for it naturalsurrounded with forces he could not control, vironment, worshiped the physical force which ties holding sway on earth, they soon thought | lions of people to-day, who, with all their boastof militant powers in heaven, of wrathful and ed intelligence, scientific ability and literary acumen, never advance further than savages

bestowing what seemed to them her greatest in a spiritual direction; thus they only perceive what seems very unjust and cruel in nat-Why do the most illumined minds refuse to

bow before the blind force which is the substi- flow through ignorance we can wipe away; if tute for God among atheists and materialists? Why do they not acknowledge that supreme law or infinite force, a vague abstraction in the universe, and declare that is all we can know about causation? Why do they not bow down and worship the blind "necessity" of modern materialism?

We have only one answer: that ideal "force' is not as good as we are, and we will not wormight, but with very little love, mercy or ship our inferior; we will not bow to the materialists' substitute for God, because it is an image of clay inferior to the substance of which we ourselves are made.

We claim to have some affection, some intelligence, some mercy, some sense of justice, but cannot read in the future the harmonizing a blind, unintelligent force, a mere abstraction, a something not ourselves, not endowed with pears to be given over in large measure to any intelligence, wisdom, love or sense of juspowers of darkness, hate and cruelty. To | tice, is infinitely our inferior, and that which hose who look only upon the surface, there is our inferior calls for our contempt, not our adoration.

Instead of believing that the universe is guided by some unknowable power that brings multitudes into existence, mocks them with we see the lightnings strike the dwellings of noble powers and wonderful endowments, the innocent as well as of the guilty; when the cherishes in their breasts the highest hopes earthquake does not spare the babe at the and loftiest sentiments, and then allows a cartwheel to run over their body, or some other accident to cause their death, and that is the end of them ; instead of believing in a power which gives glorious life and then allows it to be destroved by the blundering of a drunken cabdriver or a careless engineer; instead of bowing before a power that gives intelligence. hope, aspiration, all that constitutes noblest manhood and womanhood, and then destroys these attributes in a moment by a falling tile or by a missile hurled at your head by a carespirit and the deepest intuitions of man's divine less boy, we prefer to believe in an intelligent, controlling power that regards the material body as the most external and superficial ves-

ture of man, and sees the man himself forever

safely alive, forever in spirit. If 1 am a brute, I naturally worship a bigger and stronger brute than myself; if I am merely is a great calm, when the rain and wind have an animal, I naturally worship a larger and ceased, then you will see the earth rejuvenated stronger animal than myself; and if I am a human being, with no other instincts cultivated, no other powers developed than those I share in common with the lower creation, I naturally bow to those of the lower creation, who have attributes such as mine but more powerfully developed than mine. And thus it is only natural that as long as man is on the man to devil, but cannot see beyond devil to material plane of thought and affection, and does not recognize anything more than his material nature, he will invent a material substiand storm, but cannot see beyond it the day tute for God, which substitute is the direct result of the mammon-worship of this age-a vealed-such short-sighted gazers into the mys- remote result of the ignorant animality of savage times. There is fully as much animality and brutality, and more treachery, in the reof view does not reach out into the universe far how many wives and children he ruins, how in perfect freedom. many heads of families he dooms to misery,

decide as to the personality or impersonality of God. There are a great many things beyond our intellectual range, even beyond our moral perception, and there are a great many mystories in the universe that are beyond us, which we do not need to settle.

But if we have found enough to content our souls in truth, if we have found enough to still the wild beating of our rebellious, sorrowing hearts, to demonstrate life immortal where we have hitherto found death, and the victory of was superior to his own; and there are mil- truth where hitherto we imagined the victory of the grave: if we can stand by the side of a corpse and yet see a resurrected being promoted to a higher state of intelligent existence; if we can shed the tear of sympathy with the mourner who is bereaved of an earthly presence, and yet be so convinced that the so-called

dead are alive and with us, that the tears which we can bring wisdom's consolation to the sad heart: if we have the certainty that though every earthly prop be destroyed, and every earthly opportunity denied, though we have lived our lives from the ordinary standpoint in vain, labored and toiled for naught, that there is in the spiritual universe a crown, a reward, a glorious result for our every undertaking that cannot be observed from earth's plane of observation, then we have found the God we all need to find. for we have found infinite goodness; Infinite Good is "God," which is an old Saxon word, meaning the Good One or the All Good. God then becomes a word no longer meaningless upon our lips. All human speculations concerning God and the life beyond must event-

ually pass away, all outward forms and ceremonies of religion will pass away, but the essence of religion will never pass away. Religion may cast aside its outward dress; its pagodas, temples, synagogues and churches may all be looked

pon some day as things of the past and no onger needed; but supposing the outward church does come to an end, how will it come to an end? By growth. The church will grow so large it will cover the earth, and when the whole earth is a temple, then nobody will need a smaller temple. When the temple was small, it stood on a little spot of ground, and people could easily tell you how large it was; but when the whole earth becomes holy, you can never wear your shoes anywhere if you have to remove them when you tread on holy ground. We believe in the extension of holy ground,

in the enlarging of consecrated territory, so that we can find God everywhere.

Where did Jacob find holy ground? Out in the wilderness, where he had but a stone for his pillow. There had been no rite of consecration, no house of worship was built there, but he was constrained to remove the shoes from his feet, for the place whereon he stood was holy ground. Where did Moses find holy ground? where did he see the phenomenon of the burning bush? There was no temple built by human hands and dedicated to the Most High where he received the divine message; he was in the solitary, unconsecrated desert.

Where did Jesus tell the woman of Samaria that God should be worshiped? It was not necessary to approach a holy mountain, as the Samaritans thought, with their ruined temple on its summit; it was not necessary to enter Jerusalem, with its temple of unparalleled magnificence, or pause within its walls, for God is everywhere. Spirit and truth are the only two essential words used in connection with his worship.

In the future the religious instinct will be entirely disconnected from fear, from all harsh conceptions of Deity and moral obligation; the very word obligatory will be removed from the spectable man of business, who does not care thought of religion, and God will be worshiped

But some may still ask how can perfect freeand perhaps suicide, by his tricks in trade, dom be reconciled with religion, or religio.

2

very nervous mood as he approached the hotel. He lingered around the piazza. In about an hour Miss Shallot came down and came out alone. The Rev. Tulkin was waiting for her, and the two strolled away to the beach.

What passed between them need not be recorded, but the fact must be mentioned that upon her return to the hotel Miss Shallot announced her engagement to the Rev. Ebenezer Tulkin.

She gave a month's notice directly, as "dear Mr. Tulkin was unwilling to wait longer for her."

If the Rev. Tukin had been anything except a minister or missionary, Mrs. Mason would have rebelled. As it was, she felt forced to accept the situation.

I think I will return with you, Mrs. Mason, and make arrangements for leaving at once. Providence seems to have so willed it, and I feel it my duty to walk in the path chosen for me, even though my dear Ebenezer should ask me to return to China with him."

Doris was radiant with happiness.

"Indeed, Mr. Tulkin, I'm very, very glad!'

Mr. Tulkin thought he must be gaining a prize.

"Thank you, Miss Doris. I do feel the Lord has indeed led me into a pleasant and blessed path!"

Doris was stricken with a sudden reproach. She ran out of the room, and wailed into her handkerchief:

"Oh! he did n't understand me! And, of course, I cannot explain. How can I tell an engaged man I am glad she is going, because she is disagreeable? But, then, he felt 'the Lord had led him' before I said anything, so perhaps it is all right.

Mrs. Mason was too much disturbed about business troubles to give much thought to Doris just then. They regretted leaving Creighton. Miss Shallot was charmed with the place, but the prospect of her wedding in the near future made her quite willing to return to the city.

She took a very affectionate leave of her dear Ebenezer publicly, on the hotel piazza, much to Doris's disgust.

"Seems to me that was too much! Why, grandma! She lectured me for just shaking hands hard with Mr. Brooks. Said I 'must be more reserved and ladylike!' That did n't look very 'reserved'!"

Mrs. Mason agreed with Doris, but refrained from critcism, for Miss Shallot was at that moment assisted into the carriage by the Rev. Tulkini

The journey was made without accident or particular incident. Miss Shallot fairly beamed upon Doris, whose readily forgiving nature responded, in spite of all the unhappiness of which she had been the cause.

If was too late for Mr. Wilkins to attend to business that night, but early next morning he conferred with Mrs. Mason

"I am very sorry, madam, but I am afraid | quickly. matters are looking very setting made some a few hours." think your agent, Mr. Staines, has made some [I fo be continued in next issue.] matters are looking very serious for you. I

Although he thought decidedly, he was in a cloak of righteousness about him, while his soul was the abode of evil designs.

no worse than that. I heard of a little trouble.

and thought he might not apprive you of it. As

Mr. Wilkins had occupied soveral minutes in

"I do not as yet feel that you have been offl-

and her agent, Mr. Staines, also.

inquiries she had felt no uneasiness.

very generous, and presented her with a liberal

Mr. Tulkin was hastening matters for his de-

parture to a distant field of missionary work.

less than a week from the time they left Creighton Miss Shallot became Mrs. Tulkin, and they

Meanwhile inquiries did not progress smooth-

felt troubled that she had doubted him for a

"The fact is, madam, Mr. Staines has some

reason to feel embarrassed by my interference

what I must to-day. I scarcely know how to

"Unfortunate investments are bad enough

and through those you have lost the most of

your fortune. Deliberate, premeditated vil-

lainy is worse, and of this Mr. Staines has been

Mrs. Mason was very pale. She could not

"Surely not all! Why, I had more than two

"It has all gone, madam, and -what is more

"Yes, Brother Staines has gone. He is prob-

"I cannot understand it," she said, and her

"I can explain it all in detail, if you are able

to attend to me. But had you not better defer it a few hours? You look quite overcome."

He poured her a glass of water and turned to

hand it to her. She had been sitting near a ta-

ble. He saw her leaning heavily upon it, and

attempted to raise her, but she was unconscious

of trust betrayed: of the dishonesty which had

appropriated and squandered that which was

to have been a source of comfort to her old age.

Mercifully was she spared the knowledge that

Never on earth might she listen to the story

hands fell at her side, as if she were powerles

guilty. Through him you have lost your all."

He looked pitifully at Mrs. Mason.

hundred thousand dollars invested!"

"What! Brother Staines gone?"

ably safe in ('anada by this time.'

moment, and decided to confer with Mr. Wil

and his bride was to accompany him, and in

fear

had left the city.

kins again.

yourself for the worst."

speak for several minutes.

-Mr. Staines has gone, too."

to move them.

Mr. Wilkins called help, and James assisted him to carry the prostrate form up-stairs. Doris came in to assist, and was filled with a strange fear and apprehension.

She followed Mr. Wilkins to the room where he and Mrs. Mason had lately been sitting. "Mr. Wilkins, what is the trouble?"

"Miss Doris, I can only say that Mrs. Mason has met with serious losses. In fact, she has

lost everything. She was not at all prepared for the announcement, although I have done my best to break it to her by degrees. She had so much faith in that rascal, Staines, that she

could not for a moment entertain the idea of villainy.' Mr. Wilkins began to gather up numerous

papers, and continued: Unfortunately, I have been obliged to bring

certain facts to her notice, the proof of which she could no longer doubt. She has sustained a severe shock. Has she any near relatives except Miss Parker and yourself?"

'Only my brother Morris."

"I would advise that Miss Parker be informed at once; and your physician must be sent for. will call at Dr. Placent's office on my way.' Ite left Doris sitting there astonished and frightened. She returned to Mrs. Mason's room directly, and anxiously awaited the arrival of Dr. Placent. She stood near her while the doc-

Dr. Placent. She stood near her while the doc-tor touched the feeble pulse of the unconscious man "Has Mrs. Mason been unusually excited

lately? hately?"
"Very much so. Mr. Wilkins told me this morning she had met with losses, and they were talking shout them at the time."
"Were you present?"
"No, sir." Dr. Placent glanced around the

"Where is Miss Parker?" • At Roseville.

"Are you alone here?" "With the exception of Katy and James." "I would advise you to send for Miss Parker

t once Doris hesitated. What should she do? When Mrs. Mason recovered she would be offended. Doris felt she must explain.

'I do n't know what I ought to do about it. Grandma and Aunt Amelia had a little trouble before auntic went away, and I don't think grandma would like to have me do it." Dr. Placent saw that she was much dis-

"Of course, I do not wish to be inquisitive concerning family matters, but I'd like you to answer me one question. Would Miss Parker be willing to come back, providing Mrs. Mason

objection

"Yes, indeed! It was n't auntie who was provoked, at all."

will ever again be conscious of the presence of any particular person." Doris gave a shocked exclamation. "I think you had better send for her, and if Mrs. Mason recovers, and makes any objection, I will take the blame on myself." Doris left the room to find James. "You are to tell her that grandma is very slok, and Dr. Placent wishes her to come." She returned

"Not much can be done. I will call again in

greater powers of spiritual vision; until we are

longer-sighted with regard to spiritual things, we shall be tormented with dread of fiends and hobgoblins, and all the awful creatures which people the realms of the unknown; but when ignorance dies and we know good, that all is for tion explain the mystery and solve the probtion, and in the light all will know that there is nothing to fear. When in the darkness you are afraid of everything, even of your own shadow, and often of that most of all. When Emanuel Swedenborg in the last century, and

they did not describe what did not exist; but Danté, who had been educated in Roman Cathmortal sin, and Swedenborg, who had been

enough beyond the hells, into the heavens

which all must at length reach. Any one the universe. standing at a point where he can see but a litthere is nothing beyond the water-it is all

to his vision. But those who have been over travelers have been across the water and found accept a revelation from the land invisible: there is water indeed, but there is land beyond the water. This is but a poor and faint illustration of the heavens beyond the hells, of the paradise beyond the purgatories of the good beyond the evil. of the light beyond the darkness.

Looking at matters from your earthly standpoint, unless spiritually endowed and enlightened, or in communion with those who have crossed the seas, you know of nothing more provoked, at all." Doris stopped suddenly, remembering Mrs. Mason was unable to make any defense. "Then I must tell you nothing need come be-tween them now. I do not think Mrs. Mason will ever again be conscious of the presence of sight or material perception. But there are than that which follows directly upon your those who can see beyond, and where you declare death they declare fullness of life; where you declare destruction they declare resurrection and reconstruction. Siva, among the Brahmins, is " Destroyer " only to the ignorant; the same divinity is both Destroyer and Reproducer to the enlightened.

The religious systems of the world must come and go, rise and set, wax and wane, and all that will remain forever is man's perception of

only. We would rather trust to the tender good; when brighter light and fuller revela- those of a creature who has more intellect but lem, then, because darkness is no more, the dizement, recognizing nothing beyond buying hobgoblins will disappear even from imagina- and selling, eating, drinking and getting gain. please them. As long as this worship of mammon continues. and to make a fortune is the supreme object of life; so long as education has for its watchword competition, and your most approved mottoes are, look out for yourselves, take care Danté centuries before, saw into the hells and of number one, there can be no spiritual revetold of states almost too awful to be depicted, | lation to satisfy the highest needs of human olicism, and had therefore been taught that filled with noxious exhalations and the smoke so afraid of God they worship in order to esthere was an endless hell for those who died in from a thousand factory chimneys. Man must brought up in the Lutheran faith, and taught | ally enveloping him. When he is no longer that those who died out of Christ would be selfish nor brutal, then he will be able to accept ceive the spirit, having prayed for the holy damned forever, could only modify their ideas a glorious revelation from the spiritual uniof everlasting torment; they could not see far | verse, which is absolutely necessary to happi- | to drop into fire and be burned forever. There ness and a true understanding of the plan of

We are ready to make the assertion, extravatle way before him, can describe only what is gant though it may appear to many, that we not very far ahead, and is apt to imagine there know people who have absolutely discovered is a boundary line, a horizon, and nothing be- God. But if they have discovered God, have yond it. A child standing upon the shore with they met a person and had a personal intera field-glass, looking across the water, thinks view with an omnipotent spirit, in the guise of man, who proclaimed his deity by name? We water and nothing but water in that direction answer, they have beheld the divine presence with the eye of the soul; they have become seas have found land on the other side. You spiritual to the extent of entering into concannot show the distant land to the child on scious relation with the divine spirit made the shore; you cannot, even if your sight is ex- known to them in the innermost recesses of cellent, stand on the Pacific slope and look their being. "Blessed are the pure in heart, across the water to the Sandwich Islands, for they shall see God." A great many people China. Japan, or any land whatever; but when | quibble at that beatitude; many want to know what it means to see God. According to the land, and one comes back to tell the tale, you statement itself, no one can know what it means to "see God" until perfectly pure in heart; therefore, until they are in that condition, they have no means of either proving or disproving the statement. The sight of God to the pure in heart is the full perception that everything is good and for the best; that all life will turn out well, and all roads lead at

length to the great terminus of the celestial city; that all boats will land at length upon the shore of eternal happiness. By perceiving God we mean perceiving spiritual truth, love, wisdom, goodness and righteousness; perceiving perfect justice in the order of the universe. And when we have found divine justice ruling and governing all, we do not trouble ourselves as to whether Deity has or has not an anthropomorphic form; when we have found divine wisdom, love and truth, we do not care to ask wardly to sense or intellect; we are satisfied with the knowledge of the soul, with the perception of the interior nature.

For all discussions in theology concerning God's personality or impersonality, we shall care less than for the changing sands on the seashore. It does not matter whether we can

misrepresentations and gambling speculations, | which means binding? Can we be religiousthan in the panther or the wolf. We would completely bound-and yet enjoy perfect freerather be in the clutches of a tiger than in dom? Yes, for you can serve your father and those of a man who lives for self and money | mother from pure love; you do not fear them at all if you love them perfectly. The youngest mercies of the wild beasts of the forest than to child can know what it is to feel: Father would never punish me, nor would mother: but when uses that intellect solely for personal aggran- they tell me what to do I do it because I love them; and because I love them I choose to

The only worship God can care for is the kind of worship we have just mentioned; any other is craven, and usually selfish. When worship is offered to God for the sake of receiving something in return, is not the worshiper like a child who obeys his parents not from love, but because if he is a good child he nature. There can be no sunshine visible in may get a toy or some sweetmeats? Such worwhich we can bask with delight, if the air is ship is not religion. There are people who are cape hell. Congregations in times of revival get rid of the mist and smoke that is continu- are thrown into hysteria at the thought of endless perdition, and then they are said to respirit because they very naturally did not wish is no religion in such experiences. Where true religion appears is where people worship lov-

ingly and truly the eternal God, from gratitude to the God who blesses them; where their hearts are full of gratitude to the Eternal Fount of All, and they love the Eternal with all their hearts, with all their souls, with all their minds and with all their strength ; fear is gone. dread is removed from such forever.

True religion has nothing but love in it. The only reason why the men and women of the future will worship will be because they love the Eternal. Now as God wants nothing, and as you cannot possibly do God a favor, add to his glory or bestow one fraction of honor upon the Eternal that he does not eternally possess, religion resolves itself into practical philanthropy; and love for the Eternal takes the form of love for all his children. Religion, rising in glorious light from its chrysalis, transformed into a butterfly, becomes philanthropy, humanitarianism. When we support religious services in days to come, we shall know that others are helped by them, and that they generally benefit society; we shall do whatever we can to help our brethren to a higher and nobler life. There is a divine utilitarianism which recognizes the usefulness of whatsoever tends to promote the spiritual nature, and this will be the impetus to all religious observance in days to come. Nothing is more important than that doubting and nervous persons, in particular, should be helped to a spiritual sight of divine goodness, and assisted to realize the truth of immortality. Pains, suffering and diseases of every name proceed from doubt, fear and sorrow; and to remove these deadly enemies of how love, wisdom and truth are presented out- | health and happiness is to employ the only effective measures to overcome sickness and in-

sanity. Did Sec. Aller in

"MEN, like trees, begin to grow old at the top." Avoid the first appearance of growing old by keeping the hair in a vigorous and healthful condition by the use of Warner's Log Cabin Hair Tonic. Sold by all druggists.

# **OCTOBER 27, 1888**

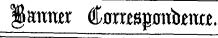
# BANNER OF LIGHT.

# LOVE'S LITANY, BY OLEMENT ROOTT, IN AMBRICA.

Helplessi along I stand: Give me your hand, Lead me across life's turning and despairi Take me away to Love's sweet blosson land, Out of this darkness into light and airi Give me your handi to wander through my hair, To pass across my forehead; lot it fouch My lips, just once, finst nurmar you are fair And tender, Sweeti I do not ask for much-Give me your handi

Midnight has closed me round: Give me your eyes, That I may wake to see life's loveliness, And gazo linko a mirror'd Paradise, Where we may wander on, no less in to less i Give me your eyes i that I may look you through, Unfold your soul, discover how your heart Trembles at love's awakening. Ah, you-You will be mercifuli Ere I depart Give me your eyes Give me your eyes Give me your eyes Give me your eyes Give me your eyes

Behold your suppliant: Give me your leart, All that is in it that is your your heart, Your woman's sanctity; the counterpart Of gifts the angels gave you that endure! Give me your heart that I may set it round With pearls of prayer, and rosaries recite Of deep thanksgiving! Let me feel I've found A way to peace out of life's dark night! Give me your heart!



## Utah.

SALT LAKE. - Warren J. Richards writes: "A large audience gathered at short notice at Emporium Hall in this city, on Sunday evening, Sept. 23d, to listen to a lecture by Dr. D. J. Stansbury and witness some of the phenomena occurring in his presence. The Doctor and his wife were on route to their home in San Francisco, but were induced to stop over Sunday with us. He gave an interesting account of his development as an independent slate-writer, with timely advice to those sitting for that and other phases of mediumship. An invitation was then extended to all who wished to receive a message to write the name of a spirit-friend upon ballots which had been distributed. These were collected and deposited upon a table. The doctor then washed three pairs of slates, which were shown to those sitting in the front rows, and then bound together by rubber bands. The writing could be plainly heard by various persons upon whose shoulders the slates were laid. There were two portraits and several messages found upon the slates. One message was still wet when the slate was opened, from not having been thoroughly dried before closing. I received a long message from my mother; the others were also recognized.

The Doctor next exhibited the 'Occult Telegraphy' and explained its construction, showing the impossibility of working the instrument without the aid of an invisible intelligence. After several had examined the instrument it was closed and locked. The Doctor placed his hands upon it, when it began at once to give forth messages in response to the ballots which were upon the table, the right one being selected by clicks from the instrument and opened by some one in the audience to prove its correctness. The names of the writers were recognized in every instance, and the appropriateness of the messages acknowledged: in some cases a description of the spirit was given, together with age, relationship and cause of death.

The two hours' entertainment proved most enjoyable to Spiritualists, while many who had never witnessed anything of the kind expressed their entire satisfaction of the genuineness of the phenomena. The Doctor remained over Monday and gave private séances to a large number of investigators.

We hope soon to organize a permanent society; are expecting J. J. Morse here soon; also Dr. and Mrs. Nickless to assist in the work."

# Michigan.

BURTON .- D. Higbee, M. D., writes: "The part planchette is yet to perform in the introduction of Spiritualism into families of all creeds and no creeds, is hardly dreamed of. There is a right and wrong way in the working or management of this little oracle. A few simple rules must be understood and observed: Bit regularly every Sabbath and Thursday night-four to six persons, two or three of each sex. Open seance by singing-instrument may accompany, voice is best. Sing ten or fifteen minutes. Then sit around a table, hands in contact, and two most sensitive opposite sex with right and left hand on planchette. Then some one invoke the presence of some loving spirit friend or friends. Sit still or sing while spirits are magnetizing planchette, table, room and persons, so as to get control of electro-magnetic forces and concentrate them on anchette. After waiting twenty-five to thirty-five minutes, either one holding planchette should ask audibly, Is my spirit friend (A. B.) present? If so, please tilt the planchette up sidewise (holding fingers lightly on one side) and strike the feet three times for yes.' If no motion, sit still fifteen or twenty minutes longer and repeat question. If no motion, some other one in the circle call for a friend, waiting few minutes, and so go round circle. When planchette moves freely, give this rule: three, raps mean yes; one rap, no; two raps, don't know. Then frame all questions so the spirit can answer by yes or no. When reasonable time has been given to that spirit, ask for another. First seance may continue one and a half hours; subsequent, fortyfive to sixty minutes.

free Thought. Is the Healing Gift an Inheritance? To the Editor of the Banner of Light:

At this time it seems to me to be a duty on the part of Spiritualists who have embraced the philosophy as a fact in the nature of things, but who are now engaged in imparting a philosophy which, to the writer, seems antagonistic to Bpiritualism proper—the same being ontitled "Christian Science," "Spiritual Sci-ence," "Metaphysics," "Occultism," "Theosophy," 'Esotericism," etc., etc.-to put themselves in a post tion concerning the New Dispensation which will not mislead an individual from true Spiritualism and its philosophy into the acceptance of teachings which do not, directly or indirectly, allude to the benefits de-rived from the spirits of the departed.

Doubtless many individuals who are teaching these peculiar tenets, or have embraced those names as a cover "to catch Christians" and skentics to Spiritualism, are in full sympathy with the spiritualistic cause and know it is a fact, but not a popular one: hence, to get business, they adopt any name or theory, or leave out the true philosophy-which is ancient and modern Spiritualism--in teaching, that they may not frighten some weak individual who will accept a truth if it is 'sugar-coated." I would like to ask, in this connection, the following questions:

(1.) Is the healing element which is prominent in the world to-day derived from any other source than that which was known in Bible days as the gift of healing?

(2.) Do the spirits of the departed assist the practitioner in making cures in this age, and in the same Bliss. Beyond the mortal. By love we arise. Come up thither. nanner as claimed in the Bible, i. e., by and through the spiritual gifts of a Jesus, a Paul, a Peter, in the New, or Elijah and Elisha in Old Testament times? (3.) Why should individuals who recognize the return of departed spirits, with intelligence and power to assist and restore the sick to health, also to diagnose disease, not admit and teach the same in their

classes to those who had not been convinced of the truthfulness of the healing element from that source? (4.) Is there anything new in the philosophy attached with various new names to Spiritualism that is practical, which is not included in the Spiritualistic Philosophy, such as has been advocated for the past forty years by well-informed Spiritualists? the same being obtained from departed spirits by and through mediumship?

(5.) Is not the entire subject, so far as explainable, simply the "gift of healing," which is an inheritance, and cannot be obtained at colleges from teachings -the same being epitomized in the simple words 'adapted nower"

(6.) Is not the healing element more connected with the material and spiritual make-up of the individual than it is in the mind of the individual?

(7.) Do not the users of these new names for the old philosophy (of the gift of healing) make a mistake when they attribute to mind the power to create disease-also to eradicate it? And is not disease caused more largely from the organism becoming over-taxed or exhausted? thus generating a superabundance of electricity or magnetism, and causing an unbalancing of the forces of the individual, destroying the equilibrium of the entire system, and thereby affecting the mind and causing it to become inharmonious, disease and sickness being the result? And is not this untoward condition removable, by the human organism becoming restored to its equilibrium through some adapted healing element, either with or without human contact, according to the susceptibility of the individual affected? [Often this is accomplished with animal magnetism or electric force-or the more potent force of spirit power, which exists with well un-folded individuals who possess the healing gift.]

(8.) Has either magnetism, electricity or spirit force, any intelligence? and if not, are they not the life-giving elements which sustain the earthly body and which are utilized by human beings when they

(9.) If the no disease theory-or that which claims that all disease is in the mind or imagination of the individual-be true, is it not a duty for these same "no disease" theorists to establish the fact at once in some notable way, such as curing yellow fever patients in

(10.) Why is it that some of these new discoverers (?) can teach, and others can practice, if what they are treating of be not a natural gift which some have and others do not possess-just the same as set forth in the Spiritualistic Philosophy? Many individuals can teach the laws of life and health, but do not possess the gift of healing to any great extent; and it is the

<sup>19</sup>RAISE not the day before the evening glow. You may praise Warner's Log Cabin Sarapa-rills for purifying the blocd without danger, for it brings the glow of health at once. 'The largest bothe on the market. <sup>120</sup> doses for \$1.00. All druggists sell it.

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Beautiful City. Beautiful Land.

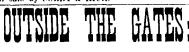
Home of rest.

Stient help. She has crossed the river. Summer days are coming. They'll welcome us home. They'll welcome us home. They're a land of fadeless heauty. They're calling us over the sea. kea. Tenting nearer home. Trust in God. The land of rest. The Sabbath morn. The cry of the spirit. The silent city. The bapps are coming. The happy time to come. The happy trans to come. The bappy by sand-bye. The other side. The the of bilss. The region of light. The shining shore. The happy spirit-land. The barvest. Time is bearing us on. The bays spirit-land. The by-and-bye. The ball above. The bagel forry. Voices from the better land. We shall meet on the bright, Tenting nearer home. Come, gentle spirits. Consolation. Como, go with me. Day by day. Don't ask me to tarry. Do'n't ask 'me to tarry. Evergreen shore. Evergreen shore. Fold us in your arms. Fraternity. Flowers in heaven. Gathered Home. Gonel before. Gentle words. Graftfude. Golden shore. Gathered home beyond the sea. le 's gone. Here and there. I shall know his angel name. I 'm called to the better land I'm called to the better land *long* to be there. Looking over. Looking for home. Longing for home. Let men love one another. Live for an object. My arbor of love. My home beyond the river. Moving homeward. My mome is not here. We shall meet on the bright We shall meet on the bright, etc. Welcome angels. When shall we meet again? We welcome them here. We'll meet them by-and-byc. Whe'ls meet them by-and-byc. Whe'ls hall not, etc. We'll anchor in the karbor. We 'll gather at the portal. We 'll gather at the portal. We 'll gather at the ortal. there. We'll dwell beyond them all. Waiting to go. Waiting on this shore. We're journeying on. What must it be to be there? Where we'll weary never-

more. Whisper us of spirit-life. Waiting at the river. CHANTS.

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# Visions of the Beyond,

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are understood and comprehended? Florida, so that others can see it to be such?

# My guardian angel. Not yet. Not yet. No weeping there. No death. Not yet for me. Never lost. Only waiting. Over there. Over there. One woe is past. Outside. Over the river 1 'm going. Oh, bear me away. One by one. Passing away. Parting hymn. Passing the veil. Repose.

After planchette is well under control, one or two in any family can operate it. All must remain orderly and quiet, and the instrument be handled mainly by the person in whose hands it works well."

# District of Columbia.

WASHINGTON.-G. H. Brooks writes: "On my way to Washington I spent the last Sunday in September in Pittsburgh, Pa., and, with the assistance of Brother C. O. Pierson, formerly of this city, and the Conductor of the Lyceum while here, organized a Children's Progressive Lyceum, with Mr. Pierson as the air we breathe, when an individual possesses the Conductor. The Lyceum started out with a great deal of enthusiasm and with a large attendance. It has a fine array of leaders and teachers, and is destined to do a world of good. Mrs. Glading was the lecturer for the month of September, and had been greeted by full houses. Our meetings and Lyceum opened here the first Sunday in October, with a very good attendance. The Lyceum misses the inspiration of its former Conductor, C. O. Plerson, but all have made up their minds to work with greater zeal and determination, and make it a success. I was elected to fill Mr. Plerson's place until they could find a new Conductor which we hope to ere long. Our evening meetings are increasing in attendance. Our socials every Tuesday evening, in one of the prettiest little halls in the city, are to be full of interest, and will build up the social life of the Society. I trust that great good may be done through this means."

# Oregon.

PORTLAND.-C. A. Reed writes: "Spiritualism is moving right along in this section of country. People seem to think there must be a genuine vein of pure metal and a better book for a quiet hour is seldom if ever or there would not be so many efforts to counterfeit it; hence many are hunting for the pure vein, and do not hence many are hunting for the pure vein, and do not intend to give up or slacken investigation. At this time we have in Portland a Mrs. S. Seip, of San Fran-cisco. She is a very earnest and eloquent speaker, and enneals directly to the inner conscionce of her and appeals directly to the inner conscience of her hearers to prove her position; her teachings cannot but improve our religious and moral well-being. Sunday, Oct. 7th, she assisted in dedicating our new hall, west side of 6th street, between Alder and Morrison streets, on which occasion we had a most enjoyable time. I intend that the meetings at this hall shall have the

New Jersey. NEWARK.-H. C. Dorn writes that the cause of Spiritualism in this place is prospering. Three meet-ings aré held regulariy; that with which lie is com-nected being at present addressed by George Chainey, who is soon to commence a course of lessons on Psy-chica and Physical Culture. Mrs. E. A. Wells, of New York, and Mrs. N. J. T. Brigham, frequently lecture in Newark. The general interesting for the truth is very encouraging. New Mark with a the cause of the sound of the

same with those who claim to give massage treatment: in a class of a dozen such individuals it is admitted that not more than four out of the number will be successful in giving treatments which will benefit the sick, while all can give treatments alike; this clearly shows that it is "power" that makes the cures, and not theory or the process made use of; and still the regular medical doctors will recommend massage treatment instead of magnetic-they both being really one and the same thing, where power finds expression in

the operator. When will the church people, and also the medical men who claim to be "regulars," admit the existence of this power to heal the sick, which has been practically acknowledged in all nations and ages in the past, and of a necessity must be continued to the

present day—the laws of the universe being the same and unchangeable? (11.) If Spiritualism is true, and spiritual gifts are

as common to-day as they were in the past, why should those advocating the healing gift not admit the fact, instead of sailing under all sorts of flags except the essential one: i. c., Spiritualism proper? [The healing gift should not be considered a secret to be taught at colleges or in classes, but as free as the sunshine, and power within him (or her) self to exercise that spiritual gift of healing.]

Is it not far better for Spiritualists to be identified as such? What have the above-cited "Societies" under their various names done that Spiritualists have not accomplished? Let the true friends of Spiritualism iold unswervingly and openly to their basic facts, for in them they have a foundation that can never be up rooted or destroyed.

A. S. HAYWARD, Magnetic Physician. 443 Shawmut Avenue, Boston.

# New Publications.

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One of the most popular works of fiction of a writer whose reputation as an author won for whatever she produced an extended patronage. The present copy is included in Peterson & Brothers' twenty-five cent series.

intend that the meetings at this hall shall have the best philosophy and broadest platform that can be found anywhere consistent with good morals. Now and progressive thought shall always meet with warm and true friendship while I have control. I do not ask thereby truth may be evolved. All mediums I trust will find in me a true friend and strong protector." NEWARK.-H. O. Dorn writes that the cause of Spiritualism in this place is prospering. Three meet-ings are held regularly, that with which he is com-sected being at present addressed by George Chainey, who is soon to commence a course of lessons on Psy-chio and Physical Culture., Mrs. E. A. Wolls, of New York, and Mrs. N. J. T. Bitgham, frequently lecture WHITTIER AND HIS POEMS .- To an English

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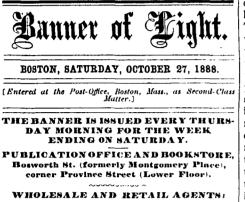
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torance. The name and address of the writer are in All cases indispensable as a guaranty of good faith. We cannot un-dertake to return or preserve manuscripit that are not used. When newspapers are forwarded which contain matter for our inspection, the seuder will confer a favor by drawing a pencil or ink line around the article he specially desires to call our intention to.

pencil or ink line around the article to the second our attention to. Call our attention to. The When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future

notice, and not omit to state their present as well as future address. Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as THE BANNEL goes to press every Tuesday.



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

# "The Real Origin of the Spiritual Phenomena."

We shall publish next week, from the pen of PROF. HENRY KIDDLE, of New York City, an interesting and important Review, bearing the above title, in which the singular and scientific (?) conclusions arrived at in a recent work, " Posthumous Humanity," by Adolphe D'Assier, find skillful and accurate dissection.

Ecclesiasticism in State and Schools. The secular view of religion in the State and the Bible in the public schools was set forth in a pamphlet by ex-Judge Hurlbut of the Supreme Court of the State of New York, some eighteen years since, a copy of which now lies before us. It is quite needless to say that this most rational view is presented with the utmost rational view is presented with the ut-most clearness and genuine ability. It is the habit of the elergy to enter the lists of this envrossing controversy, and the statements has been used for social dissipation. engrossing controversy, and the statements and arguments of a trained publicist are therefore the more worthy of profound attention. In Judge Hurlbut's brief introduction to his essay, doubly timely at the present juncture, he quotes Lord Macaulay, with whom he agrees in saying that "the experience of many ages proves that men may be ready to fight to the death, and to persecute without pity, for a religion whose creed they do not understand and whose precepts they habitually disobey." To begin with, the Judge distinctly proposes to amend Article I. of the Amendments to the Constitution of the United States, forbidding Congress or any State to make any law respecting an establishment of religion or prohibiting its free exercise; but additionally authorizing and empowering Congress to "enact such laws as it shall deem necessary to control or prevent the establishment or continuance of any foreign hierarchical power in this country, founded on principles or dogmas antagonistic to repub lican institutions." The writer takes the position openly that the Pope of Rome should be compelled to abstain from making his appointments in the United States, since the present course of proceeding subjects our democratic state to a power against which loyal Catholic monarchies of Europe revolt. Vattel does not one. He advised them that these lectures were it-judging from the reports that have reached hesitate to pronounce such appointments by to be of a moral and religious nature, and were the Pope a violation of the laws of nations and intended to interpret and propagate Judaism of the 22d inst. The explanation of how indethe principles of common policy. "A people ought not," he says, "to receive laws from strangers, to suffer them to interfere in their affairs, nor to take from them their advantages. "It is clear," asserts Judge Hurlbut, "that there is nothing in the Constitution to prevent the Pope from appointing a lord cardinal for the United States, or elevating any citizen to that dignity, who does not hold office under the general government. The prince-bishop of Rome does not enjoy a like privilege in the well-regulated monarchies where his religion is established. Surely Rome is regarded by us, in the language of the treaties, as "the most favored nation," which is probably owing to the "distinguished consideration" with which our countrymen are accustomed to regard modest merit. "The free toleration of all religions does not imply a tame acquiescence in the growth of a foreign organization, with an order of nobles, or quasi nobles, of foreign appoint- he insists that the Jewish Sabbath is right as ment, displaying a pomp and power wholly at | it is. The Jews were the first nation to grasp variance with the spirit and principles of a democratic state." A Catholic writer of high and deserved distinction is cited as saying that the spread of Catholicity, associated with the foreign civilization throughout the country, would destroy the order of American civilization, and reproduce in our New World that of the Old World, on which ours is, in our judgment, a decided advance." It is an advance too, in the main because we have discarded the theocratic element in the government and adopted the democratic.

for educational purposes can show that a free higher aspirations than the pursuit of material power, they will be clearly in the right. For himself, he esteems a proper state establish- their conduct in life. ment for common education the main pillar of the republic. A tax being a matter of compulcontributes shall be applied to the legitimate purposes of common education, such as a democratic state can properly promote and no other; and that he shall enjoy equal advantages with all the other contributors to the com-

mon fund. In view of this, the founders of the common school in New York State, in their report, limited the instruction to such elements the man and the citizen, and which the children of the poor and humble could readily at- ed instruction of how to lead a moral life. tain between the ages of five and fifteen years They likewise recommended that "the principles of morality" be taught; but were wholly silent on the subject of religion. The education was to be such as to offend no one's prejudice, assail no one's faith, and confer only an unmixed benefit upon the youth of a democratic state. The common school was intended in every

State to be neutral ground where the children of the Christian and the heathen, the Catholic and the Protestant, the Unitarian and the Trinitarian, the Jew and the Infidel might, without offense to the parents, be taught certain elements of learning necessary for their welfare and the safety of the state. It was by this standard, and no other, that the principles of morality were to be taught in the schools. The basis and foundation of them all is common to all people alike. Confucius, Socrates, Jesus, taught the fundamental rule of all conduct, the simple rule of justice between man and man. The principle of morality contained in this rule is fortunately sufficient for the purposes of a democratic state. He who thoroughly observes it will never become an improper or dangerous citizen of a just government. It is a maxim of natural equity and justice, springing from the sentiments proper to humanity. The state needs only so much of morality as makes men just, since justice is the only function of a democratic government. "A democratic state." remarks Judge Hurl-

but, "does not decide between the idea of a personal deity and a supreme divine power in nature, and will not therefore encourage an authority or bias in favor of one idea or the other. And yet, if it places the Bible in the schools, (as a whole or by selections) it really seems to determine in favor of a personal divinity." We may call ourselves a Christian

people, but we are a democratic State, and such a State, as a State, can have no religious dogmas engrafted upon it.

# A New Departure by the Jews.

known, required by the law of Israel to observe their Sabbath, which occurs on Saturday, with rigid strictness, and consequently are obliged to give over work and business on that day: while the law of the State forbids work and business on the following day, Sunday, and thus they are left with but five days in the week to earn their living and make any advance in prosperity. It is evident that the rest of the community has one day's clear advantage of the Israelites in our midst. As the Jew cannot work on Sunday out of regard for the consciences of other people, and cannot really afford to lose Saturday beside, he is between the upper and nether millstone, and a conflict is all the time going on in his mind counter action in the right direction will often between his individual interest and his religious dutg. As a local contemporary puts it,

state can flourish without the exercise of this wealth. In short, they will receive instruction in morality and guidance in relation to

Above all else, it is the purpose and policy of the new Jewish Sunday lectures to reform the sion, when the citizen is thus coerced he can institution of Judaism so far as to adapt it to demand with justice that the fund to which he the needs of the current age and time, and to break down that exclusiveness long practiced by the Jews as a class, which has generated a fatal temper of religious indifference and listlessness. It is that cancer of exclusiveness, says Rabbi Schindler, which has even eaten through the vitals of Judaism while they have pretended to nurse it. The Israelite congregations have been mere stock companies, to proof learning as were absolutely necessary for vide for the mutual benefit of their members. They ought rather to exist to impart the need-

# "Christian Science" and Psychometry.

A correspondent of the Boston Journal would like to be told what the matter is with the Christian Scientists, that they have failed so notably to improve their Florida opportunity, if, as they say, fever, sickness and pain have no real existence, being, according to their theory, mere "ideas," children of a "disordered imagination." In that case, he says, the Scientist would be in no danger. The people of Florida at large are foolish enough to entertain the idea" that they are having yellow fever and are dying of it. He thinks there never was such a chance for Christian Science to approve itself and make converts, and calls on its votaries to come forward and show themselves. He cannot believe they are afraid of catching this epidemic and fatal idea." Conscience. if not humanity, should compel scores of them, safe in their superior knowledge and strength, to offer their services, even if only as nurses Faith without works, he reminds them, is dead.

Hall's Journal of Health devotes its leading article in the October issue to the subject of Christian Science," which it asserts to be only another name for the "faith cure." The endeavor, under this practice, is to induce by prayer the aid of the Deity in effecting the cure, or else it is a recognition of the supremacy of mind over all forms of matter, and particularly of the individual mind over the anatomical structure through whose organs it expresses itself. The human organism is compared by physiologists to an electric machine with its connecting wires, the brain being the battery, the sensatory nerves the transmitting wires, and the will the operator.

The millions of cells composing the body are constantly undergoing waste and replenishment. Out of death comes life, all nature through. The decay produced by every effort of the mind or body must be provided for by the means at hand for re-supply by purely natural processes, or the bodily health becomes permanently impaired. When the power of recuperation is lost in the general decay, death

Now the Christian Scientists, says the Journal of Health, wholly ignore these natural processes by means of which alone the worn-out issues are ejected, and new ones are supplied, and the impaired body is restored to healthfulness. Without doubt, as the Journal believes, many persons through weakness and long-suffering give themselves up to die without the energy to make the least mental or physical effort toward restoration, even though no real disease is apparent. All that such persons need is to have their minds reassured, when a strong effect a change from hypochondria to convales cence and eventually to health. The manifest indifference shown by the pro-

fessed faith-curers to the vellow faver devastaion excites the Journal's inquiny if yellow fever and other contagious diseases are out of their reach; and if they will continue to treat only those who have become victims of hypo chondria and have lost all their will nower. It does not presumer to question that all rower is of the spirit. For this reason it looks to the Spinitual Philosophy for a final solution of the cause of the cures which have been effected at harmonious gatherings, when all minds are centered upon the same object, a singlemess of purpose being the zoverning rule. It tenthes and proves that every human being is encompassed Sabbath or any part of its meaning. While it by an aura formed of his own characteristics, and surely determinative of his moral and intellectual value. Psychometry, or soul-measure, explains the whole mystery of the mind oure. But neither the prayers of the zealots nor the faith of the afflicted exceptso far as they create harmony on the one part and receptivity on the other, have any effect whatever.

# The Independent Telegraph Instrument

Such a

Is the latest invention on the part of the spirit-world to convince skeptles of the reality annual trip to Europe a copy of the First Follo of communication between the two spheres of life. It consists simply of an ordinary tole- "Mr. William Shakspeare's Comedies, Histo-graphic key enclosed in a case between two ries and Tragedies." The title-page further graphic key enclosed in a case between two slates and secured against the possibility of announces that it is "Printed by Isaac laggard human contact. To this is attached a "sounder," the same as is used in every telegraph office in the world. It was first brought out by Mr. W. S. Rowley of Cleveland, Ohio, and is still used by him for medical purposes. THE BAN-NER gave a lengthy account of the phenomenon when the facts were first made public. Other mediums, it seems, are now using the new invention. A communication comes to us from Denver, Col., of a recent date, wherein Mr. E. S. Bennett, the writer, after alluding to Dr. Stansbury's wonderful slate-writings, says:

"The principal interest at Music Hall centered in the 'occult telegraph.' The instrument was placed upon a table, and freely inspected by Mr. A. O. Rhodes, Principal of the Denver School of Telegraphy, and Mr. L. C. Rice, Manufacturer of Telegraph Instruments and supplies.

These gentlemen stated to the audience that the apparatus was such as is used everywhere for telegraphic communication, and that there were no hidden connections with ground wires as far as they could detect. The doctor seated himself at the table, simply placing his hands upon the box; the experts seated themselves one on either side. In a few seconds the first click was heard; this was repeated, and then followed a succession of telegraphic dots and dashes, and soon the operators were busy taking down the messages. The clicking of the instrument, which was a new Western Union sounder, could be heard in all parts of the auditorium. The position of the box was frequently changed, working equally well on the doctor's head as | itorious work, the contents consisting of twelve on the table. The principal message was from Samuel Bowles, formerly of the Springfield Republican and was as follows:

'77,' 'I have a message for you.'

' Ladies and Gentlemen-The spirit-world comes into close communion with you to-day than ever before. Extraordi-nary methods are being devised by the higher intelligences to attract the attention of the scientific world in order it oppose the materialistic tendencies of the age. The spiritual telegraph will demonstrate the immortality of the (Signed) SAMUEL BOWLES.' This message was corroborated by each of the oper-

ators, as well as by a gentleman in the audience, who had taken it as received. Mr. Rhodes stated to the audience that he was not a Spiritualist, and that he could not tell how the instrument was operated unless by a combination of human magnetism and electricity. So far as he could detect there was no opportunity for nor attempt at fraud. He believed it to be an honest instrument and just as represented. (This statement was loudly applauded.)

The slates were then opened and found to contain twelve closely-written messages, all of which when read were recognized by persons in the audience. Altogether the seance was a marvelous one, and roduced a profound impression upon the audience. At the close of the meeting scores of persons came upon the platform and congratulated the Doctor upon his success, while others critically examined the instrument and slates."

# Hygienic Advice.

A correspondent forwards us the following letter, which we have submitted to the Spirit President of our Public Circles, with the appended result :

pended result : The writer is a most intense sufferer from nervous and mental debility, loss of sleep and nervous sensa-tions too numerous to describe; is driven from the house by terrible and inexpressible feelings of gloom and desolation, and a sense of beling alone, and can-not stay in his room at night; his general health is, or seems to be, tolerably good, but the mental distress for five or six years past has been such that it seems *utterly impossible* for him to live! Would such a sufferer improve his condition by vio-lently passing out? or can anything be done to allevi-ate his state? He has been told by mediums that his tronbles are caused by some spirit-influence acting on him. Is this correct? and if so, what is the reason for so doing, and what can be done to rid one of such in-fluence? The nervous system has been greatly over-taxed by various causes. Can such sufferings as these be for any purpose? (as he has been often tokl.). He considers it an act nal *daty* to pass out of this scene of misery. He considers it an actual daty to pass out of this scene

of misery. Of course every metiod has been tried for relief

# OCTOBER 27, 1888.

# The First Follo Shakapeare.

Mr. J. W. Bouton, of New York, has recently brought book with him from his thirty-ninth edition of what purports on the title-page to be and Ed. Blount, 1023." It is an almost perfect copy of the precious folio. The book measures twelve by eight inches, and is bound in extra super red morocco, with gilt edges. The titlepage is damaged, and some of the leaves have been mended.

A copy of the Second Folio likewise accompanies the Shakspeare set, printed by Tho. Cotes for Robert Allot in 1632. This is pronounced a "sound, undoctored copy," having a portrait of Shakspeare, verses and preliminary leaves in perfect condition. It likewise contains Milton's epitaph on Shakspeare, believed to be the first poetic production of Milton to appear in print. A copy of the Third Folio was also secured by Mr. Bouton, which is extremely scarce. It was said that the greater part of this impression was destroyed by the great fire in London. The Third Folio is vastly more rare than the first and second. The date of its issue was about 1665-'66. The Fourth Folio, included in the list, was printed in 1685, and is the most perfect of all.

# **Spiritual Therapeutics.**

Under the above title a book is soon to appear from the press of the Educator Publishing Company, Chicago, advance sheets of which are before us, showing that it is to be a very merinstructive lectures by W. J. Colville, followed by an interesting series of questions and answers, and a lecture on "Unscientific Science," by Dr. Anna Kingsford, author of "The Perfect Way," etc. The controls of Mr. Colville are too well known for their brilliant and masterly presentations of advanced truths to need any encomiums from us. That the dozen discourses contained in the coming volume will be fully equal to any heretofore produced through Mr. Colville's remarkable mediumship, the lecture on the first page of this paper, "The Religious Instinct; Its Origin, Growth and Ultimate Perfection "-which is one of the number-fully attests.

# Mr. Gerald Massey,

Of England, the poet and scholar, who delivered a very successful course of lectures in this country several years ago, will speak in Berkeley Hall, Boston, on the afternoon of Nov. 11th, upon a subject that should fill the hall to overflowing, entitled "MAN IN SEARCH OF HIS SOUL."

837 Rev. T. DeWitt Talmage- of anti-spiritualistic fame-crowded Tremont Temple, Boston, on Monday evening last, while he strove to tell of "Some People We Meet." Rev. T. has been well photographed of late by a New York correspondent of the New Zealand Mail. Read the paragraph and see if you do not recognize the picture:

"When the Rev. Dr. Talmage finished his When the Rev. Dr. Talmage nnished ms bitter and scathing sermon on Spiritualism, [some mouths since,] every man, woman and child in the congregation felt that it was the key-note to a fight. The reverend doctor talks key-note to a fight. The reverend doctor talks like a fighter, he acts like a fighter, he looks like a tighter, and he is a good fighter—at long range. He reminds me very much of the Irish-man. The Frenchman was sick, so his second approached the Irishman's second and said: 'My dear sir, my principal is so weak that he "My dear sir, my principal is so weak that he can bardly stand; would you have any objec-tion if he should lean against yonder mile-stone?" "Not in the laste, sur; not in the laste, if you will grant me a favor.' "Certainly, cer-tainly,' said the Frenchman. "Thin,' said the Irishman "my principal is wake too an' I

# The Jews in this country are, as is well

but lays down the proposition plainly that a will learn their duties toward God and their free state establishes schools as means vital to fellow-men, to distinguish between right and Its existence. He adds, that when those who wrong, between virtue and vice, good and evil. deny to the state any power whatever to tax | They will likewise be taught that man has | Exercises will commence at 7:80.

Rabbi Schindler, a Jew of distinguished attafaments and marked original power, has led off in Boston in a movement that promises to supply the want so long felt by his race and religion, by instituting in this city a course of Sunday lectures, and opened it on the first-Sunday of the current month. It is to be taken: for the initiation of a quiet and sensible reform, whose aims is to establish better relations.

between the Jewish people and the society around them. Yet it is in no sense to be interpreted as a surrender of the historic Jewish does involve giving up of Satarday to the interests that are nowhere else suffered to slumber around them on that day., it practically transposes the observance of the Jewish Sabbath to the Christian Sunday-and that is all. Still, even that will be accounted a bold step to take by Jewish authority in this country.

In opening his first Sunday lecture, Rabbi Schindler told his hearers that they did not meet to celebrate a festival of the weekly Sabbath, nor even confessedly for divine worship. But he admitted that the practice was a new one in the history of the Israelites of Boston. He acknowledged that the sensation was a new and nothing else. The Jewish religion emerged pointed as a day of rest that one which suited

we have to calculate with facts; we live scathorns of the dilemma either to yield to the majority or to observe two days, of rest." He admits that in observing Sunday rather than Saturday for the benefactions of religious instruction, they concede and do not concede to those around them, as the case may be. Historically. before the majority, and are satisfied to abstain from work on the day ordained by the State as a day of rest.

The Rabbi claimed that the gain would be in putting a. check upon, irreligion. The Jewish children will learn that they belong to a religlous community which is one of the oldest in the world-a religion which has proclaimed the truth that there is but one God, and that all

Coming to the school question, Judge Hurl- | mankind are one common brotherhood. They

# The Diatribe

Against the spirituadistic physical manifestz tions which took place in the Academy of Music in New York City Ihst Sunday, was the most infinitesimally weak effort ever attempted by the enemies of our Cause to cast obliquy upon us through the New York World and The Sun pendent slate-writing is done was so ridionlous from a chaos of polytheism. Its founders ap- that even the skeptics present were dissutisfied. The whole thing was a tissue of misnep them best, and shrouded that day with sanctity. resentation from beginning to end, as every But times have changed since then. The Spiritualist conversant with the genuine man Jews are no longer a nation, nondo they own a festations can fully attest. But the most abcountry. They cannot enforce the observance surd part of the performance was the explanaof their Sabbath by legal means. "All endeav- ition (?) which Mrs. Margaret Fox Kane enors to run counter to the current of the time," ideavored to make as to how the raps are made said the Rabbi, "have proven to be disastrous by attributing them to the action of the toeto ourselves. We have to reckon with realities; joints, the same as the learned (?) Dostors al. leged "the trick was done" nearly forty years tered among nations, among vast majorities, ago in Buffalo, N.Y. But, for the edilication who have settled upon another day of rest, and! of those Spiritualists who may not have seen we are placed, unfortunately, between the "the sensational reports in question, we copy verbatim the last paragraph of The Sun's missive, which will he sufficient to show the precise tenor of the whole affair. Here it is:

"Doctors from the audience went upon the stage, and felt the woman's foot as she made the motions by which she used to do the rap-ping. Then she stood in her stocking; feet on a ping. Then she stood in her stocking; feet on a little pine platform six inches from the floor, and without the slightest perceptible move ment of the person made raps audible all over the theatre. She went down into the audience, and there, resting her foot on another person's, showed how by the motion of the yreat to the sound was produced "!

Can anything be more preposterous than this?

# Grand Reception to Mrs. Ada Foye.

Members of the several spiritual societies of Boston will unite in tendering to Mrs. Foye, of San Francisco, a public reception at Parker Memorial Hall, corner of Berkeley and Chandler streets, on Tuesday evening, Oct. 30th. It will be an attractive musical and literary entertainment, and Mrs. Fove will give an exhibition of her wonderful phase of mediumship.

for many years on account of this nervous state, and the want of some very light employment adds to his wrotchedness."

Ass.—This is a case of nervous exhaustion and one that a physiciau should study and ad-vise upon. An "overtaxed" system rebels: against its treatment in the symptoms described by our correspondent. The application of vital magnetism by some congenial and healthy healer; the adoption of a plain, nourishing diet --principally of ripe fraits and well-cooked grains and vegetables; daily walks and exercise in the open air; also free ventilation of his room at night, will tend to lessen, and will in time remove the form of neurasthenia from which ne suffers.

This is not a case of medlumistic disturbance, or of split "obsession," but one that springs from physical causes alone: We advise the with tepid water, and to rab the entire surface of the body (with a brush or coarse cloth) until glows. We by no means advise this patient to destroy

his physical life; no man has a right to do this. Let him rather seek earnestly and persistently bet null tank seek callestly and persistently to overcome the malady from which he suffers, by every moral and mental means within his reach, and especially by following the simple rules which we have laid down.

# Mrs. Richmond for Chicago.

We recently stated, in advance, that a report of the services held at a reception extended to Mrs. Cora L. V. Richmond by her friends in Chicago, on the occasion of her return to her society, would appear in these columns. Doubtiess the promised MSi embodying the account got stranded somewhere in the mails, as we failed to receive it. We will therefore try to make good our promise to our 'readers by giving them the following condensation of the account appearing in the Better Way of Cincinnati:

"Miss: Richmond returned from her summer tour to her Chicago home, Monday evening, tour to her Chicago home, Monday evening, Oct. 18t, having visited during her absence Lookout Mountain, Cassadaga (N. Y.), Cuba (her native home) and, finally, Cincinnati. The reception given her in the partors of Mr. E. W. Slocum was an event the memory of which will remain forever a bright spot in the heart of every one present. A delegation writed upon her at the depôt, at 6:30 P. Mr. While on her way to the house Quina came and held the lady till she

the holise Ouina came and held the lady till she was scated before a company of one hundred and fifty of her friends, who warmly welcomed her. Her appearance, fresh, with no indica-tion of fatigup from her trip, her form covered by loving hands, as usual, with freshly-cut flow-ers, she seemed the embodiment of that energy which pointed to a new produced proceeded which pointed to a new and more pronounced

which pointed to a new and more pronouncea work in the sphere she so ably occupies. W. J. Colville in a touching manner delivered an address of welcome. He was followed by Morning Star, who, through his medium, Prof. Gleason, spoke in his usual elegant manner. Other gentlemen followed in toasts during sup-combed out by the lady leading the per, being called out by the lady leading the exercises

exercises. The 'spread ' was profuse, and every one did justice to this feature of the occasion. Soles by Mr. Colville and Mrs. Orvis were appropri-ately chosen and finely rendered. On the following Sunday Martine's Hall was provided thermine and working by large audicrowded, inorning and evening, by large audi-ences assembled to welcome the medium and tumnal and winter season of service."

would like to have him lane against the other milestone.

10 At the Columbus Avenue Universalist Church, on Sunday morning last, Rev. Dr. A. A. Miner preached from the text: "I have gone astray like the lost sheep." After showing the relation of this text to individuals, Dr. Miner continued: "The sheep, however, sometimes stray, and when they do they fall into difficulties. How widely have the communities, the commonwealths and the nation itself gone astray! What means this breaking of treaties one after the other, with the poor, ignorant Indians? I am glad that the Indians have rejected that treaty. They cannot be deluded with a pair of mules and a cow and seventyfive cents an acre for land that the government gets one dollar and fifty cents for. This thing must be corrected, and we, as a nation, must act upon the principle of righteousness in all things."

For George H. Johnson writes from Raton, N. M., in renewing his subscription: "I have been reading the BANNER OF LIGHT for a few years, and thought of not sending for it this year; but as I begin to realize how much I would miss it, I have concluded to write you for it at once. I make good use of it by handing it to people who would not see it otherwise. I do not fear to hand it to any one. I have given it to some of the preachers and churchmembers here, and hope that they read it well. There are many here investigating Spiritualism. I wish some speaker would stop here, and give a few good lectures on the subject."

Mrs. Emma Miner's admirable story: Bars and Thresholds," a continuation of which will be found on our first and second pages, wins commendation on every hand. She has already received many kindly letters from. correspondents, going to show that it is accomplishing the main object she had in view in writing it: i. e., that of creating an interest in the family circle, and developing home mediumship.

FO THE BANNER contained last work a paragraph concerning the recent highly satisfactory experiences of Dr. W. E. Clayton in presence of the medium Dr. Henry Rogers. The address of Dr. R. should have been given as at 684 Tremont street, Boston.

SAN BERNARDINO, CAL. - A gathering of Spiritualists occurred at this place Friday, Oct. 12th, for the purpose of holding a camp-meeting -an account of which, furnished by "Cyrenus," will be given next week.

We are informed that Mrs. Annie Lord Chamberlain has been too ill to attend to any business for two weeks past; her health is better now, however, and she hopes in a few days to be able to attend to her correspondence.

107 The Quarterly Convention of the N. H. State Spiritualist Association was held at Wash-Attention is called to THE BANNER'S ington, N. H., Oot, 12th, 13th and 14th-a report reports of local meetings the present week, as of the proceedings at which, received from the much matter of interest will be found therein. | Secretary, will appear in our next issue.

# OCTOBER 27, 1888.

# INDUSTRIAL EDUCATION. BY OFOROF A. BACON.

The papers this past week make mention of the graclous fact that a wealthy bachelor merchant and philanthropist of Philadelphia-Isalah V. Williamson -has decided to endow, to an extent of several milllon dollars-one paper says ten millions-an Industrial School where boys can be educated and taught some good trade, free of expense.

Verily the good seed sown forty years ago by practical Stephen Girard is bearing in this generation valuable fruit of its own precious kind. May his example become contagious among those who have large means at their disposal.

Such instances of comprehensive generosity, where their influence for good becomes cumulative as time rolls on, are too rare in these days of colossal fortunes, but none the less it is a very dutiful service to hall them with marks of proper appreciation when they do occur.

Several notable examples of unusual glits, for educational purposes, are to be thus credited to the present generation-those of Girard, Peabody, Johns Hopkins, Asa Packer, Ezra Cornell, Peter Cooper, the Vanderbilts, Leland Stanford, et al., and now this of Mr. Williamson's. There are other than these, to be sure, but none that we recall of quite equal proportion.

The first and most important factor in the solution of the labor question is that of occupation for the toiling masses. To be employed is man's normal condi-Given work, the means of subsistence is secured, the first measure of content is gained, and this is half the battle

Idleness is the subtlest foe of man, he he plebelan or patrician. Idleness breeds vice as naturally as stagnant waters generate miasma. Hence the necessity, on moral and social grounds, of regular and continuous work.

The next step in the life of the daily laborer is in the degree of personal aptitude and skill, which, when marked, sooner or later leads to independence.

The value of the service which industrial schools, when rightly managed, give to those privileged to enjoy them, is not to be commercially measured. In this connection too much cannot be said in praise of old Stephen Girard's donation in behalf of the fatherless boys of Philadelphia. It will be remembered that this consisted of \$2,000,000 and certain interests in several parcels of land in that city. His great business sagacity was never more grandly displayed than in the success which has attended this munificent contribution to his adopted city. The annual income is now about \$350,000, and yearly increasing. This enables the Directors, if they wish, to erect a new building every year. Already eleven marble dwellings have been erected, (in an enclosure of forty acres, surrounded by a wall ten feet high) and in these dwellings fifteen hundred boys, orphans on their father's side, are housed, fed, clothed, provided for when sick, and educated, not only in books, but in manual labor at mechanical appliances, and in industrial arts.

They enter between six and ten years of age, and may remain till eighteen. When suitable places are secured they can leave at fifteen. On leaving they are supplied with two suits of clothes, etc. Before they are graduated many become expert at wood and metal working, at mechanical and free-hand drawing, surveying, type-writing, stenography, etc. Now if Mr. Williamson can only see his way clear to

correspondingly endow a Girl's Industrial School, either in Philadelphia or elsewhere, it would most fittingly complement that of Stephen Girard.

Again we say, may these examples of great practical generosity become largely contagious, many times multiplied, among those who are favorably conditioned, for the power to do so imposes the obligation. Washington, D. C. Oct. 14th.

17 Mr. Schrieber, the lighthouse-keeper at Point Isabel, Texas, recently deceased. At his former residence, now occupied by his widow, demonstrations occurred on the evening of Oct. 12th, of a nature very mysterious to Mrs. Schrieber and others. It consisted of an assault upon the house by numbers of shingle nails. Nothing special was thought of the matter until the next night, when, about dusk, a shower of nails struck the house, varied by an occasional oyster-shell and clod of earth. People gathered, but could not tell whence the missiles came. The next night the bom-bardment was continued, brickbats being added to the nails and oyster-shells, and every now and then an old scrap of copper or iron casting. Several persons were struck, and bricks rolled through the house or entered at the windows. At the latest account, says the Galveston News, from which we gather these

BANNER LIGHT. OF

# Facts of Spiritualism.

**Facts of Spiritialism.** Do not all the controversies of Spiritualism cluster round this plain question, "What do your facts mean?" Assume the facts as proven. They are proven, though prejudice or ignorance deny it. But, then, what do they mean? There are students of psychical problems who deny the conclusion of the Spiritualist that commu-nications made through a medium are proven to be from the source assigned to them. Are these communications so coherent in them. selves, so conclusively, in matter and in form. proceeding from their claimed source, as to warrant us in accepting them without question? This is a momentous inquiry, and Spirtiualists have so generally rejected the hypothinesis of diabolic inspiration — and quite rightly in my judgment—that it is incumbent on them to be sure of the ground on which they elect to take their stand. They have no right to pass by the evidence propounded by any critics without being sure that it is unworthy of attention. The powers of the incarnate human spirit, for example, have to be taken into account. The infinite possibilities of the disruption of the personality after death are not to be dismissed without due consideration. Some be dismissed without due consideration. Some

people have thought about these things before us. What have they to say? In the name of long-suffering patience, what is the use of crude fact divorced from its interpretation? - By Rev. Stainton Moses, "M.A. (Oxon)," in London Light.

# Movements of Mediums & Lecturers.

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

A correspondent writes that Frank Winfield Baker spoke at the Ladies' Aid Soclety, Boston, Sunday after-noon, Oct. 14th; evening, at the Echo Spiritual Associ-ation. He would like engagements during the winter season in this city and vi inity. Address by letter 45 Indiana Place, Boston, Mass.

Indiana Place, Boston, Mass. Dr. F. L. H. Willis, of Glenora, N. Y., is speaking for the Norwich, CL, Spiritualists the present month. He is an earnest, eloquent and thoughtful advocate of the Spiritual Philosophy, for whose advancement he has given some of the best years of his life, and is worthy of an extended hearing by the friends every-where. Keep him at work.

Dr. A. W. S. Rothernel, of Brooklyn, N. Y., is at present stopping at 2869 Arsenal street, St. Louis, Mo. expense of constructing and then of breaking up rafts more than the cost of transporting, renders the big

present stopping at 2869 Arsenal street, St. Louis, Mo. Mrs. C. M. Nickerson, of New Bedford, spoke in At-tleboro' Sept. 9th and 16th; in Adamsvillo, R. I., the 23d. She is engaged in New Bedford for October; in Brockton Nov. 4th; in Fitchburg Nov. 11th and 18th; in New Bedford Nov. 25th; in Newburyport Dec. 2d; in Attleboro' Dec. 9th and 16th, and the last two Sun-days of that month in New Bedford again. Will en-gage with other societies for last two Sundays in Feb-ruary and first two in January. She is engaged in Ha-verhill Feb. 10th. She would like to engage for new societies in any city or town throughout the New Eng-land States.

Alexander Campbell, founder of the religious sect known as Christians or Disciples of Christ, was born in County Antrim, Ireland, Sept. 12th, 1788. On a re-cent Sunday many of his followers in the United States held memorial services. The Disciples to-day stand fifth in numerical strength among the religious bodies in the United States. They have about 6,600 churches, and not less than 700,000 members. Their annual in-crease is about 50,000. They have five universities and mineteen colleges, besides other schools and semina-ries. Societies and individuals desiring to arrange with Mrs. H. S. Lake for week-evening lectures will ob-serve that her present location is 8 Wordester Square, Boston, and address accordingly.

Mrs. E. A. Wells will make engagements to lecture for societies and give platform tests. Address 990 Sixth Avenue, New York.

Sixth Avenue, New York. J. W. Fletcher closes his month's engagement in Providence, R. L. next Sunday: Mrs. Jennie K. D. Conant opened spiritual services in Amesbury (Mass.) Opera House on Sunday, Oct. 21st-afternoon and evening. A goodly assembly of citizens attended both sessions. Much interest was manifested in the lectures and poems and the large number of psychometric readings and individual mes-sages given through her organism. She speaks there again next Sunday; in Lowell, Mass., Nov. 4th. Would like to make engagements with societies to lecture; give psychometric readings, etc., for which purpose she can be addressed care of this office. Mrs. Clara A. Field is now in this city, at 21 Indiana

Mrs. Clara A. Field is now in this city, at 21 Indiana Place. Correspondents should address her at 9 Bos-worth street, Boston, Mass., care BANNER OF LIGHT. Lyman C. Howe is the engaged speaker at Williman-tie, Ct., for Oct. 28th. He will address the Society generally ministered to by Mrs. Nellie J. T. Brigham, in New York, during the Sundays of November. He will accept other calls to speak, for which purpose he can be addressed for the present at 157 Chambers street, New York City.

J. Frank Baxter speaks on Monday evening, Oct. 29th, in Suffield, Ct.; and on Tuesday and Wednesday even-ings, Oct. 30th and 31st, in Poquonock, Ct. The Sun-days of November he will becture in Norwich, Ct., and of December in Buffalo, N. Y. And an Oct 28th; in Chelsea, Oct 21st. Addings for engagements, as a platform test medium. Address to generate as a platform test medium. Address to make further engagements as a platform test medium. Address to make further engagements as a platform test medium. Address to make further engagements as a platform test medium. Address to make further engagements as a platform test medium. Address to make further engagements as a platform test medium. Address to make further engagements as a platform test medium. Address to make further engagements as a platform test medium. Address to make further engagements as a platform test medium. Address to make further was to continue the further the fur

# Where Log Cabins Flourish.

or us in this neavy boat—It is a big job you un-dertake," said one. "No matter, I have done the likes before and can do it again," cheerfully replied the broad-shouldered Irishman, as he stowed away the sail and bent to the oars. He was a splendid oarsman, and the boat was soon under head-way again.

to see a doctor; he gave me some medicine, but it did n't help me much."

"How was the cure effected?" "An old Scotch lady, who had come over from the States, gave me a preparation of bal-sams and herbs, which she said the early set-tlers in America used, and it soon stopped my couch and nut me on my fact again."

cough and put me on my feet again." One has but to travel along the frontier to learn how easy it is to get along without doc-tors, and how effective are the natural reme-

dies which the old grandmothers know how to prepare. They often cure where the best physi

prepare. They often cure where the best physi-cians fail. Every mother of a family knows how coughs and colds are quickly and radically cured with syrups and teas made from balsams and herbs which "grandmother taught us how to make." Warner's Log Cabin cough and consumption remedy was, after long investigation into the merits and convarison with other old-time merits and comparison with other old-time preparations, selected from them because proved to be the very best of them all. It has brought back the roses to many a pallid cheek—there is no known remedy its equal as a cure for coughs and colds.

# **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

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# The Fraternal Union

Will.L organize an Afternoon and an Evening Class for the careful study of the Phenomena of Materializa-tion Nov. ist. The first meeting there will be an explanation of the conditions necessary for the nExr manifestations, and each will have a seat assigned and retain the same through the six situings. A limited number of tickets for sale at §5. Some officer of the Valon will be at the Rooms, 23 Concord street, Roston, daily, from 9 to 11 a.M. and 2 to 5 P.M. to show the Rooms and explain the objects of the Society. O. H. WELLING TON, Secretary. 127

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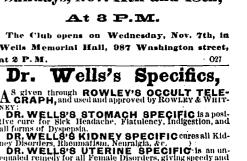
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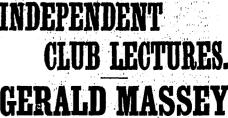
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TAKES pleasure in announcing that the new medium, OSGOOD F. STILES, of Lynn, has developed under his care, and is now ready for public work. He gives promise of excellent success as a platform test medium. 4w<sup>o</sup> O27 Readings by Mail.

027



# DAN, 113 Ellison street, Paterson, New Jersey. Thin People increased in weight and fiesh by regula-tion of the nerves of nutrition. Vegetable Remedies. (formerly Dr. Edith Hale.)



statements, the affair remained unexplainable, though many attribute, the disturbance to spirits, or "ghosts," as they term them. It is further said that about ten years ago the house of the County Clerk was similarly bombarded, and all efforts to discover the source from whence the showers of missiles came proved unavailing.

GF Mr. John Lumsden, from Tennessee, has been at Onset for several seasons; he has no pecuniary interest in the place, but visits it with his friends annually as a Northern health resort during the heated season. His company consisted of some thirty individuals last season. He says of this latest visit: "We one and all, look back with pleasant feelings toward On set, and the good and kind friends we met there, hoping some day to meet them again. It seems to me that there is something about Onset that 'sticks closer' to one than I have found in any other place it has been my lot to see."

87 The sensational newspaper press of the day still continues to calumniate our Cause whenever a medium falls from grace, just as though the Spiritual Philosophy was responsible for the shortcomings of individuals. An insane nun jumped from her chamber window recently in New Jersey and was fatally injured. Was the Catholic church responsible for it? By no means. Protestant ministers sometimes elope with other men's wives. Are the Protestant churches as a body responsible for such acts? By no means. Why is it, then, that Spiritualism should be branded as a fraud because of the weaknesses of some of its members?---Justice and Right will eventually take the place of Bigotry and Superstition. We can afford to wait.

Mr. Rowley, of Cleveland, O., will in the future devote his time principally to the cure of disease through that wonderful instrument, the occult telegraph, the physician in attendance being Spirit Dr. Wells, formerly a noted practitioner in Cleveland.

107 Dr. J. C. Street, specialist, and J. L Wyman, M. D., magnetic physician and surgeon, have joined forces, and are now located at 181 Tremont street, Boston, Mass.

# A Reception

In honor of Mrs. Ada Foye, one of California's finest mediums for public platform work, was given on Tuesday evening, Oct. 16th, at the residence of Mr. and Mrs. Lillie, Melrose, Mass. Although it began raining early in the even-

ing, the friends assembled in good numbers to avail themselves of the privilege of thus becoming better acquainted with this gifted lady. Mrs. Lillie, in a few words of greeting, spoke of the kindness which had been extended to

herself and husband on their recent visit to

herself and husband on their recent visit to the Pacific Coast, and expressed her pleasure in being able to reciprocate it in some degree, by thus welcoming Mrs. Foye to their home. Further words of greeting were participated in by a large majority of those present, among them being Capt. Holmes, Dr. Richardson, Dr. Street, Mr. Rockwood, Mr. Ring, Mrs. Dunklee and Mrs. Lovering. A few words from Mr. Lillie and a plano solo by Maudie Banks, were followed by a pleasant interval of social inter-Lillie and a plano solo by Maudie Banks, were to contain parts by Hogher Ander a plano solo by Ander and the stited. Some of this is burned on change of thought. 4. . . . . .

ber of the tenth volume. As leading productions of liberal Unitarianism, they have an extended circulation, are read with a great degree of interest by the thinking classes, and are doing great good. The Unity Pulpit is published by Geo. H. Ellis, 141 Franklin street, this city.

ALL SORTS OF PARAGRAPHS.

THE VINION.

THE VIAION. The sleep of the Dreamer is dying; The Dream is about to be born If aces that Old Time is univing The Laborer's Crown of Thorn: The Night with its shadows is flying, And we shall see clearer at morn: Wo feel the first airs that come sighing, A new life to waken and warn Of a Light in which tears shall be drying, And hell fre no longer can burn; Our old earth shall cense from her crying, Nor whily to heaven will yearn-Immortals with mortals are yying To lift up the fail'n and forlorn. We stand 'twixt the dawning and dying, That mingle the yerge and their bourne-The Past, in its shroud shadow, trying To hide its face, tortured and torn; The Future before us enskying A glimpse of the Millennial Morn. The Sleep of the Dreamer is dying; The Dream is about to be born. -Gerald Massey. Ts, Elizabeth H. Foxcroft of Cambridge it is sold

Mrs. Elizabeth H. Foxcroft of Cambridge, it is said,

died the very day before the time fixed for her open-

ing the "Monday class," a class of children to which

she had consecrated five years of her life. She had

made all her preparations, and was but awaiting the

morrow to begin the work. She will now have a class of children in the spirit-world to instruct, and thus

According to The Record of this city, there is a man

in Wakefield, Mass., worth \$1,000,000, who sleeps in his stable, gets his food where he can procure it the

cheapest, owns twenty houses, collects the rents him-

self, and at present is working on several old barns,

converting them into tenement houses. He will be a

[POLITELY STATED.] - Herr Von Blatermutche-"Vell, Miss Bessle, vot you tink ov mine blaying, al-retty?" Bessle-"Oh, there are no muscæ domestica on you, professor!"-Life.

The Norwegians are breaking up wornout wooden

ships in a singular way. They take the vessel to some

dangerous point on the coast and anchor it there, leaving it to be broken into bits by the sea in the first

heavy gale. The fragments are carried ashore and

Mr. Leary, who built the great timber rafts at Jog-

gins, N. S., has instructed his agent to sell the timber

used in frames and other materials on hand at the

Finger Board, as he will build no more rafts. The

Thomas A. Edison, the inventor, says that the germs

of yellow fever can be destroyed by the use of gasoline

The Pipe of Peace, published semi-monthly by the

Indian boys, in the interest of the Genoa School, Genoa, Neb., is a lively little paper, and is an honor to

DID N'T WANT TO LOSE HER TOTAL DEPRAVITY. —A story is told of an excellent old lady who lived in Concord, (Mass.,) at the time of the great prevalence of transcendentalism, and she was very much bewil-dered by the freedom and audacity with which many of her articles of faith were treated. But she finally came to this conclusion: "I don't care so much about predestination and free will and all them sort of things, but if they take away my total depravity I shall feel as though I had n't any religion at all!"—Washington ('hronice.

The Italian authorities are sending their pauper to this country by the thousands. Six hundred landed

at Castle Garden, New York, last Saturday, and the

agents of the Mediterranean steamship companies are

reported as saying that 10,000 will be landed in that

The important question is in order. Did the legalized

doctors through ignorance cause the death of the late

German Emperor, or did he die a natural death? That

UNITY PULPIT.-This weekly publication, in a neat

pamphlet of sixteen pages, of the Sermons of Rev. M.

Savage, reaches in this week's issue the third num

is the query now agitating the public mind.

all concerned in its production.

city within the next thirty days!

are collected and sold at good rates for firewood.

raft system more expensive than vessels.

and caustic soda.

ries.

Chronicle.

continue on in the good work.

pauper in the spirit-world.

It is a notorious fact that nervous diseases are not cured by the poisonous drugs prescribed by most of the "regular" physicians.—*Exchange*.

True. Patients are cured by the magnetic healers and yet the "regulars" want a law enacted by the Legislature of this State, making it illegal for these competent healers to practice! Our advice to the people all over the Commonwealth is, that they vote for no man who is in favor of such a law. Common sense. common justice, and the health of the community demand this course.

Rev. Dr. James Woodrow-if dispatches from Columbia, S. C., are to be believed-has gained oulte a victory of late over the Presbyterian bigots who have been bounding him for some years because of his advanced views on evolution. The matter goes next before the General Assembly of the Southern Presbyterian church.

Our correspondent Lyman C. Howe takes a very rosy view of "the obstacles" that have stirred up a rumpus in re Spiritualism in New York City. He says they are important helps to vigorous growth. We are half inclined to believe Bro. Lyman is right. Nous verrons.

Judge Vann, of Syracuse, N. Y., has decided that builldings used as parsonages, even though on the plot of ground surrounding a church, must be assessed

We understand that Horsford's acid phosphate has a great run in the market. That's because THE BAN-NER recommends it.

The man who can persuade himself that protection protects the laboring classes in this country could swallow a camel as easily as he could dispose of an oyster, says a contemporary.

The Baltimore American says there is one sad fact about the notorious quarrels of physicians. They always bury their mistakes before they discuss them to the public.

The Woman's Journal records the fact that women voted in New Jersey upon a property qualification for over thirty years-from 1776 to 1808; they are also said to have decided the Presidential election of 1804. Miss Elizabeth Stuart Phelps was united in mar-

riage with Herbert D. Ward, of New York, on the afternoon of Oct. 20th, at her summer residence at East Gloucester, Mass.

The statue of Gen. U. S. Grant, presented to the city of St. Louis by the Grant Monument Association of Missourl, was unvelled on the afternoon of the 20th inst. with imposing ceremonies.

No news yet from Stanley. Maj. Barttelot, the lead er of the Stanley search expedition, is reported to have just been murdered in Africa; he was a member of the Royal Fusileers, which regiment he joined in 1859. He served in the Afghan war of 1877-80, took part in the defense of Candahar, and was present in the battle before that place. He was also in the Egyptian campaign of 1882, and took part in the Nile campaign of 1884-85.

OLIVER WENDELL HOLMES'S REMEDY FOR ASTH-MA.-Stramonium leaves, lobelia, saltpetre and black tea, equal parts by weight / These are powdered, mixed

cerum Hall, Boston, Oct. 28th; in Newburyport Not, 4th and Jan. 6th. Would be pleased to make further engagements as a platform test medium. Address 159
 J. J. Morse opened a series of meetings at Santa Cruz, Cal., in Unity church, on Sunday, Oct. 7th. He EASTERN STAR. Published fortnightly at Bucks-pert, Maine. Single copies, 3 cents. The EASTERN STAR. Published to Universal was to continue the course during October.
 F. P. Baker, Esq., editor of *The Topeka* (Kan.) Commonucealth, Informs us under a recent date that "Mrs. R. Stevens is here, and is doing good work among the Spiritualists." the Music Hall—holding a thousand persons—having been secured for her.

# The Fraternal Union. To the Editor of the Banner of Light:

During the past summer of Logar: During the past summer a few earnest inquirers have held familiar conferences every Sunday fore-noon, striving to obtain new light on spiritual laws. We realized the importance of phenomena in demon-strating the nature of spirit-life, and were grateful for the opportunities we had enjoyed in the past; but all felt that improved opportunities would lead to bet-ter results.

all felt that improved opportunities would lead to bet-ter results. Some of our number had seen wonderfully good manifestations through the mediumship of Miss Stat-ford, which strengthened our desire so that our socie-ty sought an arrangement with Mrs. Bliss, and she welcomed our proposition to relieve her of all responsi-bility and make the best possible arrangements for séances. The Union has the control of five rooms in the house of Mrs. Wellington), and its séance-room is so situated that imposture is impossible except some spirits impose upon us or some of our officers prove to be unfaitiful to the trust reposed in them. Our mediums will be so paid that they will have no interest in drawing more visitors, and will be free from domestic cares.

lomestic cares. Nov. 1st Mrs. Bliss will commence sittings in cer-

Nov. Ist MIS. BIBS will commence suchings in eri-tainly as good a schence-room as has ever been opened, and with some original provisions. We do not seek wonders, but to meet spirit-friends under circum-stances that will help us to understand the universal law. Two classes have already been arranged for six schences, and a few more persons can obtain seats. See advertisement. See advertisement. (), H. WELLINGTON, Sec'y of the Union.

# To Inquirers.

ST As numerous letters are often directed to this office from distant points inquiring as to who are the best mediums to apply to for

spiritual information, we take this method of replying to all such that, while we believe the mediums advertising in our columns are reliable, yet we cannot recommend any special medium to any particular person, as the medium

who may satisfy one investigator may not be able to meet the requirements of another. It is best, therefore, for each investigator to visit such mediums as he may believe possess the power of bringing him into communication

with the spirit-world, and thus judge of their claims for himself.

# List of Lecturers.

THE BANNER publishes from time to time a list of Spiritualist Lecturers with their postoffice addresses attached without charge, and in consideration of our so doing it seems to us 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 enrnestly desired, and should be attended to at once. at once.

For Tired Brain, use Horsford's Acid Phosphate. Dr. O. C. Sthour, Syracuse, N.Y., says: "I gave it to one patient who was unable to transact the most ordinary business, because his brain was 'tired and confused 'upon the least 'mental exertion. Immediate benefit and ultimate recovery followed."

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# 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 inser-tion on the seventh page. Npecial Notices forty cents per line, Minion, each insertion.

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

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. Jubilate. My Spirit Ho Nearer Hom Over There. Passed On. Reconciliation

(F) Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occu-pied by the cut will be one-half price in excess of the regular rates. Repose. She Has Cro She Has Crossed in Strike your Harps. Some Day of Days.

he regular rates. Electrotypes of pure type matter will not be security

accepted." The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT cannot well undertake to rouch for the honesty of its many advertisers. Advertisements which ap-pear 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 dis-corer in our columns advertisenests 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. 06 13w\*

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. 13w\*

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

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

# ADVERTISEMENTS.

# DR. J. C. STREET

81 TREMONT STREET, BOSTON, MASS., near Boyl, ston street, opposite the Common. Take Elevator. Itilings by appointment. Office hours 1 to 4 P. M. Reception oom, No. 15. (6)

MRS. L. M. CARTER.

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The Spiritual Wreath, A NEW COLLECTION OF WORDS AND MUSIC

FOR THE

Choir, Congregation and Social Circle,

BY S. W. TUCKER.

# CONTENTS:

Angels, Come to Me.	Shall We Know Each Other
Angel Presence.	There ?
Beautiful Isle.	The Happy By-and-Bye.
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Compensation.	The Angel of His Presence.
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Reconciliation.	Waiting 'Mid the Shadows.
Repose.	Welcome Home.
She Has Crossed the River.	Welcome Angels.
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This fine work of Dr. Randolph's is by far the most im-portant and thrilling that has yot failen from his pen, inas-much as it discusses questions concerning our state and do-ings after desht that heretofore have been wholly un-touched, and perhaps would have been for years had not this bold thinker dared to grapple with them. For sale by COLBY & RICH.

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## BANNER LIGHT. OF

# Mlessuge Depurtment.

Spiritual Free-Circle Meetings re held at the DANNER OF LIGHT OFFICE, 9 Bosworth

Spiritual Free-Circle Meetings
 re held at the HANNAN OF LIGHT OFFICE, 9 Bosworth
 treet (formerly Monigomory Flace), on TUREDAY and Fitt-DAY AFTERNOON of each week.
 MCD Tureday direnson Mins M. T. BITELHANER occupies the platform for the purpose of answering by her spirit guides such questions as may be introduced for considera-tion.
 On Friday direnson Mins, B. F. SMITH, 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 invited.
 The Freison having questions of pmetical bearing upon human life in any of its dopartments of thought and labor, which they would like answered by the spirit-world intelli-gences, may send them to the DANNER OF LIGHT office by mail, or hand them to the Chairman of the Circle, who will presens them to the spirit for consideration.
 The Messages published in this Department indicate that spirits carry with them the oharcheristics of their earth-life to that beyond--whother for good or evil; that those who pass from the carthy sphere in an undoveloped state, oventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spiritis in these columns that does not comport with his or her reason. All express as much of truth as they preceive-no more.
 The lis our earnest desire that those who recognize the message of their spirit frends will verify them by inform-ing us of the fact for publication.
 The sure arnest desire that those who recognize the message of their spirit frends will verify them by inform-ing us of the fact for publication.
 The list our earnest desire that these who may feel that it is a pleasure to place up

teol inat it is a pressure to press ity their floral offerings. The Banner was not be addressed to the mediums in any the Banner Market B. Wilson, Chairman.

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

# Report of Public Séance held Oct. 2d, 1888. Spirit Invocation.

Spirit Invocation. Spirit Invocation. We praise thee, oh! our Father, for all the bright and beautiful things of life; we return thanks to thee for the blessing of existence itself, for the power that is given us to inhale thy odors and thy atmosphere-not only in this natural life of outward sense, but in the larger and diviner realm of spiritual existence. Oh! our Father God, we would be drawn into an at-mosphere of spirituality; we would that our minds might become open and our spirits receptive to the truths which angels have to bring from immortal heights. We pray that we may be purified in spirit, sanctified in thought and aspiration, and drawn nearer to the truth of eternal love and wisdom. Oh! hou who art the divine source of all blessing, the sum and substance of all life, the onnipotent power that controls the universe, we would recognize thee as our parent, our guide and friend; and may we at this time, and at all times that are to follow, be ready and willing to receive from thee and thy ministering spirits such ministrations and such instructions as thou dost deem best for our guidance and our help. We ask thy blessing to rest upon all at this time, in the hovel and in the palace, in the humbler walks of life and upon eralted heights. May all receive thy benediction, and recognize its source and power. Amen.

# Questions and Answers.

CONTROLLING SPIRIT. - You may now pre-sent your questions, Mr. Chairman. QUES.-[By Rev. T. W. Woodrow.] How many spheres are there, and who are the denizens of the first in spirit-life?

Ans.—It would be almost impossible to tell how many spheres there are in spirit-life, if we consider the word sphere as meaning a state or condition, since there will be as many states and conditions of spirit-existence as there are varying temperaments, tendencies and organi-zations of human life. In this sense, the first zations of human life. In this sense, the hirst sphere of the life apart from the body itself on earth, would be that which is closely allied to the physical, that which is congenial to the earthly state. Those spirits who have become divested of the mortal flesh, yet who are un-able to express themselves as they did on earth, who cling to the material, whose tendencies are outward, belonging to the sensual department of existence-those spirits whose aspirations of existence—those spirits whose aspirations, desires and habits are of the earth earthy, will occupy this first state of spirit-existence: it may be called one of carnality, one like unto the plainest physical condition. Spirits who withdraw themselves from outward contact with the earth, save only as they desire to minister through its avenues and opportunities to some human being, for some wise and gen-erous purpose, will occupy a sphere or condi-tion, call it what you will, very far above and beyond such mentality and spirituality as that of the first sphere of which we have spoken, and there will be many intermediary grades of condition, as many indeed as there are types of temperament, of tendency and aspiration in the human heart and organization.

We would add in this connection that we have never known a spirit to pass on from the spirit-world which belongs directly to this planet, into other worlds of space, while it has had any endearing association, sympathetic chords of affection, or other interests, to hold it or claim its attention here in connection with earth. These who have friends in the mortal for whom and in whom they take an in-terest over whom they dealer to work when a source from the astocial pro-terest over whom they take an in-meth pro-terest over whom they take an in-terest over whom they take mortal for whom and in whom they take an in-terest, over whom they desire to watch guard-edly, will reap an experience and gain useful information in their own chosen lines of pro-tective influence and labor, they will not cease their connection with the spirit-world and this earth until those lines of attraction have been removed from the material or mundane sphere; therefore those spirits who have passed onward, and who desire to maintain a communication with earth, do so only for the humane and gen-eral purpose of instructing in some manner eral purpose of instructing in some manner those who dwell on earth, and who are inter-

those who dwell on earth, and who are inter-ested in reformatory measures, or that which is calculated to benefit humanity at large. Q.—How long are we to be confined to one sphere before passing to another? A.—That depends very much upon the length of time it takes for a spirit to gain its needful experience, in contact with any one sphere, con-dition or world. Some spirits ripen more quick-ly than others; they gain the discipline required for their unfoldment earlier than others, and consequently will pass onward in a more brief

consequently will pass onward in a more brief time than will other spirits who require greater preparation for receptivity of mental and moral

One man, passing from the body, may find himself in a condition not to be desired; he may have been worldly-minded on earth, think-ing but little of the spiritual, devoting his at-tention to the material life and its emoluments. This map then not having cultivated his spirit This man, then, not having cultivated his spirit, it has been warped, it requires the conditions for proper growth, and he finds himself allied to the physical life. Now possibly this man has devoted his attention to external things simply through ignorance, not having learned of his spiritual nature sufficiently to give it the atten-tion it should have claimed, but when he enters the other world he comes under magnetic con-ditions favorable for the growth of the spiritual, and there will be attracted to him ministering spirits who will desire to assist and bless him This man, then, not having cultivated his spirit. and there will be attracted to him ministering spirits who will desire to assist and bless him in his efforts to rise above the lowly state. He then may find the external things of material life cloying upon his nature, having had an all-sufficiency of them, and consequently his as-pirations begin to put forth their power, and it will not take him very long to outgrow the first stage of his spirit-life and to enter upon a high-er plane of unfoldment and of growth. On the other hand, there may be a person of a worldly nature who is proud and haughty.

a worldly nature who is proud and haughty, filled with self-sufficiency, who desires only the external show and grandeur of material life,

external show and grandeur of material life, not caring for the spiritual part at all. This man, having laid up for himself treasures on earth, and having ignored those higher treas-ures which belong to the soul, on finding him-self apart from the body may be a dissatisfied and disappointed spirit. He does not care to learn anything of the new life; he is unhappy because obliged to loosen his hold of the physi-cal; he desires to remain here in contact with his former associations and scenes of grandeur

cal; he desires to remain here in contact with his former associations and scenes of grandeur and of influence. Such a man, not turning away from the material, not sending forth as-pirations for higher knowledge and a loftier existence, may for a long time remain in this condition, and perhaps pass through many strange, varied and painful experiences before there is born within him a desire to rise higher and progress to worlds beyond. And so we might go on ad infinitum, giving illustration after illustration, to show that it depends en-tirely upon the man or the woman personally whether the stage of preparation shall be a lengthy or a brief one, in any sphere, condition or world of experience beyond this mortal vale. Q.—Does the control of mortals by possessors grow harder or easier?

grow harder or easier? A.—The control which spirits hold and gain over mortal media grows more easy in most in-stances. For instance, a band of spirits may be drawn within the atmosphere of a certain sensidrawn within the atmosphere of a certain sensi-tive on earth, so as to take possession of that sen-sitive for a subject, to operate upon her nervous organism and experiment with her brain forces, until they bring them under their own control. These spirits, then, as they continue to approach These spirits, then, as they continue to approach their medium, become more familiar with her organization, and after a while gain such an influence over her that it is comparatively easy for any of the band to take possession of her mental faculties, and subject them to their

he human heart and organization. If, however, your correspondent means, in instruct the index of the fore the internation in the human heart and organization. If, however, your correspondent means, in with mortal life day after day, and year after with mortal life day after day, and year after

# Joseph Hall.

# Joseph Hall. I feel grateful for the privilege of speaking here. My object in coming is, partly, to send a few words to those dear to me, partly to gain power for future work. I know I can be helped in more than one way by controlling this in-strument. I shall be remembered in Provi-dence, R. I., by many. Alice is with me to-day, and has urged me to speak. I have never done so before, although I have been here a silent listener. There are those whom I would like to reach in New York City. Your paper goes into the homes of some of my relatives, not all, and I trust that those who do receive it will see that others read it or hear it read. My name is Joseph Hall. It is many years since I lived in these parts, still I think I may be remembered in Boston.

# John Schofield.

Allow me, Mr. Chairman, to introduce my-Allow me, Mr. Chairman, to introduce my-self as John Schofield, from Leeds, Eng. I have come a good way to speak here. There is a young man, not far from here, that I am in-terested in with regard to some business af-fairs, and I think your paper will be handed to him. His name is Jackson. I would say: Don't lose your courage, young man, because I know that patent will come out all right event-ually. You've almost crazed your head over it by night and day, and now you're losing a bit of courage. of courage. I want him to know I don't leave him, for I

I want him to know I don't leave him, for I promised him I would stand by him through the whole matter, although his relations laugh at him and say: "What a fool you are to be fussing with that thing!" Now I know what I am talking about. I was engaged in a similar affair when I was dwelling in the flesh. I want to give out this message, feeling as-sured it will help him; it will give him more courage to go on and become established in

sured it will help him; it will give him hore courage to go on and become established in business, for he is a poor boy, and this thing will be the making of him. Just say that it is John Schofield, one who has promised to stand by him, that has just

spoken.

spoken. I have many friends in Sheffield, Eng. also in Bradford, and I think some of 'em will be glad to know that I live. Some of 'em can't look over the steeple of the church, because it's too high, but the time is coming when you can look right through these steeples. I just want 'em to know it, and to know it aint a great way off either. Much obliged to ye. Some day I 'll do as much for ye. As my mother used to say: "One good turn deserves another."

## James Greaves.

Bannes Greaves. By perseverance I am at last able to speak, Mr. Chairman, for which I am truly thankful. What a glorious thing it is to know you are going to find your own again. For many years I have been trying to come into communica-tion with my children, and with one I have succeeded—my boy, Richard. I feel that it has been a comfort and a happiness to him to com-muna with us although not very frequently Annie is here, and the mither, too. I would

like this to reach my daughter Agnes, and I think Richard will forward it to her, that she

think Richard will forward it to her, that she may learn a bit here. It is very pleasing to me to look into this meeting, and more gratifying still to send out a few words, for it will be a comfort to some, although they won't understand how father could be able to give it through another. No, my abildren was compared and have my children, you cannot comprehend the laws of the spirit.

The mither sends greetings to them all. And, Richard, in a little time I feel that I will come into communication with you. I want you to do as you promised me you would: try and let the children know that father is able to send a nessage. My home was in Amesbury, Mass. My name was James Greaves. I was Scotch by descent, if you please.

# Minnie Glover.

[To the Chairman:] The gentleman said I could come, but I must be brief. Oh! the lovely, lovely flowers! (alluding to those on the table.) Grandma used to have some like those red

# Charles A. Runt.

yond the grave and had the power to make it-self known. And what became of my old opinions? There was nothing to them. When sho was able to show her form, how could I hold out longer? I am thankful that I could testify to this truth before the breath left my body. I know some dear ones will be watching and waiting anxiously in Copley, Ohio, to see what might possibly come from me, and I shall pro-gress faster for making this acknowledgment. My name is John Warren. Con years of mortal life wore alloted to me. I I passed away in Tavares, Fin. Only thirty-four years of mortal life wore alloted to me. I think I shall be remembered in Charlestown, Mass., where formerly was my home. I would like to send greetings to my friends, both there and in Florida-at Jacksonville especially. I would ask my dear ones to come into com-munication with me, if possible, in that city or in New York, because attractions draw me there. I have been in this meeting I can't tell how many times but not thinking of speaking. I

I have been in this mooting I can't tell how many times, but not thinking of speaking. I had not a very strong desire to speak myself: I came for what I could gain from hearing other spirits. In this way we learn to control in-struments in other surroundings; then again, we gather power which helps us to materialize our forms. So we come here for various rea-sons. I feel thankful that I have been able to control, and trust it may prove of benefit to others as well as myself. Charles A. Hunt.

# Hannah Sharp.

I also desire to speak to my dear ones. I trust that my message will reach Emma and Alice. I passed away somewhere from three to four years ago, as near as I can reckon mor-tal time. On entering spirit-life a great sur-prise awaited me; the scene was more beauti-ful than it would have been possible for me to imagine. I did not at first understand that we speak to our friends of earth; but since I made this discovery I have been anxious, I may say over-anxious, to give out a few words. My home was in Saxonville, Mass. If I could

My home was in Saxonville, Mass. If I could come into communication with even one dear one I should gain so much, and I should feel happier. They, too, would be glad to know that Hannah was not dead, as so many of my people think to-day. They believe they must wait until the judgment day, and then perhaps not find me. That seems cruel to us. Mother, sister, brother, all will be reünited, and we shall know our own. How grand, how great will be the meeting when that time shall come! And it will not be the judgment day, for I have learned, since leaving the mortal, that our homes depend upon our lives here. You are building your homes, dear friends, every day. Now do build them beautifully, as it is your privilege to do.

I am happy. It is not because we do not have companionship in spirit that I am drawn here to-day, it is for two purposes: one is, to try to establish the fact of the immortality of try to establish the fact of the immortanty of the soul, and another, that the dear ones may be happier while sojourning here in the mortal life. Grandma Sharp sends greetings, too. We have found the little buds that have been transplanted; they are not small now, but are grow-ing on and on, to a grander unfoldment of the spirit. Hannah Sharp.

# Charles Drew.

Mr. Chairman, I feel the sensations which were mine on passing out, of heat and terrible thirst, away upon the hot plains. I get no suf-fering, sir; it is merely a reflection of the past which creeps over the spirit, as I take control of the instrument. I have a dear mother in your own city, and by coming here I shall be able to make her

by coming here I shall be able to make her know that her boy lives. She feels now that he does, for my mother understands something of what you call Spiritualism. For my part I think the ism ought to be left off. I knew very little of it as I draifted arout the her balance I and of it, as I drifted away to the hot plains; I can-

Nother, father is here, and sends greetings; and the little one also that was laid away so long ago. I would ask Lizzie to stay by mother,

for the sands of life are fast running out. As father says, it is worse to suffer from thirst than for want of food; and with the soldiers I can truly sympathize, as I can realize something of the heat and thirst which came to them on their long marches. Mother, I would be glad to talk with you pri-

but hot below the second begins to take with you phi-yately, but not yet, the channel is not open. Do not fear that I shall experience pain in com-ing, my sufferings are over; there is merely a suggestion of old conditions as I come in con-tact with mortals and with earth. The sensa-tion has even now passed by with which I com-menced to sneak

tion has even now passed by with which I com-menced to speak. It does seem a little strange that father and the little one should go out through the water while the want of water sent me to spirit-life. But how grand it is to know we are all coming together again. Lizzie does not understand about our coming back to communicate, but mother does, and I know she will give us the opportunity. My name is Charles Drew, and my father's name is Andrew.

Ralph wasn't dead, half as much as they are. I am feeling firstrate. I tell you what it is, we all like to get back and let you know we re we all like to get back and let you know we're not the dead people, but you are on this side. For I know what I'm talking about. When I found that this gentleman had given the privi-lege to some others that had crossed the mighty deep, I thought I'd ask it, too; so you see what I got by asking. I would like them to know that mother is with me, and Margaret, also little Johnnie, who, if you'll believe it, is grown to be a man. I was surprised when I saw him, but they told me it was the same one that was here. I un-

me it was the same one that was here. I un-derstand more than I thought I could have learned in these five years, as they call it, since

I went out. I want them to know I step over to Leeds sometimes, and I see what is going on in the meetings. I also see what is going on about Liverpool, but they take no more notice of me than if I was n't there. I have learned the reason: they can't see me. We 've got the ad-venture over we we were you when you do n't vantage over you: we see you when you do n't see us.

# Minnie, to Harry.

Minnic, to Harry. Mr. Chairman, I made a promise many months ago, that when there was a privilege given me I would accept it, and to-day, as father said, Minnie, go and speak, I would like to give a short message, for I know a dear one is waiting to receive it. Mother has asked many times: Why don't Minnie come, or why don't father come? Oh! mother, you don't understand that we do come, only you can't see us with the mortal eye. Don't think for one moment that I have not made the attempt to speak before, for I have been here in all the meetings. I want Aunt Lizzie to know I often come into her home. I passed out of mortal life in a breath, as you might say. Poor Harry! how hard it was to give me up. And mother, too. But if you could catch a glimpse of the be-yond you'd know that I am happy. I come to you often in the stilly hours of the night, aud place my hand upon your forehead, whispering: "Dear Harry! hok up." But you conid to her home.

place my hand upon your forehead, whispering: "Dear Harry, look up." But you cannot be-hold me; you may perhaps sense my presence, as you have wished you could. I know that by trying to come into commu-

I know that by trying to come into commu-nication with me you will learn more and more; also by reading and going into meetings where channels of communication are opened you may hear from others, if not directly from me, for I often visit those places. Your father, Harry, and Bro. Sammie send greetings to you. Mother, father says as soon as possible he will send a few words to you. He passed away in Virginia. That seems but a little way off to us. My dear mother is in Lynn. I know she will understand when I say this message is from Minnie to Harry. Charles and Arthur also send greetings to the dear ones; they have been in the home and known of the influence of the mother, to let them know they have not been far away from them.

them.

# William Chandler.

It gives me pleasure, Mr. Chandler. It gives me pleasure, Mr. Chairman, to speak, for I know there are those yet dwelling in the mortal life who are waiting anxiously to see if a word comes from some dear one across the river. George has asked several times why father did not speak, but I have always found some excuse. It is but a few years I have been on the spirit-side, and I have had much to learn since I came, for I knew nothing of Spiritualism, having been, as you might say. of Spiritualism, having been, as you might say, schooled in old theology. I lived on earth many years, and I will acknowledge I had heard the rotum of amining marken of

return of spirits spoken of. George, I know you are in the right channel now, and I would have you go on. It seems to me sometimes if the dear child had not been removed from the home, perhaps you would not have learned any more this side than I did. As I have said to your mother, perhaps it had to be so, that you might gain some knowl-edge of the future life. Certainly it was so, and her passing out of this life has been a step-ping-stone for you and Abbie to learn a little about those who have been gone longer.

I remarked to Rosilla, how wonderfully strange everything has been arranged for us. I know now, before I passed away, after your mother had gone, I felt her presence many times. I had heard it said that our loved ones hovered about us, but I did n't understand that they could speak to us. Children, learn what you can on this side.

It is not of much use for me to speak to the rest of 'em; the doors are barred and the win-dows are made fast. I am happy to-day in receiving this privilege, and I hope it may be of some benefit to others. My home was in Tyngsboro', Mass. My name My home was in Ty is William Chandler.

worlds there are belonging to the spiritual state, how shall we reply? Who can number these? The entire universe of space, we are taught, is filled with worlds — worlds upon taught, is filed with worlds — worlds upon worlds and systems upon systems, each of which may be inhabited, doubtless, by human spirits. A spirit who has gained all the experience pos-sible, passed through all the discipline that he may take up in that portion of the spirit-world may take up in that portion of the spirit-world contiguous to earth, may be prepared to pass on to another and a higher stage of spiritual existence, through and upon which he may gain a larger experience and a loftier disci-pline, until, having reaped of these all that is possible to his life, he may still pass on, accom-panied by friends, and concential associates to nanied by friends and congenial associates, to grander unfoldments in worlds beyond.

We will not undertake to state how many such worlds as these may fill the universe of space. As the student of astronomy, as he pursues his investigations, becomes almost astounded at the number of luminous worlds that open to his view, so we, in pursuing our studies of these other worlds in space, devoted to the spiritual, become amazed, and stand still wonder at the numberless worlds that open before our investigation.

Q.-From which phase come communications?

tions? A.—Communication between the world of matter which lies all around you, cognizable by your mortal senses, and the world of spirits which may still lie around you, contiguous to this outward life, peopled by those who once dwelt in these bodies of flesh—who, having be-come decarnated, yet possess all the sensations of life, activity and intelligence—has been es-tablished in every department or phase of hu-man life so that a spirit occupying this sphere. man life, so that a spirit occupying this sphere, state or condition of the other life, may, under certain circumstances, communicate with a mortal and give him a message; and a spirit dwelling in a higher sphere, more remote, per-haps, from this external state-more upon a spiritual plane, elevated above that which bespiritual plane, elevated above that which be-longs to the material alone—may also come into communication with a mortal, imparting ad-vice, instruction or consolation, as the case may be, and so on. Spirits who occupy any stage of advancement or growth in the spirit-world, which lies contingent to this world of yours, and which is really a counterpart of this outward existence. may under proper suroutward existence, may, under proper sur-roundings and associations, afford communica-tion, such as may inspire, elevate or instruct

Perhaps your correspondent desires to know if there are other worlds in space beside that spirit-world which is the counterpart of this earth, that are inhabited by human spirits who have ascended to those planes of existence for this part and the spiritual counterpart. who have ascended to those planes of existence from this earth and its spiritual counterpart; can they communicate with mortals, or how far advanced must they be before the commu-nication ceases to exist? We find that, as spirits ascend from the spir-itual plane of life, belonging especially to this planet, they do not maintain a direct and per-temple communication with those who still dwall

sonal communication with those who still dwel 'sonal communication with those who still dwell on this earth, but their communication with the spirits who dwell upon this contingent part of the earth, and also with mortals, does not entirely cease; 'it is transmitted down through various media, until it reaches those for, whom it is intended, and, therefore, spirits of a very wise and exalted state, who have passed through wise and exalted state, who have passed through a great variety of personal experiences, who have long since parted with earth and its earthly condition, may, if they choose, commu-nicate with mortals, provided they are given or afforded 'a proper medium of communicat tion upon this mortal plane. Such spirits will transmit their magnetic influence and electri-cat thought through their own chosen media. cal thought through their own chosen media, until it reaches the inspired brain on earth, and is given in words or signs of instruction and exaltation.

communication between the two worlds is eswith the law of spirit approach and control of mortals and of matter, and so, as they practice and experiment with their subjects, they find their labor becoming more easy and more read-ily accomplished. We find, as we look over the land, that there are many avenues of communication open between the two worlds which are not known or recognized in mortal life; we discover that many private homes have their altars, at which they receive spirit messages from the unseen world, and it is in these private ways and homes that the great and glori-ous work of Spiritualism is carried forward. While we have many public mediums through whom the great work is performed, yet in pri-vate much more of communication, of instruction and of consolation is born to earth than can possibly be known to the great outside world; therefore, we say, the communication between the two worlds is growing more easy, more beautiful each year, and we look for the time, perhaps not so far distant, as we believe, when there will be communication in every home, when the presence of the spirit-world and its inhabitants will be recognized in near-ness to each heart of earth, and those who have

passed beyond the earthly habiliments of flesh will rejoice daily because they are not missed and mourned, because they are recognized by friends, as they are often present with them in mortal life, and because death itself has been laid low.

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

# Report of Public Séance held Sept. 28th, 1888 Samuel Carman.

Mr. Chairman, it gives me great pleasure to speak here to-day. I shall be remembered in Philadelphia. and also by camp-meeting friends, for while dwelling in the flesh I often visited the old Neshaminy Camp-Ground. How much I enjoyed it! I learned, too, a great deal that was of help to me in crossing over.

Was of help to me in crossing over. My name is Samuel Carman. I feel that it will gratify my dear ones to know I have been able to say a word here. Little do you realize, mortals, the vast multitude of spirits that are gathered around you here, anxious to make themselves known. How dear the name of mother, and how sweet is the reunion in the spirit-home.

# Polly Hambleton.

Seventy-nine years is considered a long time to journey on in mortal life, and it did seem long to me; but the years flit away quickly on the spirit side. I was a friend to mediums, and I would ask each one to be lenient, to be pa-I would ask each one to be fendent, to be pa-tient, for you are not aware how much you may do for them in that way. I was only too glad to help them when on earth, and agreed with. William that our home should be the medium's home. I have wished, since I drifted through home. I have wished, since I dritted through the portal called death, I had done more for them; but while dwelling in the flosh we can-not see as we do after throwing off that old garment. I hope these few words may reach some loved one on earth. I am Polly Hamble-ton, and my home was in East Hamburg, N. Y.

# John Warren.

I feel like begging pardon as I enter this I feel like begging pardon as I enter this room; and am given permission to speak, for edge, I could not believe, in what is termed I Spiritualism-although my dear Maria did..., I was what is called a materialist, until at last Maria (came ito me), and I saw her before the, spirit was called up higher. Then I was will-ing to acknowledge that the spirit did live be-

vnere Grandpa says that white flowers are emblems of heaven

We have the loveliest time where we are We go by the crystal waters, and we gather, ohl such lots and lots of flowers: more than you 've got here. Then we have books and we you 've got here. Then we have books and we go to school. My teacher is Spirit Alice, who used to make the verses when she lived in Philadelphia. She stands here, and she says, "Not verses, but poetry"—that's what she tells me. And, many times, we speak in po-etry, too. Don't you think she's a lovely teacher to learn me so much?

Grandma is here now. I came into this room when the little lady was here, [Miss Shelhamer,] but they did n't let us talk. Got in the wrong meeting, did n't I? Grandpa said I'd have to try that over again. And then this minister here [the Chairman] said: You must n't stretch

here [the Chairman] said: You must n't stretch out your story too long. I want to tell you where I lived. It was in Philadelphia. Did you ever go there, where the streets all make braided work? [Yes.] Aint it a lovely place? Where I lived was in a great big house. [The child had a bad cough.] That do n't hurt me very much; it does a lit-tle, because I had a trouble in the throat when went away.

I went away. I come pretty near forgetting my name; it is Minnie Glover. Grandpa says Minnie is no name at all. I think it is good enough. I aint going away. I'm going to hark and see what the others say. I'd like one of those flowers before I go home before I go home.

# **Dennis Parker.**

I have gained permission to speak to-day. knowing it will comfort some poor aching heart

I have gained permission to speak to-day, knowing it will comfort some poor aching heart, for separations are hard, and when spirit-re-turn is better understood, you will not be so saddened when one is taken out of the home. I would say to-day (not that I understood so much of it), learn all you can of spiritual truth on this side, for you cannot know too much. How many times. since I left the dear one, have I thought: "Oh! if I could only make her know how close I come to her in the room, and by her side." Many years have passed since they said I was dead. I have friends in Provi-dence, R. I., and some in New Orleans, where I threw off the mortal form. I wish to say to my dear one, Mary—and a true, good wife she was to me—that through all the trials that have overtaken her since I left her, through all the sorrow and living trouble that have come to her poor aching heart, she has not been alone. No, Mary ; Dennis has been beside you, many, many times. When the dear little grandchild, Ethel, was taken out of the home, you clasped your hands and said: "I cannot give her up." With a wistful look, the last words she spoke to you were, "God bless you, grandma." You can never forget it. For those words and that look left an impress on your spirit that cannot be effaced. We are not together all the time ; the child was called up higher to dwell with the dear spirit-mother, who was taken avay years be-fore. That is why you learned to love her so much! The mother going out and leaving her, your spirit became closely cemented together. I think the change that you and Olive made has been heneficial to you both.

your spirits became closely cemented together. I think the change that you and Olive made has been beneficial to you both. You will ask if I know of Charles. Yes; I well knew when he went on the water again, and I know the anxiety that comes to your own spirit so much. You have often wondered why I have never spoken to you. There are many reasons. Not because I have been far away. I could not take control of the instrument ag

reasons. Not because I have been far away. I could not take control of the instrument as readily as I wished, therefore I have stood by, as a listener, for I have been one of the com-pany in these meetings many times. If feel that I went out, in a good cause, and now the soldiers are as one, together, in the higher, life. I will leave my name; Dennis Parker. I could talk much longer, but others wait. wait.

# George Elbridge Greenleaf.

I do not take on any sensation from my pass I do not take on any sensation from my pass-ing out, as that young gentleman did, although I went to spirit-life by an accident; so you will understand readily that the experience of all is not alike in this respect. I desire that my message may reach my father and mother. Carrie is here to-day, mother, and Uncle Proc-tor wishes to be remembered to father. Charlie Emerson the cousin would like his mother the Emerson, the cousin, would like his mother to know that he lives, and in due time will be able to give a message.

to give a message. I am not very much used to speaking in pub-lic, although my father is, and Uncle Proctor was. I promised myself some time ago that I would make the attempt, and I hardly think I shall make a failure, because the guides stand by, and when we falter a little, or weaken, they give us assistance. Uncle Proctor says that if Elbridge do n't wish to know where we have gone, or to learn anything of the happy country beyond, then he must find it all out when he enters spirit-life. when he enters spirit-life. Carrie wishes to be remembered to her own

Carrie wishes to be remembered to her own dear ones, and I will speak a little for her: "Mother—how I love to repeat that sweet and endearing name—you did not think when you came to see me last that I was so near the other side. Yet there is only a thin vell be-tween us, and I will try to talk with you more in time, perhaps privately. Dear mother, the angels watch over you." My name was George Elbridge Greenleaf. My father is Stillman Greenleaf, of Lowell.

# Lucy A. Miller.

I have gained permission to speak, hoping my words may reach dear Fannie. I am only too glad to make myself known. Since leaving the mortal, how often have I said: Oh! if they only knew how near we were-the dear ones and relatives-they would not be so sad as they

are at times on our entering the rooms. It is now, I should judge, about three years since I cast off the mortal form and put on the since I cast off the mortal form and put on the beautiful and shining robe of immortality. I am happy in my spirit-home. I find no idlers there, and we are glad to do our work. Oh! how many have come to this beautiful world willing to aid them.

since I passed out, and have found us ready and willing to aid them. I have seen them, sometimes, as they came, looking eagerly to the right and left, until one who is called an angel—that is a good, pure spirit, who has progressed on to a high state of happiness—would approach and ask what they were seeking. Frequently the reply has been: "We are looking for the throne of God." I know these spirits were disappointed in not finding what they sought, yet I think some of them were happily so, when they found they could return to earth. I knew something of this "ism" before I passed out. My home was in Columbus, Ohio, where I feel confident I shall be remembered; and also in Buffalo, N. Y. My friends are scattered in different surroundings. Sarah, I want you to learn all you can, and in order to do so I would like you to take the paper and inform yourself all you can on spir-itual matters, and then higher intelligences will be able to reach you with an influence that will open your mind to light and truth. while you dwell in the mortal form. My name is Lucy A. Miller.

is Lucy A. Miller.

# **Balph Douglas.**

I will introduce myself to you, Mr. Chair-membered by some on this side of the water. My home wast in Keswick, Eng. I am yery happy to make myself known. I have stood here ever since I saw you turn the key in the door, for I thought by perseverance I should be able to let John and William know that

# William K. Knight.

My name, Mr. Chairman, is William K. Knight, of this city, where I passed away. Cecilia is here, and has asked me to say a few words. I told her I had no long story to tell. Many have said that, and found more to tell than they expected.

I am satisfied with my home, and I should be very much pleased if I could come into com-munication with some of 'em-John, especially -but if I can't. I must wait. I think my coming here may help to open a door into the home. There are two in New Jersey who I think will see this paper, and I shall hope to come into communication with them privately.

## SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK Oct. 5.—Danlel B. Flagg; Caleb Packard; Clara Harrington; Georgiana Williams; George Gleason; Sarah E. Weyburn; Amos Ferry; Annie Levi; Walter Adams; George C. Spald-ing; Jannes M. Sheriuan; Joseph Dame; Joremiah Morse; Henry A. Maynard; Emellne Clark.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH)

As per dates will appear in due course. Oct. 12.-Reuben H. Broughton; William Todd; Willie Da-mon; Hannah Humphrey; Edward W. Seabury; Susan Cord-well; Lily Allen; Olive Cummings; John Chnse; Georgie Johnson; Annie Page Scely; Ellen Johnson; George Frost; Esther Knox; Annie Metcalf; Nancy Harrington.

# Verifications of Spirit Messages. CARRIE MATHEWS.

CARRIE MATHEWS. A spirit message was given through Mrs. B. F. Smith, in BANNER OF LIGHT Sept. 22d, 1888, from CARRIE MATHEWS, of Belfast, Me. I took the paper to the mother of Carrie, who lives in Northport, and she pro-nounced it all correct—every name. The house she speaks of was burnt down some five years since. Her father was master of a vessel, and salled out of Bel-fast a number of years. I think it is one of the best tests I have read for a long time. Yours truly, DAVID PRIRCE. Belfast, Mo.

Belfast, Me.

BARTLET ELLIS.

In the BANNER OF LIGHT of Aug. 25th I read a communication from BARTLET ELLIS, of Plymouth, Mass., who was my father's cousin, which I recognize as correct. Yours truly, MRS. E. B. MACY, ner MRS, M. L. POLE.

Per MRS. M. L. POOLE. North Temescal, Alameda Co., Cal.

## JOHN WILSON.

JOHN WILSON. In THE BANNER of Sept. 22d is a message from JOHN WILSON, of Ashburnham, through the medium-ship of Mrs. B. F. Smith, which I recognize; he always lived in this town, and in plain sight of my home. He passed away very suddenly, during the severe storm last March. It must be pleasant for him to be able to reach his friends so soon after being taken so sudden-ly from them. Mass. Oct. 14th. 1888. ly from them. Ashburnham, Mass., Oct. 14th, 1888.

HARRIS BURPEE. I will drop you a line to let you know that we recog-nize the message of HARRIS BURPEE, of Sutton, N. H., given at the scance of June 20th, 1888, as it is all true. Yours respectfully, Sutton, N. H., Oct. 0th, 1888. THOMAS BURPEE.

SAYINGS OF THE SEVEN WISE MEN. Cleobulus-Moderation is best. Perlander-Restrain anger, Pittacus-Nothing too much. Solon-Consider the end of life. Bias-The majority are the worse. Thales-Avoid being a security. Chilon-Know thyself.-Greek Calendar.



(Obituary Notices not exceeding liventy lines published gra-tuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.)

Inspirational: Discourse, delivered by W. J. COLVILLE at Irving Hall, Post stront, San Francisco; Oal., Sunday even-ing, Nov. 6th, 1837. Pamphics, pp. 8. Price 2 cents, postage free. For sale by COLDY & RIOH.

this office. Frice \$1.25; cloth-bound copies, \$2.50. A BOOK WRITTEN BY THE SPIRITS OF A THE SO.GALLED DEAD. WITH THER OWN MA. TERIALIZED HANDS. BY THE PROCESS OF INDE-PENDENT SLATE-WRITING THROUGH MRS. LIZZIE S. GREEN AND OTHERS AS MEDIUMS. COMPLEXE AND ARLANGED BY O. G. HELLEBERG, OF CINCINNATI, OHIO. This work contains communications from the following emited spirits: Swedenbory; Washington, Lincoln, Wilber-force, Garrison, Garrield, Horace Greeley, Thomas Paine, O. P. Morton, Polheim, A. P. Willard, Margaret Fuller; Madamo Ehrenborg and others.

## BANNER LIGHT. OF

# Banner of Bight.

# BOSTON, SATURDAY, OCTOBER 27, 1888.

Spiritualistic Meetings in Boston. Banner of Light Circle-Room, No. 0 Bosworth Serect.—Free Meetings are held every Tuesday and Friday Remoon at 3 o'clock promptly. For further particulars, 6e notice on sixth page. L. B. Wilson, Chairman.

Berkeley Hall, 4 Berkeley Street.—The Boston piritual Temple services at 10% A.M. and T.F.M. Misson, Distinut Temple services at 10% A.M. and T.F.M. M.S. R.S. Allie speaker for the months of October and November. R. Iolmes, President; Albert F. Ring, Treasurer; Oscar L. Koekwood, Corresponding and Recording Secretary.

First Spiritual Temple, corner Newbury and Exector Mircets.-The "Spiritual Fraternity" Society will commence its public meetings Standay, Oct. Th. The Tem-ple Fraternity School for Children meets at 10% A. M. After-noon service at 23% and Wednesday evening Sociable at 7%. Mrs. H. S. Lake's guides will speak during October and No-vember

vemuer. **Berkeley Hall, Berkeley Street.**—The First Inde-pendent Club holds lectures every Sunday, at 3 r. M. Speak-er, W. J. Colville, until Nov. 4th, Inclusive. Mr. Gerald Mas-sey will lecture Nov. 11th and 18th—his theme on the first-mentioned date being "Man in Search of his Soul." F. V. Fuller. Secretary.

Spiritualistic Phenomena Association, Lyceum Hall, 1031 Washington Street.—Sunday meetings at 2% and 7% P.M. Solicits correspondence with mediums everywhere, through whom interesting phenomena may oc-cur suitable for a public platform. J. H. Lewis, President.

1031 Washington Street. - The First Spiritualist La-dies' Aid Society meets every Friday. Mrs. A. E. Barnes, President, Mrs. H. O. Torrey, Screttary. Private séance, for members only, first Friday'in each month; doors closed at 3 P. M. Public meetings every Friday evening at 7½. College Hall, 34 Essex Street. - Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Eagle Hall, 610 Washington Street.-Sundays at 25 and 75 P. M.; also Wednesdays at 3 P. M. Dr. E. H. Math-ews, Conductor.

Ladies' Aid Parlors, 1031 Washington Street. undays at 2% and 7% P. M. F. W. Mathews, Conductor. America Hall, 724 Washington Street.-Service: each Sunday. Dr. W. A. Hale, Chairman.

**Cambridgeport.**—Meetings are held every Sunday even ing at Odd Fellows Hall, 548 Main street. H. D. Simons, Soc retary.

The Boston Spiritual Temple.-Berkeley Hall was crowded to its utmost capacity by attentive listeners to the instructive words that fell from the inspired lips of Mrs. Lillie. In answer to several questions, in-In both Mrs. Linke. In answer to sever at questions, in-cluding one relating to the renouncement of Spiritual-ism by one of the Fox Sisters, the guides said, How can we answer them when Spiritualism has been ex-ploded! Not until the last of this century has there been much light. Who are the founders of Spiritual-ism? The family at Hydesville have been given the credit. A depraved appetite and weakness has taken hold of these sisters; their fall is one of the shadows of Spiritualism; and in sadness of heart we speak to you of them. The origin of Spiritualism was not with the Fox Sisters. The power of the spirit was abroad in the land long before their birth, and it will take more than the hand of a child to retard its growth. The progress of Modern Spiritualism has never been equaled. Many of the best minds in the world are its advocates. The eternal principle of Truth is the grand foundation of Spiritualism; the phenomena are not confined to one medium, but to day there are thou-sands all over the etvilized world. The Spiritual Philosophy has come in an age of won-ders and of possibilities; has been growing forty years, and has belted the earth. If every medium should prove false, its mission would still be onward. The false kiss of Judas did not destroy Christianity! We never should have had a crucified Saviour had there been no Judas; and had there been eleven Judass, if but one remained firm, the truth we believe would still have come uppermost. If we are but steadfast, out of all the temptations cluding one relating to the renouncement of Spiritual-

If we are but steadfast, out of all the temptations we shall rise to the beauty and grandeur of Manhood and Womanhood.

we shall rise to the beauty and grandeur of Manhood and Womanhood. Evening.—In answer to the question, If there was no future life would this life be worth the living? the guides said : It is sad indeed to find one in a condition to feel that this life is not worth the living, and yet we could spend the hour on this theme, realizing how many there are with shattered bopes, with no words to cheer, and if we would take the trouble to inquire into the lives of such we would not wonder at their despair. There is but little of enjoyment in the externals of life. If there is anything we should be grateful for it is for being endowed with the element of hope; this hope finds comfort in Spiritualism. The number of those who have received convincing evidence of the return of spirits is more than double the eight millions spoken. of by the secular press. Our belief does not rest upon the moral integrity of those who furnish its evidences; it rests upon the truth. The needs of mankind are just what they always were. Christianity says. Blessed are those who die in the Lord; the broader theme of Spiritualism brings comfort and blessings to all mankind. The exercises closed with an improvised poem upon

theme of spirituation, brings from the antipolytical mankind. The exercises closed with an improvised poem upon a subject furnished by a member of the audience. Mrs. Lillie speaks from the same platform next Sun-day, and the Sundays of November. During the morning service Mrs. Ada Foye, of Cali-fornia, favored us with her presence upon the platform. O. L. R.

W. J. Colville in Berkeley Hall.-On Sunday last, Oct. 21st, Mr. Colville lectured to a crowded audience in this hall at 3 P. M. Many visitors were

that son of heartless imperfinence unless some very unustial interpretation is but upon the words. As to communiton with saints, this is simple Spiritu-alism dressed up in crelesiastical garments, and in answer to the inquiry how the saints can hear and answer their petitioners, as reasonable replies can be given: ist, We can mentally converse with minds not actually present; 2d, when we address a certain indi-vidual whom we have endowed with certain indi-attributes, our desire to communicate with such an one relates us to aspecial plane of intelligence, though not necessarily to a person it may be superstitionally invoked.

not necessarily to a person it may be superstillously Invoked. Concerning purgatory, the doctrine evidently rests upon reason and spiritual experience; but the idea concerning indulgences needs to be completely blotted out, as it gives utienly fails conceptions of retributive and reformatory correction, leading those who endorse it to believe in vierfous atomement, which is utterly out of agreement with every salutary conception of the mission of pain; he who sins suffers not to placate offended majesty, but to work out his own elevation. On the school question the lecturer was very foreible and cloquent, also on the electoral duties of American citizens. Religion and education must be kept thor-oughly apart in books of the public schools, but mor-ality of the highest type must be enjoined both by teachers and instruction. Mrs. Shepard and Mr. Fulton were not approved of. If we desire freedom we must not act as though we were wild beasts anxious to rend each other; we must not agree to believe that Catholicism is all vice, and Protestantism all virtue. Truth is outside of all creeds, and is also in some measure within the pale of every society. Freedom is not to be gained in this country in future at the point of the sword, but through the higher moral and spiritual development of citizens; and as long as we allow ourselves to be victims of plu-tocracy we may rall against vice in the church as much as we please, but we shall be feeding it outside the

and as long as we allow ourselves to be victums of pli-toeracy we may rail against vice in the church as much as we please, but we shall be feeding it outside the church's border. In a short abstract it is impossible to reproduce any-thing like the full sense of a lengthy and impassioned oration, which was rapidly but very distinctly enunci-ated, and called forth bursts of applause at frequent intervals.

Intervals. On Sunday next, Oct. 28th, Mr. Colville lectures again in Berkeley Hall, at three P. M., subject, "The Great Egyptian Pyramid—What Does It Teach Us?" On Sunday evening, Oct. 21st, W. J. Colville lectured to a large audience in Brockton, Mass., and on Tues-day, Oct. 23d, he spoke twice in Hartford, Conn. He will lecture in Pfigrim Hall, Chelsea, Sunday, Oct. 28th, at 7:30 p. M., and in Hartford Tuesday, Oct. 30th,

at 2:30 and 7:30. Spiritualistic Phenomena Association, Ly-

ceum Hall, 1031 Washington Street.-This hall was crowded last Sunday to listen to Mrs. Ada Foye's spiritual delineations, more than a hundred being un-able to gain admission in the evening. Mrs. Mary Nickerson sang very finely, "We Shall Know as we are Known"—Prof. Willis Milligan, accompanist. After a few preliminary remarks Mrs. Foye's control proceeded to answer among others the following ques-tions: 1st. What is to be the outcome of the spiritual de-

1st. What is to be the outcome of the spiritual de-1st. What is to be the outcome of the spiritual de-clension at the present time? Ans.-We claim that there is no declension, but that Spiritualism is advanc-ing rapidly and gaining strength from the opposition. 2d. What is the test of character in the spirit-world? Ans.-Real merit. In the spirit-world you are judged by your moral worth and not by any human standard. 3d. What is a Christian Spiritualist? Ans.-One who not only believes in the immortality of the human soul, and in Jesus of Nazareth as our elder brother (living as near as he can in accordance with his teach-ings), but who believes also that these immortal spirits can return to earth and give us hone for the ngs), but who believes also that these himself luture

4th. Do Christian Spiritualists believe in the atone-

4th. Do Christian Spiritualists believe in the atome-ment of Christ? Ans.—They do not. Every one must atome for his or her own sins. 5th. What is Spiritualism? Ans.—A knowledge of the immortality of the soul, and that that soul or spirit when excarnated has power to manifest its presence to those yet in the mortal. 6th. Are not a belief in theology and the sincer life in the church ust as beneficial as Sniritualism? Ans.—

when excarnated has power to manifest its presence to those yet in the mortal. 6th. Are not a belief in theology and the sincere life in the church just as beneficial as Spiritualism? Ans.— Any religion that makes a man better is good, but Spir-that cannot be satisfied by the old theology. 7th. Does the fact of our passing away from this life to another give us more knowledge? Ans.—No. Our condition is not changed by death; we shall know only what we have learned in this life, and shall have much to learn in the great hereafter. 8th. What do you think of the exposé by Margaret Fox Kane, as published in the Globe this morning? Ans.—We do not consider that Spiritualism has re-ceived any blow, whatever. We know that these chil-dren were genuine mediums, and they are so still; but, through influences of an unpleasant nature. have been induced to betray their trust. Years ago Mar-garet Fox Kane took the "white veil" in the Catholic Church, and undoubtedly through the influence of that church has been led to take the course she has. Any woman who will go on for forty years in this work, and at the eleventh hour come out against it, cannot be depended upon. We pity her, and are sure that Spiritualism will not be harmed. But, on the con-trary, this very exposé will set people to studying more closely the planomena, and huadreds will be added to our ranks in consequence. 9th, Were there not spiritual manifestations long be-fore the Fox sisters were known 7 Ans.—Nost cer-tainly; Saul visited the Woman of Endor and desired a sitting with her, and Samuel was invoked. The Day of Pentecost was a complete seance; the Disci-ples prepared themselves for it by prayer and fasting, and retired to an upper room where they were all to gether, of one accord, when Jesus materialized in their very midst, coming in when the doors were shut. A spiritualism? Ans.—Simply this: A person may psy-chologize another and gain complete control of that person while both are in the form; this is spirology, or mesmerism. The mesmerizer pass

spheres for those states of rest and allence in the spirit realing where blended lives evolve beattindes, and home becomes synonymous with happiness." A pleasant feature of the service was the singing of yery beautiful and appropriate selections by Mr. and Miss Parker. Noxt Hunday the second fecture in the course will be delivered by Spirit Theodore Parker. Subject, "The Church." The School for Children convenes at 10:30 A. M. Wednesday evening Social at 7:30. All invited. Lecture for wonnen: In the Library-Room of the Tem-ple Friday afternoons at 2:30. Subject Friday, Oct. 20th, "Spiritual Work."

The First Spiritualist Ladies! Aid Society. -The meeting of last Friday was well attended, and an unusual degree of interest was manifested. The entertainment of the evening was opened by singing by Miss Ella Wakefield. Remarks were made by Dr. Richardson and Mrs. Clara A. Field; a duct was pre-sented by Mr. Wheat and Dr. Sweanew, Prof. Fisher at the plano. ALICE P. TORREY, Sco'y.

at the plano. ALGE P. TORREY, Sery. A Good Man Remembered.—Sunday evening, Oct. 21st, a large and merry party assembled at the resi-dence of Mr. J. W. Mandell, 16 Putnam streets. Somer-ville, to celebrate his sixty-seventh birthday. After partaking of a bountful collation the company were seated in the pleasant parlor, when Mrs. Allce S. Wa-terhouse, in behalf of the guests, presented the host with an elegant willow rocking-chair. Mr. Mandell was surprised, but responded in a feeling manner. Dr. Richardson made remarks congratulating Mr. and Mrs. Mandell and wishing them many happy returns of the day. Mrs. Mary W. Brintnall, under control of Dr. Currier, spoke many words of cheer and kindness. Mrs. Waterhouse, under control of her spirit guide. Luna, made pertinent and witty remarks, at times convulsing her hearers with haughter. Master Bertle Blynn rendered several harmonica solos. Much pleasure was added to the occasion by the singing of the daughter and grandson of the host and hostess. The company dispersed with many con-participare and wiching ther and grandson of the host and hostess. The company dispersed with many con-

and hostess. The company dispersed with many con-gratulations and wishes that Mr. and Mrs. Mandell may long live together, and experience as much hap-pluess in the future as their faces prove they have in piness in the past.

Children's Progressive Lyceum No. 1, Paine Hall, Appleton Street.-Last Sunday the children of the Lyceum attended in goodly numbers, there be of the Lyceum attended in goodly numbers, there be-ing one hundred and seventeen in the march. An in-teresting programme of readings and songs was given by Evelyn Moran, Gracie Scales, Mary Lichtenstein, Maud Filzgerald, Alice Devereaux, Ida Burnham, Bennie Russell, Maggie McNiven, Angle Jordan and Sadie Peters. Mrs. Loring was present and read "No-body's Child," after which she addressed the school. Another Fair in aid of the Lyceum will be held in Berkeley Hall, commencing Dec. 10th, to continue one week. The various committees have already been chosen, and if hard work will accomplish the object in view it will be a success.

chosen, and if hard work will accompass the object in view it will be a success. The sewing circle connected with the Lyceum meets every Wednesday afternoon and evening at 1031 Wash-ington street. These meetings are well attended, and a cordial invitation is extended to all to come and join. HENRY O. TORREY, Cor. Sec'y.

College Hall, 34 Essex Street.-The meeting ppened with singing by Mrs. Case; afterward Eben Cobb, manager, made an invocation, and subsequently Coob, manager, made an invocation, and subsequently spoke: he contrasted, in a few remarks, the God of Spiritualism with the deity proclaimed by theology— making the issue so clear that there was doubtless no person present who did not see at once the reasona-bleness of the spiritual idea over that entertained by the popular churches. The usual talent was present in test and psychometric readings at the sessions of the day and evening, Com.

**First Spiritual Temple Fraternity School.**-The session of last Sunday was opened with music and singing by Mrs.-L. C. Clapp, followed by the read-

and singing by Mrs.-L. C. Clapp, followed by the read-ing of an invocation given through the mediumship of Miss M. T. Shelhamor. The object lesson was "Jus-tice," which was commented upon by many present. The lesson of the day was a short explanation of the advent of Modern Spiritualism, when and where the rap gave promise of a relinion at the dissolution of the body of all the human family in the world of spirits. Next Sunday the object-lesson will be "Wisdom." The lesson of the day will be "Children in the Spirit-World." ALONZO DANFORTH. No. 2 Fountain Square, Roxbury.

America Hall, 724 Washington Street.-The America Anni, 724 Washington Sirect. - The Echo Spiritualists' Meetings were held here Sunday last with good audiences, Dr. W. A. Hale, Chairman. Remarks by the Charman, Miss Holt, Dr. Barker and Mr. Johnson were of an instructive character, and were well received; unquestionable proofs of spirit-presence were given through Miss Nettle M. Holt, Mr. Johnson, Mrs. Rich, Mrs. Wilkins, Miss Knox and the Chairman... Theservices throughout the day were interestingly interspersed by some of C. Payson Long-ley's inspirational music. M. M. Holt.

Eagle Hall, 616 Washington Street.-Mrs. Loring was with us:last Sunday afternoon and evening; her remarks and tests never fall to please. Mrs. Robbins and Mrs. Forrester gave psychometric read-ings, which were pronounced correct. Mrs. Neille Thomas, from New Hampshire, made remarks, clos-ing with tests. David Brown also made remarks, and gave delineations. Next Sunday the fire test medium will exhibit under strict test conditions. F. W. M.

Spiritualistic Meetings in Brooklyn Johnston Building, Finsbush Avenue, corner of Nevius Mireet -- Brooklyn Progressive Spiritual Confer Onco every Saturday evening, at 8 o'clock.

**Progressive Conference.**—A good audience as-sembled in Preparatory Hall, Johnston Building, Brooklyn, to liston to Mrs. Helen Marion Walton's inbrooklyn, to liston to Mrs. Helen Marion Walton's in-spirational essay on: "The Divino Woman," which was received with great favor. Conference exercises were participated in by Messrs. Harris, Swackham-mer, La Fume, Elisworth, Mrs. Gridley, Mrs. Biocum, and Dr. Edwin Veres Wright. Mr. A. E. Laurene is expected to speak upon "Woman and her Master" on Saturday evening, Nov. 3d. A lively interest will be feit in that topic, and no doubt a large audience will be present. FRANK W. JONES.

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

Lefter from Lyman C. Howe. To the Editor of the Banner of Light: Just now the cause is reviving in Paterson, N. J. A society has started with fresh promise in its activity. Bishop A. Beals spoke for this organization the first month—September; Mrs. Nellie J. T. Brigham, Sun-day, Oct. 14th; J. J. Morse is engaged for November; Mrs. H. S. Lake for December; and the laudable effort to secure the best talent ought to insure success. Cer-tainly they can find none better than Mr. Morse and Mrs. Lake. Dr. Peck, I believe, is engaged for Feb-ruary, and he was counted one of the best they had at Cassadaga last August. The First Society of Spiritualists in New York is moving steadily on, with Neille J. T. Brigham as regu-lar speaker, and she has many admirers. Choice mu-sic enlivens the three sessions held by this Society each Sunday. The conferences at 3 F. M. are devoted to short talks, music and readings by Mrs. E. A. Wells. Her descriptions are generally recognized by the par-ties to whom she assigns the spirit presence. Mr. Henry J. Newton presides, and uses the spare time in wise and witty suggestions, profitable and anusing. The case is healthfully growing in spite of all ob-stacles. Indeed, the obstacles are important helps to vigorous growth. The sensational reports about the recantation of the Fox girls do not disturb sensible people, while they may excite pity. Yours for the cause. LYMAN C. Howe.

Haverbill, Mass .-- Unity Hall .-- During the present month J. Clegg Wright has been with the First Spiritualist Society of this city, speaking and

First Spiritualist Society of this city, speaking and teaching Spiritualism in its purity as he understands it, or as it appears to him. His utterances have been given a careful hearing by the audiences on Sundays, and the social gatherings at private homes have been very highly enjoyed and appreciated. Sunday, Oct. 14th, at 2 P. M., Mr. Wright lectured upon "Mediumship, Magnetism and Control," and in the evening upon "The Effects of Organization and Mental Quality on Control." One illustration of the effect of magnetism on con-trol was stated where the medium was a very fine psy-chological subject, and a splendid test medium for spirit communion, but, who was holding séances for materialization, and the effect of magnetism from the silters would invariably control him, so that he would appear before the curfain under the influence of that magnetic current, always personating some spirit appear before the curfain under the influence of that magnetic current, always personating some spirit friend. The speaker said that that medium had been "exposed" time and again, when he was simply under the influence of the sitters. Sunday, Oct. 21st, Mr. Wright took for the 2 P. M. subject "Progress Before and After Death," and for the evening lecture, "Spiritual Culture, and its Effects on Civilization."

on Civilization." Both lectures were rich with the advance thought of the day, and were roundly applauded. W. W. CURRIER.

Denver, Col.-On Sabbath evening, Sept. 30th, at Warren Hall, Denver, Col., at the close of the services, the following resolutions were presented to Dr. J. R.

and his wife, Mrs. Edith E. R. Nickless:

and his wife, Mrs. Edith E. R. Nickless: Whereas, Mrs. Edith E. R. Nickless and Dr. J. R. Nickless, of New York, have been holding regular public meetings in the city of Denver during the past two months in the inter-est of a pure Spiritualism; and Whereas, Said meetings have been more largely and better attended than those held by any previous teachers of the Philosophy who have come among us; and Whereas, The results have been many conversions, and a final organization of scattered elements and individual be-lievers into one harmonious organization called the College of Spiritual Philosophy of the city of Denver, incorporatod by charter, with all the privileges and functions necessary to promote the cause; therefore, be it *Resolved*. That we hereby publicly vote to Dr. J. R. and and Mrs. Edith E. R. Nickless the thanks and profoundest gratitude of this College for their labors in our midst, and that we do commend them most heartly to any and all spir-tional final y guidance they may in the future come this way; and this vote shall go upon record as crediting them with laying the first foundation for union in the great work of upbuilding Spiritualism upon a practical basis in Colorado. HENRY WALKER, Chairman. HENRY WALKER, Chairman.

J. D. DONN, Sec'y.

Bridgeport and North Brookfield .- Notwithstanding the bad rain storm, Pythian Hall, on Friday evening, 19th inst., was densely packed throughout the exercises, to listen to the utterances of J. Frank Bax-ter. All were pleased with the music, interested in the lecture—"The *Pro* and *Con.* of Spiritualism"—and highly gratified with the accuracy of spirit descrip-tions and portrayal of characteristics in the delineaOCTOBER 27, 1888.

Log Cabin Grandmothers.

An Indiana doctor has recently discovered in a common weed whose medicinal qualities have never before been suspected, a valuable remedy for bowel disorders. There is nothing particularly strange about

this fact. Nothing. And yet the very simplicity of the new dis-covery would, with some, seem to throw just doubt upon its power. To make it one has only to pour hot water over the leaves of the plant. In its preparation no vast chemical works and appliances are required. Is it to be wondered at, since such plainly pre-pared ramedies are accounted as of such great Nothing

Is it to be wondered at, since such plainly pre-pared remedies are accounted as of such great merit in these days, that such wonderful results attended our grandmothers, whose teas and in-fusions of roots and herbs and balsams have exerted so great an influence in the mainte-nance of health and life? Certainly not! The greatest pieces of machinery strike us most by their exceeding simplicity. The secret of the success of grandmother's remedies was their freshness and simplicity.

The secret of the success of grandmother's remedies was their freshness and simplicity. Every autumn found the little Log Cabin abundantly supplied with fresh leaves, roots, herbs and balsams, which were carefully dried and prepared and laid away for use. Dreading to call a doctor because of the expensiveness of his far-made trips, they immediately gave at-tention to the disease and routed it before it had gained a foothold. The old Log Cabin grandmother, in cap and high tucked gown, and perchance bespectacled in rough silver, her weary feet encased in "hum made" slips, is the dear, sweet nurse who rises to the view of many a man and woman to-day as the early years of life pass in retrospect. The secrets of grandmother's medicines were rapidly being forgotten and the world was not growing in the grace of good health. To re-

growing in the grace of good health. To re-store the lost art of log cabin healing has been for years the desire of a well known philan-thropist in whose ancestral line were eight "goodly physicians" of the old style, men who "goodly physicians" of the old style, men who never saw a medical college save in the woods, nor a "medical diploma" except that inscribed on the faces of healthy and long-lived patients. Much time and money was expended in secur-ing the old formulæ, which to-day are put forth as "Log Cabin remedies"—sarsaparilla, hops and buchu, cough and consumption, and sever-al others, by Warner, whose name is famous and a standard for medical excellence all over the globe. These oldest, newest and best prep-arations have been recognized as of such super-excellence that to-day they can be found with all leading dealers.

excellence that to-day they can be found with all leading dealers. When Col. Ethan Allen was making history along our northern frontier during the revolu-tion, Col. Seth Warner, the fighting Sheridan of that army, who was a skillful natural doctor, used many such remedies, notably like the Log Cabin extract, sarsaparilla and cough and con-sumption remedy, among the soldiers with fa-mous encoust mous success.

mous success. They are a noble inheritance which we of to-day may enjoy to the full, as did our forefath-ers, and using, reap, as did they, the harvest of a life full of days and full of usefulness.

"Star of Progress."

To the Editor of the Banner of Light: Permit me to call the attention of your readers to a new and valuable work of nearly four hundred pages which has just been published by its compiler and author, Henry W. Smith.

which has just been published by its compiler and author, Henry W. Smith. The title-page of the book reads as follows: "Star of Progress. New devotional music for Congregation, Quartette, or Choir, Lyceum Songs, Marches, and Re-sponsive Readings. Together with beautiful select poems and hymns," etc., etc. This is a publication long needed in the field of Ly-ceum work; it is replete with beautiful gems of poetry and song, and just fitted to train the growing mind of the scholar in the line of spiritual culture and thought. A large portion of this valuable work—especially in the musical department—is original with its publish-er, and shows the depth of his own spiritual and har-monious nature to a marked degree. The selections and readings which Mr. Smith has compiled and given a place in these pages have been culled from the writ-ings of our brightest and richest minds, both within and outside the ranks of Spiritualism. Every intellectual and poetical mind will find a feast of good things between the covers of the "Star of Pro-gress"; and every worker and teacher in our Lyce-ums and in other educational schools will discover here just what is needed as a reservoir of useful and instructive lessons of deep spiritual significance with which to feed the children in charge. Mr. Smith, who sends his book out from 531 Tremont street, Boston, is an indefatigable worker, and has for many years carried on spiritual meetings, and con-ducted the Progressive Lyceum at Greenwich, Mass. A fine portralt of the gentleman adorns the opening page of this useful book.

doubtless attracted by the subject, which was: "Re and Reason."

After some beautiful music by two talented lady singers, and a very impressive invocation, the lecturer pro

ers, and a very impressive invocation, the lecturer pro-ceeded to review the statements of Cardinal Manning and Col. Ingersoll, as published in the September and October (1889) issues of the North American Review. Cardinal Manning argues, of course, in favor of the supernatural origin and doctrinal infallibility of the Church of Rome. The Cardinal attributes every virtue known to Christendom to the influence of that church, and endeavors, from the writings of very early fathers, to prove the claim made by the church that it is one, holy, catholic and infallible. Perhaps the best of all the Cardinal's arguments is the one concerning scrip-ture—he maintaining that the living presence and voice of the Holy Ghost the church antedated the writing and subsequent compliation of the various books col-lectively styled the New Testament. The Epistles were written to churches already formed by apostles who were at that time their pastors. The gospels, as we now have them, are certainly younger than at least four of Paul's Epistles, according to the best nodern Protestant scholarship, consequently it stands to rea-ment the rest formed by apostles are built on the stands to rea-tore the rest that the new there are averaged envirtuent we now have them, are certainly younger than at least four of Paul's Epistles, according to the best modern Protestant scholarship, consequently it stands to rea-son that oral tradition must have preceded scriptural reference in the ordinance and maintenance of church fellowship. This being the case, the Scriptures may be truly said to have been written by dignitaries in the church, and not the church to have been founded on the Scriptures. Many Protestant ministers to-day are compelled to concede this position, and this concession very considerably weakens the strongholds of Protest-ant Orthodoxy.

ant Orthodoxy. The Jewish Scriptures were never so highly prized in Israel as in a degenerate age when prophecy was well nigh extinct. This can be abundantly proven by the exact words of the Old Testament in many places.

in Israel as in a degenerate age when prophecy was well nigh extinct. This can be abnudantly proven by the exact words of the Old Testament in many places. So far as position concerning Scripture is con-cerned, Cardinal Manning has a far better argument than his Orthodox Protestant opponents, but when it comes to his statement concerning the superabundant fruitfulness in good works manifested by the church. Ingersoll is undoubtedly in the right when as an im-partial reviewer of all religions, he convicts the lead-ing lights in all professions in some instances of the commission of grievous crimes; and any careful reader of Cardinal Manning's article will see that he also ac-knowledges the immorality of certain prelates, but does not condemn any by name. Concerning the infailibility dogma, the reasonable view to take is that alleged papal infailibility is neces-sary to the success of the Roman hierarchy as a colos-al and most effective organization : but the deep spir-itual truth underlying the doctrine is susceptible of far different interpretation, for the recognition of Peter's illumination consisted in Jesus pronouncing a state blessed where the individual is unblased by the oph-ions of others, and allows the inward light to guide bim to a just estimate of truth and the seponents. Taking up the various doctrines of the Roman Church, the speaker dwelt particularly upon Purgato-ry, the respect shown to the mother of Jesus, invoca-tion of saints, and the presence of Christ in the eu-charist. Concerning "mariolatry," the ground taken was identical with the progressive thought put for-ward in Boston by Theodore Parker more than thirty years ago. The divine mother-element must be ro-cognized equally with the divine paternity, and the error of the Christian Church has ever been that it has placed women too low, men too high in the estimation of mankind. Jews and Protestants of the Orthodox schools have erred grievously in excluding woman al-together from their conception of a theavenily Mother.

looked for it with a great deal of interest, and urged upon all the importance of subscribing for it, reading it, and giving it to their friends—as some Orthodox brother or sister might read it also, and thus be made wiser and better. The tests were given in the same manner as reported at our last meeting, and were all recognized. Mrs. Foye speaks and gives tests in Haverhill next Sunday.

MIS, Foye species and gives tests in navernin have Sunday. President Lewis announced that Dr. Storer, and other well-known mediums, would occupy our platform next Sabbath. The usual Thursday evening circle will be held, to

which all are invited. HEATH.

First Spiritual Temple, corner Newbury and Exeter Streets.-Last Sunday, Oct. 21st, Spirit Margaret Fuller delivered, through the mediumship of

We the exact words of the Old restances in many places. So far as position concerning. Serpture is concerning the individual as a far better argument in the Orthodox Protestant opponents, but when it is concerned. Caroling as a far better argument in the Orthodox Protestant opponents, but when as an individual as the concerned optimes, and any careful reads in the consequences are the individual is undoutedly in the right when as an individual as this one chosen for our topic to day. If it is the consequences are the formalision of prevents entropy in the right work and the second the consequences are the individual is underly the church independent of the out of the consequences are the individual is underly the church individual is un

Ladies' Aid Parlors, 1031 Washington Street .- Meetings were held last Sunday, afternoon and evening. E. H. Mathews made remarks, and gave and evening. E. H. Matnews made remarks, and psychometric readings. Mrs. Hancock gave descriptions of spirits, by which they were recognized. Mr. Matnews will be at Eagle Hall next Sunday, the 28th. F. W. M.

# Spiritualistic Meetings in New York.

Columbia Hall, 978 6th Avenue, between 40th and 50th Streets.—The People's Spiritual Meeting. Ser-vices every Sunday at 234 and 734 r. M. Mediums and speakers always present. Frank W. Jones, Conductor.

speakers and test mediums always present. Frank W. Jones, Conductor. Arcanum Hall, 57 West 25th Street, N. E. cor-ner 6th Avenue.-Meetings of the Progressive Spiritual-ists are held every Sunday at 2% and 7% F.M. Reliable speakers and test mediums always present in spirit phenom-enal gifts. Prof. G. G. W. Van Horn, Conductor.

Adelphi Hall, corner of 52d Street and 7th Ave nuc.—The First Society of Spiritualists holds meeting every Sunday at 11 A. M. and 7% P. M. Admission free. A General Conference will be held Monday evening of each week at 230 West 36th street, at the residence of Mrs. M. C. Morrell.

The First Society of Spiritualists .- The meet ings were well attended-Mrs. Nellie J. T. Brigham speaking in the morning upon subjects furnished by the audience, and improvising three poems. In the evening she spoke upon the subject: "Spiritualism evening she spoke upon the subject: "Spiritualism Exposed." Mrs. Brigham said: "We are in the midst of a newspaper snowstorm, but we can depend upon it Spiritualism will not freeze." After the morning lecture Mr. Luther R. Marsh was invited by Mrs. Brigham to make some remarks. He stepped up to the platform with the elasticity in his step and vigor of appearance of a man of fifty, and remarked that he had not come to be heard, but to listen to the angel lady clergyman whose inspiration came from a higher source. He expressed undoubted confidence in his ex-perience with mediums, and his faith in immortality. His remarks were solid and convincing, and met the hearty approval of the audience. The Meeting for Manifestations in the afternoon was well attended. Mr. Henry J. Newton made interest-ing remarks upon his experiences in investigating the

well attended. Mr. Henry J. Newton made interest-ing remarks upon his experiences in investigating the phenomena of Spiritualism. Mrs. M. E. Williams cnunciated some sound practical remarks. Mr. An-drew Engle, of Baxter, Ga., told a marvelous experi-ence in proof of materialization. Mrs. E. A. Wells gave nunerous recognized tests. On the whole the meeting was very enfoyable. Next Sunday Mrs. Brigham will occupy the plat-form of the First Society, discoursing in the morning upon subjects furnished by the audience, and in the evening upon a subject furnished by the influences speaking through her. The morning service is at 11 A. M., and the evening at 7:45 o'clock. Meeting for Manifestations, 2:45 P. M. S. New York, Oct. 21st, 1888.

# [New York Special.]

Of course THE BANNER will see in the New York papers of this morning the report of the "Foxy" flasco last night. If it does not cause many people to look into the phenomena who have-heretofore ignored them. I shall be mistaken. Loud raps heard all over the building will. make sensible people doubt their having been produced by the great toe-joint of any individual. I was at Mrs. Williams's séance last Saturday after-

noon, and Spirit Frank Cushman called me up to the cabinet, and desired, the next time I wrote to THE RANNER. to say that they were guite ready to inaugu rate the contemplated experiments, and were very desirous that they should be prosecuted in a strictly scientific manner. GOTHAM. Oct. 22d.

Newburyport, Mass .--- The First Spiritualist So

ciety opened its meetings for this season Sunday last with Mrs. Lizzle S. Manchester as speaker, and right grandly did she portray the truths of our philosophy to a good sized audience that listened with close at-tention to the glorious thoughts uttered. Mrs. Man-chester's singing and rhythmical improvisation on sub-last given by the audience were very day. She will be chester's singing and mythmean improvisation on sup-jects given by the audience were very fine. She will be with us again November 25th. Miss Josephine Web-ster will be with us on next Sunday. Mr. Charles W, Hidden after a severe sickness is around once more. The Ladies' Aid holds its meetings every Thursday. F. H. J.

tions. By a communication from Bridgeport, Conn., we also learn of Mr. Baxter's continued success in that city on Sunday, Oct. 21st, where unusually large, intelligent and interested audiences gave him hearing. The themes, "The Naturalness of Physical Death," and "Transition; or the Flight of the Spirit," absorbed the closest attention of the listeners. Sunday, 28th inst., in the afternoon, he will lecture on "The Ethics of Virtue," and in the evening on "The Age, Persistence, and Permanence of Spiritual-ism," for "I is not limited to forty years," said he, "and is now here to stay!" Mr. Baxter's lectures of next Sunday will be his last in Bridgeport this season. He, on Friday evening, 26th inst., will give a benefit entertainment to the 80-ciety of Spiritualists, assisted by the Sansone Orches-tra of that city.

Haverbill, Mass.-Brittan Hall.-Sunday, Oct.

21st, Dr. C. H. Harding, of Boston, was the speaker and psychometric test modium at this hall before the First Spiritualist Association of Haverhill and Brad-ford. He addressed and exercised his gifts as a sensi-tive before fine audiences, alike in the afternoon and evening. In the afternoon the discourse treated of the difficulties which Spiritualism encounters in its ad-vance—the conclusion being reached that they are only momentary barriers, which result in real advan-tage in giving solid and healthy growth to a cause which has come to stay. In the evening the address was an appeal to make the best use of the present opportunity. The agreeable announcement was made that Mrs. Ada Foye, of California, is to be with us to speak and exercise her superior mediumistic gifts next Sunday. A lively interest was kindled by the announcement; she will be greeted with large audiences. With advancing steps the Brittan Hall Association is about to leave its association features behind to take on the form of a legal organization. E. P. H. and psychometric test medium at this hall before the

Chatham, Mass .-- Mr. A. E. Tisdale, on his recent visit here, was entertained at the home of Bro Orick Nickerson. He spoke in Town Hall, Saturday

•Orick Nickerson. He spoke in Town Hall, Saturday and Sunday evenings, Oct. 6th and 7th. During the week he spoke several times in the homes of Spiritual-ists, and Saturday evening, Oct. 13th, in Town Hall, he gave a description of his life-how he became blind, also his development as a medium. Bro. Orick Nickerson having secured the use of the Universalist Church for Mr. Tisdale, on Sunday after-noon, Oct. 14th, he spoke on "Intemperance and the evils that afflict humanity; their causes, and how to remove them." The closing lecture, Sunday evening, Oct. 14th, was on "What Spiritualism is and what it has done for the world," which was handled in a very able manner. We hope soon to have Mr. Tisdale with us again. us again.

Norwich, Conn.-Dr. F. L. H. Willis, so well known in spiritual circles for his scholarly and scientific discourses on the Spiritual Philosophy, has won golden opinions for his labor in our society in the three Sundays he has been with us. His discourses are con-fined entirely to the cause he so nobly represents, and the inspired poems which fall from his lips are gems of wisdom and truth, touching in their expression many hearts in the audience. Skeptice particularly are astounded at this manifestation. Next Sunday closes his present engagement with us.—J. Frank Baxter follows him in November. Mr. Baxter is a general favorite here. MRS. J. A. CHAPMAN, Sco'y. tific discourses on the Spiritual Philosophy, has wor

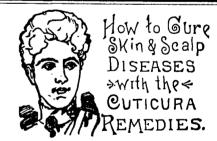
Brockton, Mass.-The First Spiritualist Ladies Aid Society opened its meetings for the coming lecture course, Sunday, Oct. 7th, with Mrs. A. L. Penture course, Sunday, Oct. 7th, With DITS. A. I. Fen-nell, of Onset, as speaker. A good audience listened to her brief address, and received her many tests with great satisfaction. The meeting was very interesting, and with her new phase of mediumship was unusually fne. The same speaker occupied our platform Oct. 14th. W. J. Colville spoke for us Oct. 21st. MRs. H. N. KEITH, Cor. See y.

Kcene, N. H.-Prof. J. W. Kenyon delivered two ectures in Keene last Sunday, correspondence in refer ence to which will find place in our columns next week. He will speak in Keene next Sunday, and go from there to Bridgeport, Ct., for the month of November.

To-day is important. Yesterday has gone To-morrow never comes. Take care of your cough to day by using Warner's Log Cabin Cough and Consumption Remedy. It is a sure cure

Worcester, Mass.--Fred. L. Hildreth writes that on Sunday. Oct. 14th. Jennie B. Hagan was the speaker for the Association; also that the Lyceum " is doing nicely.'

FALL RIVER, MASS.-The Spiritualists here held two meetings in Masonic Hall, Sunday, Oct. 21st-the first for this season. Miss M. T. Shelhamer, of Boston, was the speaker. In the afternoon the lady lectured to a large and at-tentive audience on "Spiritualism: Its Truth and Beauty, Its Hope and Lesson." At 7 P. M. the guides of the speaker most satisfactorily variable to a purpher of curvating supervised. replied to a number of questions propounded by members of the audience.



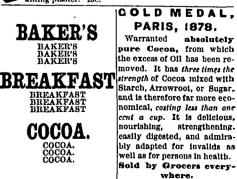
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THE ALLIANCE dofines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead"; therefore all Spiritual-ists are cortially invited to become members-either resi-dent or non-resident-and to tak an active part in its work. NELSON CHORS, President. J. F. JEANERET, Secretary; 44 Maiden Lane, New York.