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The Spiritual Rostrum.

[From the Meadville (Pa.) Saturday Night.] THE DUAL NATURE OF MAN.

A Lecture delivered before the Psychological So clety of Meadville, Pa., Nov. 8d, 1889, by HON. A. B. RICHMOND.

"There are also celestial bodies, and bodies terrestrial, but the glory of the celestial is one, and the glory of the terres-trial is another." " There is a natural body, and there is a spiritual body." Corinthians, .re.: 40-44.

The Apostle Paul, in his First Epistle to the

Corinthians, thus stated a spiritual as well as a physical fact when he asserted the dual nature of man. The existence of two distinct organizations in every human personality-the spiritual and physical, or that of mind and matter-is clearly demonstrated by physical and mental phenomena. The communication between the two is through our complex nervous system. In all physical phenomena the body seems to be first affected and then to communicate the fact to the mind through the senses. In all mental phenomena the mind first receives the impression and immediately communicates it to the body. When a member of the physi-litual body is proven in our personality cal body is injured, the wounded organs instantly telegraph the fact to the executive office of the mind, situated in the brain, and immediately Gray Matter, the officer in command, issues his orders to his obedient servitors in the body to hasten to the relief of their suffering brotherhood. Quicker than thought an innumerable host of Lacteals, Lymphatics, Ganglions and Capillaries rush to the rescue, and are soon industriously at work collecting material to repair the injury, or conveying the orders of the invisible superintendent to the heart, to restrain or increase the flow of blood, and to the storehouse, the stomach, to be cautious what freight it receives and discharges through the countless viaducts of that wonderful kingdom of mind and matter, the human body.

tions are the same, the physical effect on our organism is alike, but the soul has nerves that vibrate independently of those of the ear, and

these are touched by the knowledge that it is one we dearly love who is dead. Of this fact the soul instantly informs the body, and a shock of mental pain lays it prostrate in the very semblance of death.

In the instance of the wounded organism, the body suffers first, and its pain is recognized by the sensorium, which informs the mind or soul, and the whole being is affected. In the other it is the mind which first receives the message that has passed through the avenues of the senses as harmlessly as passes the breath of a summer zephyr; yet when it reaches the nerves of sensation of the soul or spirit-body, they thrill with anguish most intense, and the physical body, by alreflex action of the mind, suffers only because the soul is in pain, and not

because of an injury to its organism. When Locke asserted as an axiomatic proposition that "There is nothing in the mind that has not come to it through the senses," how well and tersely was he answered by Leibnitz, who replied—" Except the mind itself." Even the proposition of Locke admits the existence of the mind as an organization susceptible of receiving impressions through the senses, and so far recognizes the dual existence of the mind as a receiver, and the senses as common carriers. But the mind appears to have a nervous organization of its own that acts independently of the senses. When the announcement is made that "John is dead," a number of persons are present. The physical phenomena are the same with all; a like number of vibrations is produced in every ear that hears. Yet to one soul alone it causes inconsolable grief, while to the others it is received with indifference. May we not reason, then, that the spiritual body has a nervous organization peculiar to itself; a soul that preserves its individual identity, has its own storehouses of sympathies and affections, and acts from its own inner consciousness independent of the senses only as they bring it in contact with the outer

Observe that if a number of persons were to thrust their hands into a fire, the senses of all would carry the same impression to the sensorium, and all would feel pain. But each soul having its own individuality, possessing its own hopes and affections, might not feel alike the mental effects of a physical phenomenon common to all; for while all may hear, to one alone would the vibrations of the ear bring sorrow and grief. If the dual existence of a physical and a spir-

world?

other.'

question naturally arises can either of them said: exist in the absence of the other? In a cataleptic condition the physical body seems to remain nearly in its normal condition, while the senses and volition are apparently absent. The heart continues to beat feebly, the lungs are slowly inflated and exhausted; all the internal organs continue to perform their functions. It is the mentality alone that seems to be sleeping or to have gone on a journey. When it awakens or returns, and by its volition again animates the senseless body, what strange stories and weird tales does it relate of what it has seen and heard in its wanderings. But it did not see with the closed eves of the physical body or hear with its palsied ear; yet was the impression of both sight and sound made upon the organism of the spiritual body, and memory relates the adventures of its mysterious journey. The spiritual body may slumber in unconsciousness while the physical body walks abroad with the footsteps of a sompambulist. The physical body may also sleep while the spiritual body is wandering away into the fairy-land of dreams and visions. "Verily there is a natural body and a spiritual body, and the glory of the one is not the glory of the

which, as Cato said to Plato:

" Is the divinity that stirs within us; 'T is heaven itself that points out an hereafter, And intimates eternity to man."

Second, the demonstrated presence of an intelligent force around us, that possesses all the characteristics of the human mind : that manifests itself to us by acts and sounds that, like the human voice, are symbols of thought, intellect, memory and affection.

Third, the concurrence of so-called spiritphenomena all over the world, with the uniform story they tell, in every land and in every tongue, "that they are spirit forces, exercised by visitants from the other world."

This testimony is as conclusive in its nature as any upon which men and nations act in the most momentous affairs of human life, and it is so abundant that hone can deny its existence save those whose bigotry would not permit them to reason if they could, or whose feeble mentality could not if they would. Between these two classes is yet another who take refuge in senseless obstinate denial of well authenticated phenomena. They forget that such denial is "disloyalty to truth, and treason to science." They mistake obstinacy for firmness of principle, and obtuseness of intellect for scintillations of genius. They never candidly investigate, set they vociferously deny the facts that investigation has discovered. Verily they are wise in their own conceit, and truthfully hath the proverb depicted their hopeless condition.

To my mind the denial of a well established fact is fully as reprehensible as the utterance of a falsehood. Fiction hath its mission of good as well as evil to perform in this world. It glows on the canvas of the artist, snarkles on the pages of literature, gives interest to the songs of the minstrel, and is carved in imperishable bronze and marble. It teaches in the parables of the Nazarene, and impresses moral lessons in the fables of Esop, and the adventures of the pilgrim of Bunyan. Clothed in the garb of fiction many a moral lesson is taught to mankind, while stupid, obstinate, ignorant denial of truth has no merit to justify it, no mission to perform, and no monument to perpetu-

ate its memory, save the crimes bigotry has perpetrated through its influence. Even the folly of a fool can deny a well authenticated fact. It requires but little mental effort to say, "I do not believe what intelligent and truthful men of learning have said, while intellect is necessary in scientific investigation, and a moral sense is indispensable in relating its results."

Many centuries ago the world's wisest mar "He that answereth a matter before he heareth it, it is a folly and shame unto him." For thousands of years this proverb has been accepted as axiomatic; yet it is certain that to-day there are very many educated men, and even ministers, who have never witnessed spiritual phenomena, neither heard the teachings of its beautiful philosophy, yet who think they are qualified to deny the facts and confute its theories from the knowledge they have derived in attending the performance of itinerating fakirs, magicians, and ignorant, vulgar showmen-stars-in the arena of saw-dust and tanbark. Verily it does not require the wisdom of Solomon to make a proper application of the

First the faith and hope of the Christian, | the comparative density of Hydrogen to the | et, in which it was then believed the stars were subtle imperceptible Ether there is a constant series of attenuation of matter whose end is unknown to science. From the mammoth structure of the animal organization to the insect that floats in the sunbeam; from the fragile form of the ephemera to the animalculæ seen only through the microscope there is the same series of attenuation, and the step from microscopic organisms to spirit forms is not greater than from Hydrogen to Ether, or from the mammoth to the ephemeridae; and who can say where life ends in its ethereal formations, who shall say of creative power thus far canst thou go but no farther? It is no stretch of scientific credulity to see in its future revelations a spirit-world now as impalpable to human senses as was the palace of Drake's Sylphide Queen-

- "Whose spiral columns gleaming bright, Were streamers of the northern light : Its curtain's light and lovely flush Was of the morning's rosy blush, And the ceiling fair that rose aboon
- The white and feathery fleece of noon." And it is such a world, impalpable to human senses, yet thronging with spirit-life, that the religion of Spiritualism promises to its votaries; a world and life as tangible to the dis-

enthralled spirit as is ours to us, and its existence is demonstrated by the intelligent acts of unseen forces that manifest their presence through so-called spirit phenomena. Where human intelligence, memory and love manifest themselves, there must be a human soul back of the force that causes the phenomena. It matters not by what means its presence is and other than that of incarnate human persound or motion, then it is as absolutely certain that excarnate spirit-force and life are present. That this phenomenon actually ex-

devoted followers. The great pioneer of mod- comforts frail, suffering humanity with promern Christianity, and the founder of dism, speaking of apparitions, said :

set like jewels in a diadem. He knew that the yet undiscovered theory of Copernicus and the laws of Kepler with the then unknown laws of gravity-afterward discovered by Newtonwould in time confute the errors of the day in which he lived and suffered, and vet He never taught his followers one fact in astronomy. And when he said to his disciples: "Go ye into all the world and preach the gospel to every creature." He did not inform them of the vast continent across the Atlantic, nor yet of the innumerable islands of the ocean where his gospel would be preached by the missionaries of the nineteenth century. In his teachings he seemed to know no more of the geography of the earth than the ignorant fishermen who followed him. He healed the sick, raised the dead. stopped the issue of blood of the suffering woman, who but touched his garment and was made whole, and yet he said nothing of the great fact demonstrated by Harvey-that of the veinous and arterial circulation. He did not reveal one single scientific truth to an ignorant world, and yet he was a God, and knew all things. His divine mission was to announce the existence of a future world to mankind, and to teach them how to live in this, To insure their greatest happiness hereafter. This is the exact mission of the spirit-manifestations of to-day. They are moral teachers, not scientific instructors. Yet do they heal the sick, and in many ways assist their earthly brotherhood.

But what good does Spiritualism do? injuires a sincere believer in Orthodox hope and made known; if human intelligence aside from faith alone. The answer is apparent to all who will not willfully close their eyes to the teachsonality is made manifest to us, either by ings of its beautiful Philosophy. It confirms the hope and faith of the true Christian. It teaches the fatherhood of God and the brotherhood of man. It denies the existence of a ists none can doubt who have carefully inves- cruel, avenging Deity, and worships a Creator tigated and witnessed its action save those who governs all things in infinite love. It igwhose bigotry is above their reason, who doubt nores the fabled hell of ignorant superstition, the evidence of their senses, ignore the record- and asserts a heaven of unending progression ed facts of sacred history, deny the immutabil- and happiness. It denies the existence of a ity of the Creator, and disbelieve the incidents heaven-born embodied spirit of evil, who, althat attended the life of the Nazarene and his though defeated on the battlefields of heaven, disciples. Such an one is an infidel to his own yet by his superior cunning thwarts the dereason, to his own senses, to sacred history, as signs of Omnipotence, and from the harvest well as to the teachings of modern Christian- | tields of earth loads his wains with generous ity, and the avowed opinions of the founders sheaves, leaving only the gleanings to the creaof the Orthodox churches of to-day. Martin tor of man. It declares that men should be Luther was a believer in spirit visitations, honest and upright for honesty and uprightwhile the great John Wesley and his mother ness' sake, and not through fear of eternal punwere mediums, in whose presence occurred ishment. It teaches that charity is greater phenomena as wonderful as any that now ex- than hope and faith, and it preëminently ascite the sneers and contemptous smiles of his serts the doctrine of the "golden rule." It

In the phenomena thus described the physical organism is first affected, and the mind is then informed of the fact through the nerves, whose throbs of pain are but so many "clicks' of a telegraph, which is sending its message of woe along the nerve conductors from the very extremities of the injured body to the sensorium.

But there is another class of phenomena where the action seems to be reversed. The body is uninjured, it feels no pain, all the organs of life and health are moving together as harmoniously as the vibrations of the strings of a well-attuned harp. Somewhere in the depths of our mysterious being is the kingdom of emotion, where reside all our friendships and affections, all our loves and hatreds, all our pleasant and painful mental sensations; we know not the forms of their habitation, the raiment in which they are clothed, nor yet their organs of perception, but we do know that they see, hear and feel apparently independent of the actions of the physical organism. For instance, while the body is in perfect health, we hear of the death or misfortune of one dear to us; first the mind feels the pain, then the nerves thrill in sympathy, the heart palpitates, the features pale, the lips quiver with agony. the eyes close, and for a few moments the whole body lies in the apparent unconsciousness of death. No physical organism has been injured, yet the "spiritual body" has received a shock that apparently threatens its dissolution. It is true that the information that caused this phenomenon has been conveyed to the inner citadel of the soul through the ave nues of the senses, yet the message they conveyed might have been one of indifference instead of pain, only that the soul is capable of its true interpretation, and although the words are apparently insignificant or meaningless yet the mind reads independently of the body, and understands that which is not apparent to our physical senses.

We hear uttered the sentence, "John is dead." It is only a certain number of vibrations imparted to the tympanum of our ear. We do not know John: we have no personal interest in him. and we feel only the sensation of hearing, which passes away with the vibrations that caused it. But if it is our John, a loved mental phenomena? The number of vibra- inquires the doubting materialist.

Chemists have by analysis discovered that our natural body is composed of but sixteen or eighteen elements; yet have they not discovered that a combination of these elements will produce life and intellect. Science can easily determine the elementary ingredients that en ter into the gray matter of the brain, but it has never yet analyzed a thought. It can by its combinations produce a crystal, but it has never constructed a leaf or evolved intelligence. The offspring of the alembic and retort it can safely predict, measure and calculate, but never the process of life-development in the egg warmed by a mother's breast. It can analyze the most obdurate rocks, separate their ingredients and weigh them with accuracy; yet it cannot name the soft and tinted elements of love or the poisonous ingredients of hatred or revenge.

The "spiritual body" is but a tenant of the 'natural body." It resides there for a brief period only, and if its existence is limited to the duration of its habitation, then is human life a failure, and divine love a cruel deception. Far better would it have been for us if these throbbing hearts and teeming brains of ours had remained inanimate dust than that their affections and aspirations should not live beyond the grave. When in answer to the longings of the soul, the Creator whispered to man through the telephone of the human brain visions and promises of a future life, and when those promises were reiterated in the teachings of the wonderful Nazarene, and their fulfillment demonstrated as recorded in sacred history by spirit visitations during all past ages, what thinking mind can doubt the fact of a future life or reject the evidence of its existence?

But what is the evidence of the existence of husband, son or brother, how different is the a future life, and what are its demonstrations? visible life all around us. From the density of

recited proverb. But there are some facts known to the world at large and to science that even the most obstinate and mentally obtuse cannot deny. No one can doubt the existence of the mysterious Eyo, or inner consciousness of our individual personality. We all know that there is residing in that "house of many mansions" our material body-an incomprehensible something that thinks and loves and hates, that feels sorrow and grief, pleasure and pain, that fears and fears not, that has longings and aspirations and ambitions, that directs the voluntary motions

of the body in its waking hours, and that sleeps in unconsciousness, while all the vital organs move on in the routine of their daily functions. We also know that these emotions are not a part of our physical system, but belong to an invisible spirit organization, as distinct from our body as the mollusk is from the shell that environs it. We cannot weigh or measure the spirit except by those subtle rules of moral ethics formulated by the soul itself.

If the body is wounded, or sickened unto death, science can assist in healing the wound, and prescribe that which will alleviate the pain.

"But who can minister to a mind diseased. Pluck from the memory a rooted sorrow, Raze out the written troubles of the brain And with some sweet oblivious antidote Cleanse the stuff'd bosom of that perilous stuff Which weighs upon the heart?

We can see, and feel, and weigh the bodybut we can only perceive the soul through the faculties of the soul itself.

Science has also discovered a world of ether so vast in its dimensions that it encompasses within its environments all suns, and stars, and planetary systems; whose diameter is space, and whose circumference is the boundless universe; as invisible as the soul; as intangible as the spirit; the medium by which the light of the billion suns in stellar space is transmitted to their satellites; incompressible by the most powerful force of man or mechanism; that penetrates solid substance as easily as passes the viewless winds through uninterrupted space. unknown to our senses, and knowable only by its effects, yet a demonstrated existence around us; a fitting world for spirit forms, and the future home of the human soul.

We live in a material world, yet is there in-

"What pretence have I to deay well-attested facts because I cannot comprehend them? It as a demonstrated truth "that they are not is true most of the men of learning in Europe have given up all accounts of apparitions; I am sorry for it, and willingly take this opportunity of entering my solemn protest against this violent compliment which so many that believe the Bible pay to those who do not believe it. I owe them no such service. They well know that giving up these apparitions is in effect giving up the Bible."

This is the positive declaration of John Wesley, as recorded by his biographers. The church founded by this pioneer Spiritualist now claims a population of sixteen millions, with four million communicants, and to day the wisdom of the children so much exceeds that of the father that they look upon his beliefs as evidence of mental imbecility. Yet if the biographers of that truly great and good man are truthful, it was the spirit manifestations that occurred at Epworth parsonage that first ordained him to the mission he so successfully accomplished.

Dr. Adam Clark, one of the most learned of the Bible commentators, said : "I believe there is a supernatural and a spiritual world, in which human spirits, both good and bad, live in a state of consciousness.

"I believe that any of these spirits may, according to the order of God, in the laws of their place of residence, have intercourse with this world and become visible to mortals.

Poor imbecile old man !! How deservedly is he an object of commiseration to the many sensational evangelists and street theologians of to-day.

A prominent Orthodox Christian gentleman recently asked me "why it was, if Spiritualism was true, that the spirits did not give us some useful scientific information"? why they did not reveal to us some great scientific discovery or invention for the benefit of mankind? Why they did not tell us years ago about the electric light, describe the telegraph and telephone, or any other of the wonderful inventions of man? Why did the spirits wait for man to discover what they might have told him if the knowledge would have benefited our race? And oh! the look of profound wisdom that accompanied this interrogatory. The ponderous implied logic of the question was almost paralyzing. After I had partially recovered from its effects. I answered that I did not know ! But that nearly nineteen hundred years ago mankind was very ignorant, not only of the facts that science has lately revealed, but of the geography of the earth; that on his holy mission of redemption a God visited the world and gathered around Him a band of disciples, and He taught them in sermons, by parables and by prophecy; that at that time astronomers believed in the theories of Hipparchus, afterward modified by the errors of the orystalline spheres of Ptolemy; that this God had descended to the earth through the vast fields of Ether from heaven-which orthodoxy locates "beyond the stars"-and of course He knew

ises of infinite rest. It wipes away the tears of mourning, assuages the grief of bereavement, and by the coffins of our dead declares dead, but sleeping."

Spiritualism asserts the truth of Paul's first epistle to the Corinthians, wherein he says :

"Now concerning spiritual gifts, brethren, rould not hare you ignorant.

"But the manifestation of the spirit is given to every one to profit withal.

"To another, faith, by the same spirit; to another, the gifts of healing ; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues.

Spiritualism positively reasserts the truth of the facts thus stated, and it defies the power of the puny pulpit orators--who differ with the great apostle-to successfully contradict them.

"Oh! but all this happened over eighteen hundred years ago; it is different now!" remarks an unbeliever, whose brilliant intellect thinks but does not reason. What are twenty centuries to him with whom all eternity past and all eternity to come is but one eternal now? What are a few fleeting years in the ealendar of

'Our father God, from out whose hand The centuries fall like grains of sand,"

and of whose immutability inspired Ecclesiastes said-

"I know that whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it.

"That which hath been is now: and that which is to be hath already been: and God requireth that which is past."

Spiritualism believes in an immutable creator, and in inspiration from the spirit-world as recorded in the revered records of the Bible. It believes in the resurrection of the spiritual body, but that the physical body is the lawful inheritance of decay and the worms. It believes that the grave is not the end of life, but a "manger in which is born a new existence." Fearlessly it asserts its right to a position among the religions of men, and conscious of the rectitude of its purpose and of the truth of its demonstrations, it defies the sneers of the press, and the impotent malice of priest and pulpit. It admits the existence of fraud and a hypocrisy among its votaries, but claims that its garments are white as snow when compared with the raiment that covers the church militant of the nineteenth century. It has charity for all, and only asks for charity in return.

The religion of Spiritualism is the "rainbow bridge" that in the faith of the ancient Northmen spanned the 'dark river of death, its radiant arch vibrating alike with the footsteps of the spirits that come and the tread of the souls that go.

This most beautiful emblem of God's covenant with man was thought by them to be the pathway from earth to the Elysian fields of paradise. It has been described by Lizzie Platinum to the attenuated Hydrogen gas, from | that no crystalline spheres surrounded this plan- | Doten, the inspired poetess, in the rhythm of

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BANNER OF LIGHT.

angel song and the cadence of a harp touched by spirit-fingers: THE BAINBOW BRIDGE.

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'T was a faith that was held by the Northmen bold, In the ages long, long ago, That the river of death, so dark and cold, Was spanned by a radiant bow; A rainbow bridge to the blest abode Of the strong Gods-free from ill, Where the beautiful Urda fountain flowed, Near the ash tree Igdrasill.

They held that when, in life's weary march, They should come to that river wide, They would set their feet on the shining arch. And would pass to the other side. And they said that the Gods and the Heroes crossed That bridge from the world of light, To strengthen the Soul when its hope seemed lost, In the conflict for the right.

O, beautiful faith of the grand old past! So simple, yet so sublime, A light from that rainbow bridge is cast Far down o'er the tide of time. We raise our eyes, and we see above The souls in their homeward march; They wave their hands and they smile in love, From the height of the rainbow arch.

We know they will drink from the fountain pure That springs by the Tree of Life, We know that their spirits will rest secure From the tempests of human strife; So we fold our hands, and we close our eyes, And we strive to forget our pain,

Lest the weak and the selfish wish should rise, To ask for them back again.

The swelling tide of our grief we stay, While our warm hearts fondly yearn, And we ask if over that shining way They shall nevermore return.

O, we oft forget that our lonely hours

Are known to the souls we love, And they strew the path of our life with flowers, From that rainbow arch above.

We hear them call, and their voices sweet Float down from that bridge of light, Where the gold and crimson and azure meet. And mingle their glories bright. We hear them call, and the soul replies From the depths of the life below And we strive on the wings of faith to rise To the height of that radiant bow

Like the crystal ladder that Jacob saw, Is that beautiful vision given, The weary pilgrims of earth to draw To the life of their native heaven. For 'tis better that souls should upward tend And strive for the victor's crown, Than to ask the angels their help to lend,

And come to man's weakness down That rainbow bridge in the crystal dome, O'er a swiftly flowing tide, Is the shining way to the spirit home,

That lies on the other side. To man is the tempest cloud below.

And the storm wind's fatal breath.

But for those who cross o'er that shining bow. There is no more pain nor death.

(), fair and bright does that archway stand, Through the silent lapse of years, Fashioned and reared by no human hand, From the sunshine of love and tears. Sweet spirits, our footsteps are nearing fast The light of the shining shore; We shall cross that rainbow bridge at last, And greet you in joy once more.

Spiritual Phenomena.

A Seance at Lake Pleasant. To the Editor of the Banner of Light:

Having witnessed the phenomena of materi-

form, having developed such from the invisible atmosphere of the room.

Other friends from the spirit side now came to meet their loved in the mortal, but the most remarkable incident, which I wish to dwell upon, is the following: The cabinet spirit known as "Star Eye" came out bringing trinkets, such as beads, dolls, and other little playthings which are kept for her. She has a childish manner, and while sitting on the floor took pleasure in exhibiting these little objects to the company. Mrs. Gray is not entranced, but furnishes magnetic power to the spirits; at this time she was standing near by and directly under the light which hung from the ceiling. "Star Eye" was asked to dematerialize. After replying that she would try, she sank down at the side of Mrs. Gray and vanished at her feet. There was not a trace left of the form or apparel.

Then at the same spot on the carpet were seen the head and shoulders of a man; he gradually rose to full height, tall, and attired in evening dress suit. He was said to be Mr. McClure, who was in earth-life a resident of Philadelphia. He shook hands with several of us, and then said he must go. He sank down also by the side of Mrs. Gray and disappeared. At that moment another male form began to make an appearance from the same spot, or near there; he rose gradually, talking to us even before he had attained full height, and now we beheld again spirit Baker. His form was entirely different from the preceding, and was clothed differently. He appeared in a Prince Albert coat, buttoned around him. His last appearance, it will be remembered, was when he vanished at my feet outside of the circle. He now moved about among us, talking in a jovial way. Mrs. Gray then took a chair, and seated herself within two or three feet of the line of visitors. He said he must go, and sank down and vanished by the medium as the others had done.

Just then a little white lace was seen to form on the carpet by the side of Mrs. Gray; arms extended and in motion, up rose the full form of a female robed in pure white; her arms were exposed to the shoulders, and her face was veiled. The spirit extended her hands to me, and it proved to be the same dear relative who came earlier in the evening, as stated, and was last seen to disappear into the cabinet, at least ten or twelve feet away. I now had the pleasure of conducting her there for the second time. Thus there were four distinct individualities, two males and two females, appearing in succession in the centre of the room, in a satisfactory light, and seen by every one present. CHAS. P. COCKS. Brooklyn, N. Y., Nor. 3d, 1889.

Spirits Use the Phonograph to Converse with Earthly Friends.

(We republish the following from The Sunday Mercury of Nov. 17th at the request of several New York Spiritualists:]

Quite a new and surprising thing in so-called practical Spiritualism was witnessed at the parlors of Mrs. M. E. Williams, on West Forty-sixth street, one afternoon last week. A scance was given to a number of advanced investigaacting as the medium, and the circle sitting very close to the cabinet. The Mercury simply gives what occurred, just as it might report an Orthodox religious service, or an ordinary meeting for the advancement or investigation of any cause, without question or criticism.

As those present were about taking their seats in a large back parlor in front of the cabalization many times under the strictest test conditions, with very satisfactory results—and judging of them by my senses, the same as ev-erything else—I know positively that this phase of manifestation is a truth if I know anything. I will not go into details as to the many fine tests and marvelous evidences which I have rialization; much of what I have received as proof is of too personal a character to interest the general reader: but I will try to give some

could now be sent out from cabinets to their

could now be sent out from cabinets to their friends everywhere. The spirit Bright Eyes, who appeared to be very much elated and quite onthusiastic over the phonograph, again talked into it with childleh prattle, which was very amusing when rolled off. A spirit, who amounced himself as Frank Cushman, delivered a long message, in which he said:

which he said: "The progress of your world, my friends, requires changes in all things to meet the times, and I am glad to see that Spiritualism is not. like the old and blind Orthodox oreeds, fighting science with all the stub-bornness of ignorance and bigotry, but is, on the other hand, engerly utilizing science and new discoveries in the cause of immortal life and truth. This is right, my friends, for every step and every denomination of science is an established truth. Go on, my friends yours is the new religion that meets the necessities of the times, that satisfies the cravings of the immortal spirits, that animates every one of you, and gives peace and contentment to the heart in the demon-strated assurance of immortality. Toll the friends that I will come here often and talk to them. Good day. I am Frank Cushman." Several other spirits came. and delivered

Several other spirits came, and delivered brief messages, some of them being indistinct and broken when rolled off the phonograph. This was explained by the statement that their voices were still weak, as they had not been long in the habit of materializing. Then Dr. Holland came again, and spoke into the instru-ment, which delivered the message as follows ment, which delivered the message as follows: "I know the people who come here are being fed. Their minds have grown brighter by virtue of the knowledge they have gained. It is wisdom that washeth your sins away, not the blood of a murdered man. What you call sin is the result of ignorance. Truth is an endless chain of knowledge, and can only be picked up link by link, corresponding with your own development. Throughout all eternity the only tiod that you can know dwells in Truth and Wisdom."

What is the Force?

To the Editor of the Banner of Light :

A correspondent in your issue of the 16th inst asks the above question in connection with certain experiments in mesmerism made by Prof. J. W. Cadwell at Ladies' Aid Hall, Bos ton, recently.

The force, to my mind, evidently is the same as that manifested by materialized spirit-forms in the séance room

Some two years ago, while attending a séance in Providence, R. I., at the house of Mrs. W. H. Allen, 464 Washington street, a materialized form-that of a miss apparently fourteen or fifteen years of age, and weighing some seventy or eighty pounds--after meeting and greeting her friends present in the usual manner, asked me if I would like to lift her! I replied that I would, and as I was about to do so she said. Wait a minute!" In a few seconds she said, Now you can." I clasped her form and tried to lift her, but in vain ; I then released my hold, and stooping down clasped her firmly around the waist, and exerted myself to the utmost to raise her from the floor, but failed to do so. then remarked, "I give it up." She replied, "You can, now!" Again I clasped her gently and raised her from the floor with perfect ease. She said in continuation, "Perhaps I can lift you; would you like to have me?" I said, "Yes." She then clasped me just below the knees, raised me about a foot from the floor, carried me across the room and carefully placed me on my feet again. Will the learned savants of material science answer the question, "What is the Force?'

Permit me here to say, I have attended many séances at the above mentioned place during the last six years, and the spirit power there demonstrated is pronounced in character, while the intelligence manifested by the materialized forms is of a very high order. South Easton, Mass. N. W. PERRY.

December Magazines.

MAGAZINE OF ART .- "The Last Muster," Prof Herkomer's famous picture, is reproduced by the pho togravure process, and is the frontispiece: a church filled with the retired veteran military heroes at the Royal Hospital. Chelsea, Eng., attending the funeral of one of their number; it is a study that will attract a contemplative reader for hours. An interesting and entertaining paper is contributed by Charles Whibley on "The Philosophy of Laughter," illustrated with twenty-five drawings and sketches, portraying various found the tree and the brush. They then had forms of that generally wholesome exercise. "The it removed, and there found the body of the quent and control her cabinet, and some time ago it was suggested by the spirit of Dr. Hol hand, "her guide," that the phonograph should be used in practicalizing the science of Spirit-ualism. She did not think any science could get more positive proof than that which Dr. Holland had suggested. In the necessarily dim light in which spirits came to their friends at scances, it often happened that visual identifi-cation could not be satisfactorily made, but New York Cassell & Co New York: Cassell & Co. LIPPINCOTT'S MONTHLY .- The plan of this magazine to give in each number a new and complete novel, has placed it in the front rank of periodical literature and secured for it a world-wide circulation. This month one by John Habberton, author of "Helen's Bables," entitled "All He Knew," fils seventy-six of its pages Articles that follow are "The New Troubadours at Avignon," by W. H. Bishop, "A Dialogue in Decem ber" (poem), by Maurice Francis Egan, "Novelistic Habits and 'The Morgesons,' " by Julian Hawthorne, Fiddler Rakes's Fiddle," by Rosewell Page, "The Power of the Future." by Charles Morris, "The Eve lution of Famous Sayings," by William Shepard, Against his Judgment," by Robert Grant, "Buildng Associations," by Thomas Gaffney, etc. Phila delphia: J. B. Llppincott & Co. THE QUIVER .- Three serial stories are commenced Worthy to be Loved," "Wings of the Morning," and The Heart of Thomas Titt." A portrait of James Russell Lowell is given in connection with remarks upon his religious poetry. Two complete stories. "How St. Ellion's Light Went Out," and "Terrie's Two Coats," are given. The frontispiece, a print in colors of "The Parsonage Garden," is one of rare excellence. New York: Cassell & Co. THE COSMOPOLITAN FOR NOVEMBER. - "The French Army on a Peace Footing" is the subject of the leading article, by Count Paul Vasili, illustrated from drawings by Edouard Détaille. An interesting account of "The Stables of the Queen of England," the illustrations a dozen in number, is given by Mr. Pelham-Clinton. Elizabeth Bisland in "Cooperative Housekeeping in Tenements," brings home to the wealthy classes the condition of the poorer, their daily life and means at work for improving it. Frank G. Carpenter describes "India Under the Queen," the engravings including a view of "A Street in Madras," a lively noonday scene, and a group of Brahmins. Of other of its contents, all which are illustrated, are 'In the Whiripools of the Grand Caffon," "Scene Painting as a Fine Art." "Cornell University," and "Chicago's Candidacy for the World's Fair in 1892." New York : 363 Fifth Avenue.

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REMINISCENCES OF MODERN SPIRIT-UALISM.

BY E. W. CAPRON.

NO. ONE.

About the year 1840 I became interested in Mesmerism, and by accident, as much as any expectation of learning anything of importance to myself or to the world, I at first took the hands of a strong blacksmith and said: "I will mesmerize you," and to my utter surprise in ten minutes he was in a profound mesmerio state. I was wholly unacquainted with the subject, and had considerable difficulty in getting him back into his normal condition. I only learned, by my experience with him, that there was truth in what was told about mesmerism; but I never attempted to operate on the blacksmith again.

A year or more after that, a lecturer came to Auburn, and after several attempts mesmerized Mrs. Sarah Tamlin to cure her terrible headaches. He relieved, but did not cure her. I commenced to do the same that he had done, and succeeded, and myself and wife frequently mesmerized her and relieved the headache. But we soon discovered other symptoms which interested us much more than the headache. Our subject became clairvoyant, and told us of many things of which she had no knowledge when in her natural condition. One I may give as a specimen of her power:

There was a man-a pack-peddler--missing, and much excitement was aroused thereby throughout Cayuga County. Hundreds of men had for days been searching the woods and fields in the neighborhood of the house in which he was last seen, but no trace of his body or his goods had been found. On one Sunday morning, early, Justice Bostwick, of Auburn, came to my house and wanted me to go to Mr. Tamlin's to get Mrs. Tamlin to look for the missing man, and find his body if he was dead. We went there, and I mesmerized her without telling her what we wanted; she soon discovered, however, what it was, and wanted to be brought out of her clairvoyant state. I succeeded in quieting her, and asked her to look for a peddler (his name I have now forgotten), and begin the search about a week back, when he bought goods in Bartlett's store at Auburn. She found him, traced him into a large number of houses, and said it made her tired to stop and examine every place. Finally she stopped at the house of a family named Baham. Here she traced the man out into the lots, walking with the three young brothers of the family. Finally she stopped and exclaim-

ed: "Oh! wake me up! do wake me up! 1 do n't want to see this." Again I quieted her, and told her of the great importance it was to all to have the matter thoroughly settled. She then told of their killing the peddler with a big stone by a blow or blows in the back of the head, and concealing the body. They then returned to the house. After going to bed-the family being asleep-they got up, took the body into the edge of the woods and buried it. Mrs. Tamlin pointed out to Justice Bostwick that a large elm tree had fallen at the edge of the lot toward the woods, and that in the crotch of the tree was a pile of brush, and under that brush, which looked like an old undhturbed heap, they would find the body of the missing peddler. Bostwick lost no time in making his way that twelve miles, and finding Sheriff Swift, told him what he had done. The Sheriff was a total disbeliever in mesmerism, but said: "We can see if the tree is there, and if there is brush there, and if so we will search to the bottom." They did not tell the men who were looking for the body, but went to the edge of the woods,

NOVEMBER 80, 1889.

but some new power that could read my questions in my own mind could give the answers, many of which I did not know myself until I went home and investigated. It was beyond anything that olairvoyance had revealed. It was beyond anything I had learned from mesmerism. What was it?

My investigations on this point were continued from that time, with much cost to myself, for many months, and when I found that what witnessed was certainly a spiritual manifestation, I let the world know. From thus allowing it to be known, my business was broken up in Auburn, and I was obliged to find other quarters in order to feed myself and wife.

Chapin Home, E. 60th street, New York.

Spirit of the Press.

Å Story of Joseph Jefferson's Youth.

From the autobiography of Joseph Jefferson, begun in the November Century, we quote the following:

"Springfield being the capital of Illinois, it was determined to devote the entire season to the entertainment of the members of the Legislature. Having made money for several weeks previous to our arrival here, the management resolved to hire a lot and build a theater. This resolved to hire a lot and build a theater. This sounds like a large undertaking, and perhaps with their limited means it was a rash step. I. fancy that my father rather shrunk from this bold enterprise. but the senior partner (Mc-Kenzie) was made of sterner stuft, and his en-ergy being quite equal to his ambition, the ground was broken, and the temple erected. The building of a theater in these derest it

ergy being quite equal to his ambition, the ground was broken, and the temple crected. The building of a theater in those days did not require the amount of capital that it does now. Folding opera chairs were unknown. Gas was an occult mystery, not yet acknowl-edged as a fact by the unscientific world in the West; a second-class quality of sperm-oil was the height of any manager's ambition. The footlights of the best theaters in the Western country were composed of lamps set in a 'foat' with the counter-weights. When a dark stage was required, or the lamps needed trimming or refilling, this mechanical contrivance was made to sink under the stage. I believe if the thea-ter, or 'devil's workshop,' as it was sometimes called, had suddenly been illuminated with the same material now in use, its enemies would have declared that the light was furnished from the 'Old Boy's 'private gasometer. The new theater, when completed, was about ninety feet deep and forty feet wide. No attempt was made at ornamentation; and as it was un-painted, the simple line of architecture upon which it was constructed grave it the amount.

was made at ornamentation; and as it was un-painted, the simple line of architecture upon which it was constructed gave it the appear-ance of a large dry-goods box with a roof. I do not think my father, or McKenzie, ever owned anything with a roof until now, so they were naturally proud of their possession. In the midst of their rising fortunes a heavy blow fell upon them. A religious revival was in progress at the time, and the fathers of the church not only launched forth against us in their sermons, but by some political manœuver got the city to pass a new law enjoining a

chirch not only launched forth against us in their sermons, but by some political manœuver got the city to pass a new law enjoining a heavy license against our 'unholy 'calling; I forget the amount, but it was large enough to be prohibitory. Here was a terrible condition of affairs—all our available funds invested, the legislature in session, the town full of people, and by a heavy license denied the privilege of opening the new theatre! In the midst of their trouble a young lawyer called on the managers. He had heard of the injustice, and offered, if they would place the matter in his hands, to have the license taken off, declaring that he only desired to see fair play, and he would accept no fee whether he failed or succeeded. The case was brought up before the council. The young lawyer began his harangue. He handled the subject with tact, skill, and humor, tracing the history of the drama from the time when Thespis acted in a cart to the stage of to day. He illustrated his speech with a number of anecdotes, and kept the council in a roar of laughter; his good humor prevailed, and the exorbitant tax was taken off. humor prevailed, and the exorbitant tax was taken off.

This young lawyer was very popular in Springfield, and was honored and beloved by all who knew him, and, after the time of which I write, he held rather an important position in the Government of the United States. He now lies buried near Springfield under a mon-ument commemorating his greatness and his virtues—and his name was Abraham Lincoln!"

Medicine and Theology.

the general reader; but 1 will try to give some idea of what occurred at a seance which I atgended at Lake Pleasant, Mass., last August. and one which gave perfect satisfaction to all present.

It was held at the cottage of Mrs. Stoddard-Gray, of New York. Mr. Hough, the medium, entered the cabinet. The circle was composed of sitters who were harmonious and passive. The light was furnished by a lamp, shaded, and banging from the ceiling in the centre of the room; the illumination was at all times sufficient to distinguish everything in the apartment.

The first form to appear was that of a Frenchman, who is a cabinet spirit. This was soon followed by others. A gentleman who was there for the first time was called up to the cabinet, and two female spirits were present at the same time to greet him. They were relatives, whose names he recognized.

That which interested the writer most was what followed: A beautiful female form, robed in pure white, appeared at the cabinet, and calling me up, purported to be a beloved rela-tive, who passed away some years ago. (I may say in passing that this spirit is drawn to me wherever I go, and is sure to manifest her pres-tive, who passed away some years ago. (I may say in passing that this spirit is drawn to me wherever I go, and is sure to manifest her pres-tive, who passed away some years ago. (I may say in passing that this spirit is drawn to me wherever I go, and is sure to manifest her pres-tive, who passed away some years ago. (I may say in passing that this spirit is drawn to me wherever I go, and is sure to manifest her presonce whenever the conditions are such that she can. Her personal identity was made known to me beyond any question of doubt in messages written independently between slates, under test conditions, in California in the summer of 1888-which corroborated the many other evidences I had previously received nearer home.) At this seance she was one of the first to materialize a tangible form. After a few minutes spent in interchange of friendly greeting, I asked if she would dematerialize outside the cabinet in presence of all. She took my hand and led me to the side of the room, just in front. and to the right of where the line of sitters ended, and entered behind a curtain covering a recess used as a clothes-press; and while I stood there a moment, expecting her reappearance, out came spirit Baker in a full suit of dark clothing. I was not prepared for such a complete transformation. It was a perfect surprise to all.

After a general greeting I asked him if he would dematerialize where we could all see him. He bade me follow him, and after removing my chair we passed back of the line of sitters, and while standing together in a clear, open space, he sank down at my feet and vanished, saying "Good-bye" as he disappeared. Then at the same spot on the carpet, immediately, a little same spot of the carlot, this expanded and de-weloped before my eyes till two human arms appeared from it; then the head, and finally up rose the full form of that same relative, robed in white—appearing the same in every particu-lar as when she vanished, a few moments be-fore, behind the curtain not less than ten feet in one foot of where I was standing. I then in one foot of where I was standing. I then in one foot of where I was standing. I then in come foot of where I was standing. I then itered — a living, breathing, tangible human

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cation could not be satisfactorily made; but when the voices of the spirits were recorded on the phonograph, and their messages afteron the phonograph, and their messages after-ward rolled off in the same individual voice, the identification would be positive and be-yond all question, for who would not know the voices of their beloved? Mrs. Williams advised the sitters not to expect too much or perfec tion at first. It was only an experiment, so far, but she thought the trial was worth making in view not only of the great benefit that might result to the cause of Spiritualism, but the confidence and assurance of a future life that it would bring to tens of thousands who are now in doubt and fear. The happiness of listening to the voices of the loved ones who had gone before would also be a blessing to humanity.

The medium then entered the cabinet and the curtains were closed. A young man sat by appeared at the aperture. It was recognized by several of those present as that of Dr. Hol-land, a leading Spiritualist while in the human life. He made several motions to the phono-graph operator that he desired to speak : the instrument was prepared to receive messages, and the funnel through which it is talked into was turned toward the materialized spirit. He seemed to speak for several minutes, and then retired. The operator adjusted the instrument and rolled off the following in the well-known voice of Holland. It was addressed to Mrs. Hill, a Philadelphia lady, who is a spiritualistic

Hill, a Philadelphia lady, who is a spiritualistic-investigator: "The subject before you are of the greatest im-portance, and should be discussed and understood. Matter is indestructible; motion is continuous; force is persistent, and spirit is the ever living and quicken-ing power that gives expression through matter, mo-tion and force, without which all three operate ac-cording to its potent elements. Hence without spirit matter is dissipated throughout your world in contin-uous notion, driven by force with its ever persistent power to corresponding elements in nature, and ever indestructible. HOLLAND."

Indestructible. HOLLAND." The gentlemen present seemed impressed with this test, and after some more music from the organ, the spirit known as little Bright Eyes said she wanted to send back a little song she had learned while in the flesh. The phonograph was fixed, and a childlish form came to the curtain opening and sang into the phonograph. The little song in a childlish voice was rolled off to the great appreciation of the listeners. A gentleman present then received a message, through the same agency, from his father, who died in California some time ago. When the message was rolled off from the instrument, the gentleman declared

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The Wonderful Carlsbad Springs.

At the Ninth International Medical Congress, Dr. A. L. A. Taboldt, of the University of Pennsylvania, read a paper stating that out of thirty cases treated with the genuine imported Powdered Carlsbad Sprudel Salt for chronic constipation, hypochondria, disease of the liver and kidneys, jaundice, adiposis, diabetes, dropsy from valvular heart disease, dyspepsia, catarrhal inflammation of the stomach, ulcer of the stomach or spleen, children with marasmus, gout, rheumatism of the joints, gravel, etc., twenty-six were

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it removed, and there found the body of the murdered peddler. The Sheriff of Cayuga Coun-ty gave Mrs. Tamlin a letter stating the facts, and she kept it as long as she was in Auburn, but I never knew her exact locality, as they moved to the far West soon after I left Auburn for Providence, R. I. As a result of the trial of the Bahams two of them were hung, and one sent to State prison for life on account of his extreme youth. Medicine and Theology. These two antiquated systems are now hav-ing a very healthy overhauling in this great transition period, by the natural process of improved civilization. Their great mistake has been in having authority for truth and not recognizing truth for authority. Soon there will be developed a natural mode of disposing of all abnormal conditions of both body and mind; also in the same ratio of the world a true and natural religion, resulting in

One of the best clairvoyants I have known was Miss Mary M. Bennett; she was one of the finest organized individuals I have ever met. She brought myself and wife from a total disbelief of life beyond this, to realize the truth belief of the beyond this, to realize the truth as it is in mesmerism and Spiritualism. My father died when I was a mere lad, many miles from Auburn; but when I was not expecting anything of the kind, she said on one occasion: "When for the bar "I disputed it but she Your father is here." I disputed it, but she insisted upon it, and described his Quaker apparel. She made other revelations which astonished us, and completely removed our skepticism on that point. She was the wife of my old partner in publishing the first pamphlet on Spiritualism; and has long been an inhabitant of the spirit-sphere.

The reader will notice by this that I was gradually led into a position where I was ready to find out whatever I could of the truth of mesmerism and all subjects connected with it. It was this that led me to get a volume of A. J. Davis's "Revelations" as soon as the book came from the hands of the binder, in order to see what that great clairvoyant had to say; I read it with great care and attention, finding much that was new and instructive. It opened up a new world for the thinker, and was a work of wonderful value, both to the invøstigator and the thinker.

It was in November, 1848, that I was in Rochoster on business, when John Kedzie, an old friend (who now about eighty years old is daily at his desk in the Custom House, where he was appointed under the first administration of President Lincoln) and one of my fellow skeptics, invited me to go and hear the "rapping." I went, much disposed to laugh at his credulity, thinking, like many others even to this day, that I could in a few minutes detect the trick, although many sensible men had tried and failed. When I heard the sounds under the table I wondered what could be the motive in the girls making the noise, as they received no money or anything as a reward for the time spent by them-which then was nearly every hour of the day. They were beset by the skep. tical, the disorderly, the good, the inquirer after truth, and they gave all a chance to hear. see and listen. What could be their motive? was the inquiry in my own mind. As I asked questions they were answered-in every instance correctly. I took out my memorandumbook, and, sitting where no one could see me. wrote many questions which were answered correctly. I then tried my skill in putting mental questions, and was equally successful. I applied such tests that there could be no question as to the verity of what I received : None said to be entirely typical.

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world a true and natural religion, resulting in one universal church for the whole human family, founded on the rock of science, that will last for all time to come. Judging from the present upheaval in society, the indica-tions are that this most blessed consummation out of our present confusion and chaos will be

and the confident assertions from other medi-cal schools that different treatment would have most likely saved the patient. This calls to mind the similar case of President Garfield, whose life would probably have been saved by other medical advice. Secretary Windom, then a member of the Cabinet, knowing of the efficacy of the magnetic method of curing dis-ease, secured Mrs. Dr. Sargent of St. Louis, who during the late war had achieved a great reputation by the rare faculty which she pos-sessed in an eminent degree of stating the ex-act location of the ball, and curing disease. The Doctor promptly arrived at Washing-ton; she was simply called to find the ball, and did not propose further treatment. To the great surprise of nearly every one Dr. Bliss re-fused her the privilege of even seeing the Pres-ident, and all know the sad result. Had this reformatory practice been then as popular as it is now. Wrs Garfield would berge workshift.

ident, and all know the sad result. Had this reformatory practice been then as popular as it is now, Mrs. Garfield would have probably interfered in the case, by retaining Dr. Sargent and immediately dismissing Dr. Bliss. It is believed by many that this change of doctors would have saved the life of her husband, and the prayers for his recovery would have been answered, which for the lack of natural restor-atives became an impossibility.—"Progress," in the National View, Washington, D. C.

Cure for Hydrophobia.

Uure for Hydrophobia. The painful frequency of reports of deaths from hydrophobia has moved me to send you for publication the following cute. It is from the Norristown *Free Press* (Pa.), and is endors-ed by Mrs. Jane Swisshelm: The first dose for a person is one and a half ounces of elecampane root, bruised, and put into a pint of new milk, reduced to one-half by boiling, then taken all at one dose in the morn-ing, fasting until afternoon, or at least a very

ing, fasting until afternoon, or at least a very light diet after several hours have elapsed;

light dict after several hours have elapsed; omit the medicine the next day, and then re-pent the dose, increasing it to two ounces; omit one day again, and then give the third dose, and like the second. Three doses are all that is needed, and there need be no fear. It is not too late to give the medicine at any time before the spasms come on. In one case the spasms had commenced before the first dose was given, and the patient recovered. It is known as the "Goodman Remedy." The author says it is no guess work—he has tried it himself, and known others to, without fail. The medicinal properties of elecampane are yery powerful, and milk itself is a specific for many poisons. A dose for a horse or cow should be about four times as much.—Mrs. R. C. L., in Hoston Journal. Boston Journal.

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WILL BELLAMY'S CO-OPERATIVE SYSTEM LESSEN SELF-RELIANCE -AND IS THE WORLD YET PREPARED TO RECEIVE ITP

BY WILLIAM H. HANDALL.

One of the objections which has been many times urged against Bellamy's new social order in "Looking Backward," is, that it will lessen self-reliance, and in time tend to produce a race of pigmies, who, leaning on the State, and lacking the stimulus which the care and providing for a family entail, will gradually lose that robustness of character which and strife shall become as an ugly dream of is the distinguishing element of the advanced nations of the world. It is contended that the lowered to earth, and angels and men be as battle of daily life produces sturdy character, and that man needs just the schooling that he gets in the struggle for bread, for wealth and for power.

Let us consider this point and determine if this criticism is a just one; at first blush it seems as if it might be; and if evolution is a fact and the survival of the fittest the great law underlying this fact, then it must be undeniable that severe conditions will in time evolve a sturdy race of men for this earthly plane; although the question may arise: What of the poor creatures who sink under "What of the poor creatures who sink under their burdens, finding them too heavy to be borne?" and the thought may possibly occur: "Are they not dear to the Father's heart as any?" What, after all, is this sturdy element any?" What, after all, is this sturdy element that seems so desirable? is it not combativeness? and has it not its root in selfishness and individualism? However, it seems undeniable that a certain amount of hardship and privation is necessary for the stimulation of the highest powers of mankind; and the idea is borne out in the fact that the most sturdy and progressive nations have been those whom nature has not most bountifully provided for, where the climate has not been the softest, and the fruits of the soil have not been most easily obtained-thus necessitating a severe struggle with nature and each other to obtain and retain those things desirable for man's use and comfort. This is unquestionably truebut is it the full truth that man needs ever this stern incentive to exertion? Doubtless it is true in the lower conditions of human life; but if we could believe that the human spirit always needed such stimulus to keep it from sinking down, we should feel that there could be no heaven of more perfected conditions for the soul here or hereafter, for such a heaven would produce its own downfall, and soon cease to exist, because the race would become vitiated and corrupted by ease and pleuty.

The mistake lies, as we believe, in a misap prehension of the true career of the soul. Man in his embodiments on earth seems to have started from a condition but little above the animals. His first advent was doubtless as a superior animal, a step in advance, but with the infinite possibilities latent in himself belonging to the human soul. In his career through matter, it is for him to conquer matter, and naturally the first men were animal men. Through struggle intellectual men were evolved, and lastly, in the processes of time, spiritual men. The world has had an abundance of animal men-they are not extinct today or in this generation; also of intellectual men; and in the advanced nations the intellectual state is culminating at the present time. Of spiritual men there have been few, but sufficient to prophesy what the race will one day become. That the animal man needs hardship and privation to develop intellect, we believe; for, as animals are content with simple creature comforts, so the animal man, if he easily obtain food, drink and clothing, may long remain undeveloped intellectually; but after intellect has grown under the stimulus of hard conditions, may he not graduate to a higher school? We remember the remark of ing Secretary, writes: "Dr. F. H. Roscoe, of a now celebrated musician, then teacher of a Providence, R. I., occupied the rostrum for the little daughter who had attained to a very considerable proficiency in music: "Edith, you have now got round the corner, and you can never hereafter quite forget your music or lose your skill-having attained to that musical development and acquaintance with the masters that will make you to an extent a musician always." This illustrates a truth not always fully recognized, that when the corner is turned, when a certain development is reached, the man is comparatively safe not to sink back into sloth and idleness, or lose the manhood and self-reliance he has once acquired. But something of the spiritual is necessary for this desirable state; the sentiments of justice, honor and love must govern and take the place of those lower motives which once controlled the man, and duty assume its true place in his moral horizon. The world has moved rapidly in the last fifty years, and will move more rapidly still in the fifty years to come; and it seems certain that the time has now arrived when more perfected systems of labor may be inaugurated with some chance of success. It remains for Nationalists to prove that they are animated by an unselfish purpose to ameliorate the condition of the masses, and that their leaders at least have a high and noble purpose in view. No great change can be safely brought about except through the ballof-box, and it should be the purpose to form a party devoted to the advocacy of a National and State control of labor. Let the National Government begin with taking possession of the telegraph system, paying for the same by the issuance of bonds a fair price for its plant: and then make it an adjunct of the postal system. This being successfully accomplished, the railroads may be taken in the same way Will it not be an inestimable blessing to have bonds of the government in place of railroad securities liable at any time to be rendered worthless by the greed of designing capitalists, who are intent upon depreciating them for their own selfish purposes? Each business interest that is absorbed by government will be the stepping-stone to another; and in time a condition of things something as pictured by Bellamy may be peacefully and equitably brought about. The times are ripe for change; the dawn of a brighter day is upon us, when labor shall have its just regultal; and if the best side of humanity is appealed to it will quickly respond. The world has hitherto been ruled by force The world has hitherto been ruled by force; woman, incapable of physical might, has been crushed into the dust, and the great law of love and justice has been ignored. Our heroes have been our Hannibals, our *Cwsars* and our Napoleons. Their intellectual capacity was admirable, but, thank God, atruer idea is gain-ing ground, and woman shall yet find her ap-pointed place, and justice and love become factors that will sway the world. Our new he-roes and heroines shall be those who illustrate

god-like principles, who are self-abnegating and Christ-like souls, living that others may be bonofited. The present social system stimulates selfish-

ness, greed, and indifference to the need of others-this of Bellamy's will educate the race out of its inherent selfishness. The constant

struggle and fear for bread, which developed that quality, will be taken away, and man relieved of his burden which weighed him down like the Caryatides, preventing opportunities for freedom and cultivation, will rise to more unselfish, and higher and diviner living. In short the evolution of the race will bring higher possibilities of living, and those in turn react and produce better men-and so on until war the forgotten past, the banners of heaven be one; for all are God's children, living harps upon which the divine breath shall gently play the harmonies of celestial love.

which telegraph to all parts of the organiza-tion, and when in good condition they will give out full reports of the spirit that plays upon it —just as a good musician will, if his plane is in proper order, give out what he wishes, but if not he cannot; so it is with the instrument we call man—if not in good condition, the ex-pression will not be as desired by the spirit."

Passed to Spirit-Life,

From the home of her son, A. O. Edison, Martinton, Ill.

Aug. 24th, 1689, Mrs. F. A. Edison, aged 87 years. Rho was born in Steuberi Co., Now York, April 8th, 1802. While yet a child sho with her parents removed to Vienna, Canada, where she was married to David Edison, who died four years age at the age of 86, In 1839 Mr. and Mrs. Edison moved to McHenry County, Illinois, and resided there till 1864, when they moved to Iroquois County, where they lived until their decease. Drandum Edison was the mother of nine children, three sous and six daughters; at the time of her death she was great great grandmother, being the parent of four genera-tions actil living. In the easily part of her life she was a Methodist, but for the past forty years she was a Bpiritualist. She was an inter-catid reader of the BANYER OF LIGHT. In the new faith she embraced she green happior as she gree wolder; her life was filed with and her death was a representation of the bean-filed with and her death was a concentration of the bean-ty and sublimity of the Thanatopsis. All honor to her live more she was a spire conducted according to the di-live new faultion of the rest of the she was the she was filed with and her death was a concentration of the bean-ty and sublimity of the Thanatopsis. All honor to her live new faultion and the she was a short of the she was the function of the she was a conducted according to the di-live function of the she way for the she was a the she was a she for the she was a she was a she way in the she was a she way with and her death was a concentration of the bean-the function of the she way is a she way with a she way was a she way was a she way was a she way was a she way with a she way was a she way where was a shere way where was a she way where way whe Aug. 24th, 1889, Mrs. F. A. Edison, aged 87 years.

momory. The funeral services were conducted according to the di-rections she had left. Her remains were interred in the Old Burg Cemetery. ____

[Obituary Notices not exceeding twenty lines published gra-utioually. When they exceed that number, twenty cents for each udditional line will be charged. Ten words on an average make n line. No poetry admitted under this heading.]

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Massachusetts. LYNN.-L.S. K., Corresponding Secretary, writes: "On the evening of Nov. 8th the Independent Spiritualists of Lynn held a meeting for the election of officers for the ensuing year

A. N. Keeney, Treasurer. Nov. 17th we had for speaker Mrs. Hattie C. Mason, of Boston, to whom we listened with much pleasure. After short addresses 'Sun-shine' came, and talked to us both afternoon and evening, and in her happy way brought messages of love and cheer to many in the au-dience, the descriptions being recognized in nearly every instance."

BOSTON.-A.S. Hayward writes: "Eleanor Kirk is quite prolific in her letters of late on various subjects; the most of her conclusions are interesting and instructive, and this fact makes her authoritative to a degree in the judgment of some of her many readers. As she has been questioned recently concerning me-diums, and the communion of decarnated spirits with mortals, and has spread her views

Several years ago the press recorded the fol-lowing alleged spirit manifestation as having occurred in the city of Brooklyn, the home of the lady in question: While the late Rev. Henry Ward Beecher was delivering a sermon in his church, and a reporter was sitting at a table taking notes, the table commenced to more like a thing of life, to the consternation of those witnessing it. The statement that went out at the time was to the effect that the re-porter was a spirit-medium, and that disembod-ied spirits were present signifying either their ied spirits were present signifying either their approval or the reverse, of what was being said by the preacher, by pronounced demonstraby the preacher, by pronounced demonstra-tions of a physical nature, such as raps, tip-

pings, etc. The interrelated question that I would be pleased to have Eleanor Kirk answer is this: bid you ever hear, know of or witness such man-ifestations as described above, and occurring in the church alluded to? and if so, please give your version of their origin, and state if you know whether that reporter has similar manifestations at the present time?"

BROOKLYN.-Porter E. Field, Correspond-

Banner Correspondence.

CAMBRIDGE. - A correspondent writes: Great interest is being aroused in this staid old city of learning by the services held under the auspices of the Spiritualist Society on Sun-day evenings at its fine hall in Cambridgeport. The local press is beginning to note the new impetus given to inquiry in this direction—The Tribune of a recent date containing among oth-er liberal comments the following under the heading "Spiritualist Meetings":

"The Cambridge Spiritualist Meetings": "The Cambridge Spiritual Society has for over a year been holding regular Sunday evening services at Odd Fellows Hall on Main street, and quite a flourish-ing society has grown up in that thue. Henry P Trask is the President, and H. D. Simmons Secretary. Tests are given and addresses made at each meeting, and generally the exercises are very interesting."

in opposition thereto broadcast through the secular papers, allow me to ask her another question in addition to the one I propounded last week. Several years ago the press recorded the fol-

New York.

Providence, R. I., occupied the rostrum for the E. D. Brooklyn Society of Spiritualists Nov. 17th, and lectured to an audience which over-flowed our capacious Hall. All who attended and listened to the words of eloquence that fell from the inspired lips of this young orator were more than pleased; the remarkable tests that came after the lecture were also highly satis-factory. So well pleased were the manage-ment, that at a special meeting of the officers, held directly after the lecture, it was unani-mously voted to present Dr. Roscoe with five mously voted to present Dr. Roscoe with five dollars more than his contract price, and also to extend an invitation to him to occupy this rostrum indefinitely-but he informed them that other engagements rendered it impossible for him to accept the call. In the near future we hope to agrange for his appearance here every Sunday."

TROY.-W. H. Vosburgh writes: "The Star Hall Society has recently procured a charter, and taken a lease of the hall for seven years. I understand that several gentlemen of means connected with the Society subscribed some hundreds of dollars in amount, and after secur-ing the full control of the hall bought the equipment thereof, and now have the entire management of the premises. The hall is cen-trally located, and finely ventilated, and is in every way unobjectionable as a pleasant home or place for the assembling together of the

people. I learn also that a well organized Children's Lyceum in connection with the Society con-venes each Sunday afternoon in Star Hall at 2:80 o'clock, where all who feel an interest in the proper culture and training of the young are invited. The Society is soon to hold its annual meeting for the election of officers for the ensuing year. If a proper reorganization can be made and harmony prevail, many peo-ple here and in the immediate surroundings who feel an interest in the movement would be

who real an interest in the movement would be drawn into followship. Prof. J. W. Kenyon is successfully entertain-ing the Keenan Hall Society through Novem-ber. I have not had the pleasure as yet of hearing him here. Mr. Kenyon is a fluent speaker and an able defender of the claims of Wolcem Privity lier.

Modern Spiritualism. I was much pleased to learn of his powers also as a platform test medium. I will relate briefly a test which I am credibly informed he gave a test which 1 am credibly informed he gave to a stranger in his audience Sunday evening, the 10th inst.: He said, pointing to a gentle-man before him, 'I see a little boy, who comes in contact with you, sir' [describing him mi-nutely]; 'this boy now shows me that he was drowned, and he is your son.' The gentleman informed the audience that in every respect the statement was correct—that the boy was drowned in the river here at the dam opposite drowned in the river here at the dam opposite the city. I hear he has given other very re-markable tests. He should be kept busy."

Pennsylvania.

HARRISBURG. - M. H. Garland writes: 'Spirit acts independently, and expresses itself through the organization by acting on the

• Will also attend funerals.

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REVIEW of a Lecture by James Freeman Clarke. SYMBOL SERIES of Three Lectures, by Cora L. V. Tap-

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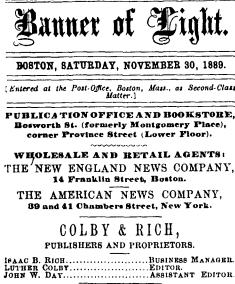
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SPECIAL NOTICES. In quoting from the BANNER oF LIGHT care should be taken to distinguish botween editorial articles and the communications (condensed or otherwise) of correspond-ents. Our columns are open for the expression of imper-sonal free thought, but we decline to endorse the varied shades of opinion to which correspondents give utcrance. IF No notice is taken of anonymous letters and commu-nications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We can-sot undertake to return or preserve manuscripts not used. When newspapers are forwarded containing matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article. When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous future address. Notices of Spiritualist Meetings, to insure prompt Inser-

future address. Notices of Spiritualist Meetings, to insure prompt inser-tion, must reach this office on Mouday of each week, as THE BANNER goes to press every Tuesday.



Business Letters must be addressed to Isaac B. Rich. All other letters and communications must be forwarded to the Editor.

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

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POSTAGE FIRE. Remittances can be made by postal note, or by postage stamps.

We shall print next week a report-prepared specially for our columns--of an address delivered by J. Clegg Wright at a reception held at the residence of Henry J. Newton, Esq., in New York, Oct. 26th. It has for its title: "OUT OF THE MOULD AND THE DECAY OF THE PAST COME THE FRAGRANCE AND THE BEAUTY OF TO-DAY.'

Cross Lights.

A discourse on the above subject was recently delivered by Mrs. Richmond, under spirit control, in Chicago, which contains many points and suggestions of wide interest and timely instruction.

After an illustrative introduction of her subject, the speaker began by saying that the mind is just as liable to be weary with cross lights as the vision. This is what causes the mental disorder that is in the world. People do not study subjects clearly, fairly and consecutively in a fair light. Mental gymnastics have

well-nigh destroyed the accuracy of the mental vision. The laws of mind have not changed. The light of inspiration has not changed. People are the same. But they exercise their faculties differently, and even recklessly. Hence the amount of thinking that is of no value; the amount of mental effort that is below the standard required by the subjects considered; the amount of dabbling in subjects which no more require to be settled than the fact that the sun shines. Doubt is strained upon the most palpable truths in the universe.

This doubt is owing to cross lights. Some one puts his light on one side of a subject, calls attention to the arrangement of cause and effect, the sequence or precedence of whatever was the foundation and whatever was the ultimate of that subject, and the mind clearly perceives it. But some one else, intent on a sensation, brings a cross light, and at once everything becomes mixed light and shadow, neither one nor the other, uncertain; and the person addressed says he does not quite see the subject in the same light as before; that it is not clear to his vision. It is no longer the same. Not because the subject matter is changed, or the laws governing its true relations; but because of the false light. Only one light can be true. Both lights cannot be true, because the one places the other in a different, and there-

fore a false position. This arrangement of the false lights is what causes so much disturbance in many minds on subjects relating to spiritual truth. Accept the fact that creed and dogma are the manmade bases, and all the religions of the past. viewed from the only light possible, namely, that of inspiration, are not difficult to understand. But the materialist comes forward with his false light to set off the theme already lighted from above, and insists that, instead of viewing the subject of inspiration through the light that comes from the skies, it be viewed from this side, or cross, light which throws all into doubt and uncertainty. Then he proceeds to announce and insist that this side light has disproved the real and true light of inspiration. The existing confusion in the minds of men has thus been caused by the side lights of creed and dogma and the side light of materialistic doubt crossing one another upon the subject of religion; the one only light of inspiration being ignored or denied in modern thought. People apply this kind of cross light to matters about which they do not wish to cherish any belief, and where it is certain to offer no solution. It is just here that, in the supposed fusion, or mingling, of religion and science, so many minds are baffled. Confessing inspiration, they desert it for that which is not inspiration, or else fall between the two. Because, in the gifts of the spirit and the study of them, if a gift is inspired, then it is not the side light of science; if it is the side light of science, then it is not inspiration.

The present prominent thought in the world that science is to answer all questions, and stand in the place of all other possessions of the mind or spirit, is so false a light that if the word science were banished altogether, if it were not applied to all the mechanical forces of the universe, and to all known demonstrations in nature, it would be far better for science itself than this useless attempt to apply sci- mine. The form was about the height of Mrs. Bliss, ence to the possessions that belong to the spirit.

them of this one urgent necessity for personal salvation, attainable only through progress made by sincere and persistent effort.

It teaches, above all things, that man is essentially a spiritual being, and that there exists a spirit-world in which he is to live a life immortal. It teaches that within his undeveloped nature there lies a spiritual germ, which is never to cease growing, and will in the unknown future bear him to heights of wisdom and glory. The new and larger revelation has come to convince him of this, and help him to realize his destiny. His senses are appealed to by its phenomena, and his deepest and most earnest thought is stimulated by its philosophy.

Spirit Materialization.

When so much reliable evidence has been ac cumulating for many years, both in the old and the new world, in regard to the temporary materialization of spirit-forms, we cannot see how it is possible that persons calling themselves Spiritualists can-as some do-gainsay the facts. We can headily conjecture why some-i. e., of personality; but that those who are conversant with such phenomena should do so is a mystery, except on the hypothesis that selfinterest or policy governs their actions.

We are led to make the above remarks on learning of séances lately held at the Spiritual Temple in this city, under the auspices of Mr. Ayer, by Mrs. C. B. Bliss, one of our oldest materializing mediums, at which séances very satisfactory results were obtained, which suggested to us the idea of republishing from Facts the "Experiences' at one of Mrs. Bliss's Séances," by Mr. W. F. Peck, which he attended some two years ago. The unbiased reader. governs such phenomena, will not, or should not, question the statements of Mr. Peck, which he has so clearly placed before the public: He says the manifestation in question was so striking that, Spiritualist as he was, with twenty-five years' experience in the investigation of every phase of the phenomena, he was startled and confounded. We have ourself had just such experiences with materializing mediums, as is recorded below in this particular case:

"I wish briefly to report a late experience of mine at a seance given by Mrs. Bliss. Although I have at tended many materializing séances, my investigations in that line have been more or less unsatisfactory leaving me in a state of puzzled uncertainty, so that when, on invitation of Mr. M. S. Ayer, my wife and I visited the rooms of Mrs. Bliss, it was with little hope of having that uncertainty cleared up. The cabinet was simply a frame covered with dark cloth, set in one corner of the room, with no doors or openings anywhere near it. A careful examination made it perfectly clear that there was no opportunity for the admission of confederates.

Mrs. Bliss, clad in dark clothing, entered the cabinet. The light, though dim, was much brighter than in most séances attended by me. A number of what purported to be spirit-forms made their appearance, and many voices were heard speaking and singing in different keys; but as not more than one form appeared at a time, and as I thought I could detect Mrs. Bliss's peculiar accent in all the voices, I was no much impressed. Even when a female form fully six feet in height appeared, clad in a white robe, and afterward a male figure clothed in uniform, with the brass buttons on his coat plainly visible, and towering at least a head taller than I as I stood not three feet distant (Mrs. Bliss, as you know, is very short, her head reaching not much above my shoulder), yet I thought of disguises, stills, etc., and was still unconvinced. I thought all these things, but gave no expression to them in words, as I realize the necessity of avoiding inharmony and mental disturbance which open expression of skepticism must necessarily produce in all séances for spirit manifestations.

It would seem, however, that the controlling influ-ences read my mind, for suddenly a female form, clad in pure white, appeared, between the curtains and beckoned me to approach. I did so, and gazed searchingly into the face, not more than a foot distant from but more slender; the face, however, bore no resem blance to her that I could detect. I could not recognize the features as any one I had ever known, and so stated. The form extended its right hand, clasped my hand in a soft but firm grasp, and drew me into th cabinet : it seemed to step to one side, its form hrush ing against my right arm, and reaching my hand over toward the back corner of the cabinet, brought i down upon the head of a person sitting in a chair in the corner; then the clasp on my hand relaxed and the being at my side was gone. I immediately grasped the hands of the person in the chair, and led into the light Mrs. Bliss, clad precisely as when she entered the cabinet. The lights were turned up and the cabinet thoroughly explored, but not a vestige of anything did it contain but the chair in which the medi um had been sitting. This manifestation was so striking that. Spiritualist as I am, with twenty-five years' experience in the investigation of every phase of manifestation, I was startled, confounded. I have witnessed what many others called wonderful manifestations, several forms at one time, materialization and dematerialization in sight etc., but in this case I can see no way of ac counting for it except in what it claims for itself - a ase of bona fide materialization!"

Politics and Religion.

The Boston Globe said in a recent issue, regarding the late Catholic Congress in Baltimore, that one of the most gratifying things about it was the passage in Archbishop Ryan's sormon in which he said, with the evident approval of his hearers, that "the wiscst provision in the Federal Constitution is that which select. These premiums are from the list, struck at the possibility of a union of the State with the Church." The Globe thinks that while more or less of religious rancor still survives in community, a better understanding is gradually growing up, and that such occasions and such utterances will go far toward melting away what remains of intolerance.

But the Boston Herald, while characterizing the resolutions adopted by the Catholic convention as highly commendable, and indicating the broadening influence of modern civilization, says it were to be desired that the Congress had taken a more liberal position than it assumed on one or two other matters. For instance, remarks The Herald, "the reflection cast upon our public school system as one un worthy of the support of Catholic parents is, the bigoted class-ignore these manifestations in our opinion, wholly undeserved; for we believe that, on the ground of morality and earnest religious convictions, the graduates of the public schools of this country will compare more than favorably with the graduates of any of the religious schools of the Old World, no matter which sect may have control of the latter. The other point to which we take exception is in the last resolution, which implies, though it does not expressly assert, that the settlement of the Italian question which makes Rome the capital of the kingdom of Italy, is one that ought not to be maintained. In our opinion, it would be much better for the Pope to reconcile himself with accomplished facts whether a believer or not in an occult law that | and make the best of the situation, rather than continue to fight against what is clearly the inevitable; and for a like reason it would be better for Catholic organizations to come to realize the fact that the force and majesty of the Roman Catholic Church rest in its spiritual rather than in its temporal power."

Both points of The Herald are well taken. It ought not at this day to be necessary to say that it is an unparalleled spectacle for a religious body in the United States to assemble and resolve either pro or con. in respect to the political changes that have taken place or are taking place in foreign countries, whatever their national religion. That is something with which, under the accepted theory of our wholly unecclesiastical institutions, religion has nothing to do. Politics and religion have never before been mixed in this country. If they ever do, then the politics that belong to a free country are gone.

Charity that is Uncharitable.

The New York World relates a touching incident in illustration of the dereliction of duty to which some charitable institutions are addicted. An unfortunate married woman with her infant was driven from her father's house, where she had sought shelter for the night, by her stepmother. Cold and hungry she went to the House of St. Barnabas.

"There [says The World] she found the bell-handle detached and the bell silent. All her efforts to obtain an entrance were in vain. The bell refused to answer her cry for help. All was warm and comfortable within. But nobody knew and nobody cared if a mother and a babe were perishing on the cold stoop outside.

And this is a home and an asylum supported by the money of charitable people! It is said that the rule of the House is to close its doors that the fulle of the House is to close its doors at nine o'clock. At that hour it evidently closes its heart as well. The suffering must suffer before 9 P. M. to get relief at St. Barna-bas. Women and children may die on the threshold after 9 P. M., but the bell of St. Barthreshold after 9 P. M., but the bell of St. Bar-nabas refuses to let the inmates know. Chari-ty which shuts up shop at 9 P. M. is little bet-ter than no charity at all. The bell of St. Bar-nabas should be repaired, and the suffering and perishing should receive aid at the House of the good Saint at whatever hour they may fall fainting on its doorsteps."

NOVEMBER 80, 1889.

Special Offer for the Holidays.

By reference to our advertising columns it will be seen that C. P. Longley offers all purchasers of his book of beautiful songs, "Echoes from an Angel's Lyre." before the first of January, as a premium, one copy of any of his songs printed in sheet-music form they may with lithographic title-page, which represents a symbolical spiritual scene, and also bears excellent portraits of the gifted composer and his medium wife, Mrs. M. T. Shelhamer-Longley. In addition, a copy of a fine temperance song will be given. This offer only holds good until the New Year, and as the book alone is well worth its full price, all those who desire choice songs and music for themselves, or as holiday gifts to friends, should not fail to take advantage of this opportunity.

ED We take the liberty of extracting from a letter written us recently by the venerable Joseph P. Hazard, of Peacedale R. Ly (brother of the late Thomas R. Hazard,) the following tribute to the highly satisfactory results accomplished for the relief of human affliction by an old-time instrument of the unseen powers who has now ascended to her reward:

"Mrs. Sarah Rockwood's removal from the mortal plane was a great loss, and to a great many people. My late lamented brother, Row-land Gibson Hazard, of Peacedale, consulted her, and constantly, during the last twelve or fifteen months of his life; her prescriptions greatly modified his suffering during this period, and, I have no doubt, prolonged his life on earth a year, at least."

And yet, at the very time Mrs. Rockwood was doing this excellent work, the Allopaths of Massachusetts were laboring to secure the passage of a law to forbid her (and all like channels for the spirit force of healing) from utilizing their gifts for the benefit of stricken humanity. They failed then; let the friends of equal rights, and the greatest good of the greatest number, in Massachusetts, see to it that all such "doctors' trust" plots in this State are foiled hereafter.

George Kennan, the Century magazine's 'minister to Siberia," may, after all, have performed a service for the people of Russia scarcely second to Czar Alexander II.'s manumission of the serfs. A correspondent of the New York Evening Post writes from Kieff, in Russia, that it is reported there, on authority which cannot reasonably be doubted, that the Russian Government is about to abolish exile to Siberia, as a penalty for both political and criminal offences. This edict of abolition is attributed to two causes-first, to Mr. Kennan's articles, which are impossible of refutation, and which not only affected opinion profoundly in the civilized world outside of Russia, but also brought a good deal of enlightenment to the high circles in Russia itself, and second, to the steady efforts of General Ignatieff, Russian minister of the interior, who is said to have long advocated such a measure. If Mr. Kennan's efforts have really met with such a result, his work is to be regarded as one of the most magnificent achievements of the press in this century.

107 A clever writer thus paraphrases the spirit of true reform and the teaching of Polstoï: "'You are my brother,' says Tolstoï, therefore let me live with you and be dirty." You are my brother,' says the true reformer, 'therefore live with me and be clean.' The poles are not wider apart than these two points of view, these two ends proposed. The true spirit of fraternity and equality is not that which says, 'I am as good as you are,' and would drag down to its own level all that is above it; but that which says, 'You are as good as I am,' and lifts up to its plane all that are below it. The former spirit often masquerades as the true friend of mankind, the force that underlies all modern progress. In truth it is destructive, disintegrating, paralyzing. The leveling-up principle underlies because it is the fulfilling of the law: 'Thou shalt love thy neighbor as thyself."" By We are in receipt of the first number of a very handsomely printed sheet of four pages, six columns (wide measure) to a page, titled: The Progressive Thinker." It bears date, 'Chicago, Nov. 30, 1889." On turning to its editorial page, we find that it is published (or will be) every Saturday by Mr. John R. Francis, who is also the editor. This gentleman is well-known to the editorial fraternity, and other friends of the Cause, in consequence of his long connection with the Religio Philosophical Journal. Bro. Francis lays out his future plans on a large scale; but our own many years' experience in the publishing line has taught us that a very long time will elapse ere our contemporary fully realizes his sanguine anticipations, although we wish he may.

The week following we shall publish an original essay by John Tingley, entitled "THE TRUE RELIGION."

Thanksgiving.

The annual Family Festival comes round for us all again. As the years roll on it gradually assumes new characteristics in keeping with the habits and customs of each new generation, so that the ancient Puritan settlers who founded it would scarcely recognize it as the institution which they intended it to be. They one source and end of their existence in matproclaimed their Thanksgiving from a wholly religious motive; it is observed in our time chiefly, if not wholly, as a festival. What public worship is performed over it is of an entirely perfunctory character. The formal proclamations of the State Governors and the President are formal only, and nothing more. No body presumes to oppose the opening of the churches on Thanksgiving Day, but it is not to be overlooked that the popular theatres are open also, and that the tides of festive feeling | have lesser light, let it be of such a kind as by rise to their highest on this occasion.

Christmas is a far more venerable day, and is inherently religious for what it professedly commemorates. But Thanksgiving was established as a sort of harvest home celebration, to be observed with due gratitude and all the demonstrations of piety that accompany it. It is a Forefathers' appointment, and, as their memories mingled with the mists of the centuries, it assumed another meaning than the one they put into it. So that to day it is no more than a day of feasting. But those who sit down to their plenty are thereby reminded of the many others who would have to go without but for their considerate and generous bounty. And this is not the smallest of the benefits the festival breeds, since free giving is good for giver and receiver alike. This is a vital point in the Day's character.

Alas for all things human, however; many a domestic circle numbers one or more less as the annual Thanksgiving comes round. The break inevitably excites saddening reflections. But for no such reason should the Day's appropriate delebration be omitted or even slighted. Better to draw as before around the lighted hearth, and sit as before around the laden board, and feel that the dear absent ones are again near, participating in the sincere joys of | ignorance and incapacity may become the highthe occasion.

Ko-Read what Dr. P. Dyer, of Farmington, Me., says of his experiences in materialization, printed on our eighth page.

The term "Christian Science" is but a superficial one. If the word Christian means anything, it means the same source of power which Christ possessed. It means the kind of light which pervaded him. That source of power and that kind of light was directly from above. As religion is the one thing in the human mind that demands the perfect light, and demands it on the right side of man's spirit; and as all superficial and false substitutes of side lights have only succeeded in baffling the human mind, but have not changed the attitude of the spirit toward the divine: as the subterfuges and devices of unbelief have the ter, so the proposition that the perfect light of truth makes its own conditions and insists upon their fulfillment is too high for many to perceive it to day. But the present unsettled condition of religious thought in the world is not owing to the absence of religion, but to the attempt of human minds to open these side lights upon questions which can only have the one light from above.

We are consequently to avoid all cross lights ; all that is less than the perfect solvent, the pure white light of Truth. If we must needs its very shadow will only serve as a background for that perfect light which is the only true knowledge. When all other ways are merged into the vision of the spirit, by its careful adjustment to that light, we can never be mistaken nor afraid.

What, After Death?

The universal inquiry: Where does the spirit go after death? is answered in almost as many ways as it is made. The countless speculations on the subject have all proved to be but vague and without any definite meaning. The teachers who claim to expound and declare religion conceive of only two states of life hereafter-heaven and hell. Both are theological fictions. One is a picture such as the human mind in a state of childhood would draw; the other is borrowed from paganism in its nearest approach to savagery. One is a perfect tumult of perpetual hosannas ; the other is a pandemonium, sending up its vain shricks of torture everlastingly.

It has at length become a necessity, in the advancement and development of humanity, to know whither the spirit of man is tending, and what is its destiny. It has become a general belief that man, himself a spirit, must be going to a spirit-world of being. The doctrine of progress is one that may be said to be universally accepted. Returning spirits unite in teaching this most natural of the divine lessons. They instruct us that the very lowest in est in wisdom and knowledge; and that the vilest in inherited evil may, by penitence and exertion, become the highest in angelic love her? Her efforts in this direction will fail,

A New Fox-Kane Episode.

Since our thorough exposure of the tergiversation of Mrs. Margaret Fox Kane, the wellknown medium of New York City, who posed there and in Boston a year ago as an "Exposer of Spiritualism," under the auspices of a theatrical agent, this poor, weak creature has issued a card to the public, duly witnessed, that the interview had with her at the residence of Mr. H. J. Newton in that city Nov. 16th is a truth ful expression of her sentiments, viz.: that all she said both publicly and privately against Spiritualism was false, and that she was induced to take the ground she did by having been pressed to do so by certain members of the Catholic Church, and that she intends to go upon the public rostrum and undo, as far as lies in her power, the great wrong she committed-not a word of which we have the slightest · • • • • • • • • confidence in.

Another cause led to her downfall, as is well known by the Spiritualists of this country, which has led many otherwise highly intelligent people not Spiritualists to disgrace. Her sister Kate, who joined her in her disreputable tirades, is yet to be heard from.

The New York Press says "the once-famous medium is not now reduced to penury, and that she emphatically denies that she is in feceipt of a stipend, or gets money in any way from any believer in Spiritualism." We are pleased to learn this, and hope Spiritualists will be very chary of her new professions, as in another year she may contradict all her present asseverations of loyalty to the cause of Spiritualism,

In re the Maggie Fox Kane recantation, one of our able New York correspondents writes: Who can trust her now? She expects, like the reformed drunkard, to make the repentant avowals of her, own disgrace the subject of money-making lectures. Who will listen to and purity. Spiritualism comes especially to and she will peradventure go back to her old enlighten men on this subject, to convince habits or to the enemies of Spiritualism.".

A Whole Sermon.

Replete with the spirit of the age and the broader light which Spiritualism throws upon the hereafter of mankind, is condensed into the semi-jocose paragraph which we here append-from the writings of Rev. R. J. Burdette, in the Brooklyn (N. Y.) Eagle:

"When we all get to the Summer-Land we'll be so astonished to see each other there and have so many things to take back that we've said about each other that for the first two or said about each other that for the first two or three hundred years we won't more than half enjoy ourselves. We'll be afraid every time we turn a corner that we will meet some saint with a brighter crown and a louder harp than we have, and feel compelled to apologize for having denounced him with all our mortal breath as a fore-doomed scoundrel and an un-mitigated hypocrite, and then how small we will feel to learn that he is an old resident, having been gladly welcomed there fifty years a head of us when we thought - and, heaven for. having been gladly welcomed there fifty years ahead of us when we thought—and, heaven for-give us, maybe hoped—that he was howling in 'the everlasting bonfire.' Heaven, I imagine, is a much larger country than most of us are apt to think. If ever I get there—and I do hope I will—if ever I get there; if ever they let me in—I do n't know I can't see how, with any reason or upon any grounds, they are go-ing to shut anybody else out."

107 Lucie Grange writes us from Number 75 Boulevard Montmorency, Paris-Auteuil, France, that she proposes to resume the publication of La Lumière at that address, beginning with Jan. 1st, 1890. It will be remembered that the issuance of this paper was suspended some time since, through lack of pecuniary support. La Lumfère has been in the past a missionary in France, proclaiming the American idea of Spiritualism rather than that of the disciples of Kardec. The new series will be published gratuitously; but an edition printbe issued at a cost of eight francs and a half per year to foreign subscribers. Subscrip. tions for La Lumière received at this office.

SO Our friend, " A. W.," writes us Nov. 23d, in righteous indignation : "The New York Tribune, last Sunday, had an editorial in favor of a Medical Examiner's' Bill. It is enough to make Horace Greeley's body to turn over in its" grave." He favored the largest liberty in practice. The prophet was stoned: now how gorgeous his children and his faith forsworn."

857 N. W. Perry, on the second page of this issue, speaks highly of the development of Mrs. Allen of Providence as a materializing medium. He privately writes us that she has been confined to her room by sickness most of the past summer, but has now quite recovered and resumed her scances.

10 Our thanks are returned to E. D. Woodward, of Randolph; Mass., and Mrs. Ann Hibbert, of Fall River, Mass., for donations of flowers for the Free Circle table.

Read the announcement concerning Raphael's Almanac on our fifth page.

\$37 Mr. Henry Lacroix, during his brief soourn in Boston, will gladly receive those who wish to be advised as to the development of their mediumship, etc., from 10 to 12 o'clock, at 448 Tremont street (second story).

85 At last accounts the flamboyant "Prof." Starr was "flickering" in . or about Essex, Mass. As his orbit is very eccentric, he should be given a wide berth.

The Essex County (Eng.) Chronicle of Nov. 1st, ikewise The Express of Nov. 2d, give a lengthy report of a lecture delivered the 30th ult. in Leydonstone before the Liberal Club, by Mr. S. T. Marchant, whom many of our readers will remember as having visited the United States not long since. His subject was, "The Two Worlds; a Spiritualist's Experience," in treating which he described phenomena witnessed by him at materialization scances in New York, Brooklyn, and other places. Of one séance of that nature he ed on better paper than the free edition will says: "Before entering I had the curiosity to get weighed. The result of weighing again immediately after the seance was that I found I had in two hours lost more than one-third in weight, for I am one who often supplies the other world with the conditions for manifestation. The materializations were very perfect, thirty-three in number-old, young, male, female, tall, short, fair, dark, heavy, light, white and black. I tall, short, fair, dark, heavy, light, white and black. I state these diyargences, that you, may realize the im-possibility of parspnation by the medium. Indeed, this was simply impossible on another account-there were sometimes two, three, and even four spirits out at one time." The hall in which Mr. Marchant spoke was filled-not a seat being vacant-and many stood in an adjoin-ing apartment. All listened with rapt attention, and at its close a vote of thanks was tendered the speaker.

Mrs. R. S. Lillie, as announced last week, has instituted a sociable and dance combined, to be given at the Investigator Hall, Boston, every Thursday evening. The opening one took place Nov. 21st. These entertainments are intended to bring about a social interchange of thought; allow all who desire a change to dance from 8 o'clock to 12; and add to the funds for assisting in supporting the meetings of the Society she addresses at Berkeley Hall.

George Mostow left Boston, Nov. 25th, for Florida, where he has contracted to remain for one year in charge of an orange plantation, located at San Mateo, some sixty miles up the 'St. John's river from Jacksonville.

NEWSY NOTES AND PITHY POINTS.

THANKSOLVING

My snowy breas I the indica like, The tots my dr Unsticks gally strike, The men my da Rk meat know is fine, On my rich Tur K's cap carvors dine, Upon my wishbon E maidens pull, Thus I make ever Y one thank-full, -H. C. Dodge.

The remains of Antonio Moucei, friend and business associate of Garibaldi, who lately died at his home on Staten Island, the Garibaldi homestead, were cromated, and the ashes sent to Rome to be deposited in its Masonic Temple.

He (in the gloaming)-"11-**(37-1?8-*-*??-" Sho-Did you stub your toe, William?" He (calmiy)-"Yes. But I feel better now."--Philadelphia Inquirer.

An English rustic once took his child away from school. When asked why he had done so, he said, "I be no scholard myself, but I knows I 'll not have my child teached to spell" taters ' with a p."

The Spiritualists have captured another noted cler-gyman, a prominent Congregationalist divine of St. Louis. Thus do the ghosts continue to get in their missionary work.—*Boston Globe.*

Is this world made up of badness? Are none innately good? Then we'd better turn a hermit,

Or go out to sawing wood.-THAXTER.

Charles R. Montague, late city editor of The Globe, was buried from the Church of the Unity, this city, Nov. 22d. His remains were interred in the Cambridge cemetery.

A large public bath will soon be erected in Phila-delphis, from money left by Benjamin Franklin and John Scott. Franklin left in his will, dated April 23d, 1790, \$,600 to be used by Philadelphia in such a way-that after the lapse of a ceutury the principal and in-terest should amount to a sum large enough to make valuable public improvements. In 1816 John Scott added \$4,000 to the sum. The principal now amounts altogether to about \$210,000. Ten thousand dollars of this will be laid aside for another century, after the new bath is constructed.—Ex.

Getting killed by electricity is simply shock-ing!

CELESTIAL EVOLUTION. Not alone on earth benighted Evolution doth prevail, Here's a comet just been sighted That is said to have no tall. -New York Press.

Dom Pedro of Brazil was named at his birth, in 1825: Pedro John Charles Leopold Salvador Vivien Francis Xavier Frances de Paul Leocardio Michael Gabriel Raphael Gonzaque d'Alcantara." Any one who is tempted to trace an esoteric connection between this top-heavy mass of names and the catastrophe which has just overtaken him, is reminded that he has borne the burden for sixty-four years without previous accident.

A pair of slippers-two cels.

The recently deposed President of Venezuela, Guz-man Blanco, ordered five statues of himself erected in Caracas during his administration, and the people there are now breaking them up, and using them for paving material. It is gratifying to note that the fickle people appreciate good roads, anyhow.—Boston Her-old

Noiseless powder won't do for Fourth of July cele brations.

Rev. Minot J. Savage's hatred of evil is the hope of humanity. He wants this world as sweet and fair as l'aradise. So do all good men and women.

One of the church letters read at the annual meeting One of the church letters read at the annul heeting of the Philadelphila Association contained this: "We are spiritually dead, but we thank God that things are with us as they are." The Rev. Dr. Murdock turned to the Rev. J. T. Beckley, D.D., and said: "That ro-minds me of a young man who arose in my meeting when I was a young pastor and said: 'Brethren, I am a great sinner, and I am determined to hold out to the end.'"-Richmond Religious Herald.

CAUSE AND EFFECT.-Another man has been gibbeted by electric wires. This time in Providence, R. I. Boston is possibly getting ready for another accident (?) of the same sort.

There is no full stop to the furnace in cold weather. It always requires the colon.—Boston Gazette.

Stanley has again been heard from. He has had a dreadful siege with the Dark Continent natives. He seems to be under Divine protection. No doubt he is.

"One of the most curious cases of literary imposi-tions is that of a New York preacher who had the in-effable check to offer Dickens's 'Christmas Carol' to a publishing house as a production of his own."-R., inthe Christian Union.

in 557 %, latitude and 1057 W, longitude. It was forty-siz feet high, seven hundred and five feet from orest to orest, and had a velocity of forty-seven miles an hour. As the water was not exceptional for the initiade, Mr. Abercromby concludes that waves must occasionally reach the height of sixty feet, as has been stated by Admiral Fitzroy.—The Canadian Advance.

The greatest candle power of are light (electric) now used in a lighthouse is two million-at Houstholm, Denmark.

[HE KNEW.]-Young (but high-priced) physician-"Yes, medical science has made great strides in the last decade. The old and nonsensical practice of bleeding patients, for instance, has been entirely done away with, and---" Patient (with a grean)-" Not by a long shot, it has n'ti"-Lawrence American,

Oliver Wendell Holmes calls trees "vast beings endowed with life, but not with soul-which outgrow us and outlive us, but stand helpless, poor things! while nature dresses and undresses them, like so many fullsized but underwitted children."

"Well, I can't see any fun in attendin' court," said an observant old lady. "Every time a witness goes to tell anything that's got anything to do with the case all the lawyers jump up and holler, and the jedge rules the testimony out."-Puck.

In Paris the remains from the dissecting-rooms are now sent to the crematory at Père la Chaise.

The new Boston monthly magazine, The Arena, is to be kept mainly in the lines of public discussion and education. The first number is out for the month of December, and contains articles by Messrs. Murray, Savage, Schindler, Mrs. Livermore, and others of prominence in this city.

An even song of bird seems holler, sweeter, ' Than any note the noonday's rlot knew; So that faint voice from desolation rising May solace and uplift the wide world through. —Edith K. Perry.

When a man is fishing for compliments, is he supposed to worm his way into people's good graces?

Omaha Teacher--" Will some member of the class explain how we hear things?" Bright Sprig--"Some-body tells pa something down town, then pa tells it to ma as a profound secret, then ma tells it at the sewing society meeting, and then we all hear it."-Omaha World.

It is estimated that 250,000 persons in the United States are engaged in business depending solely on electricity.

To be prepared for war is one of the most effectual means of preserving peace.—George Washington.

Mr. Keeler, whom Gen. Lippitt of Washington considers one of the most convincing of slate writing mediums, is in town, as will be seen by his card in another column.

"Really this is awkward. What did I come here for? Ah, yes, I remember. My dear young lady, I adore you. Will you grant me your hand?"-*Filegen-de Blätter.*

Rev. Mr. Pevin says the causes of poverty lie deep in the structure of society. No doubt of it.

Miss Belle (warningly)-" Sally, they used to say to me when I was a little girl that if I did not let coffee alone it would make me foolish." Sally (who owes her one)—"Weil, why did n't you?"

THE MACHINE BARD.

The poet sits up near the sun And weaves fall verses by the hour. If you should ask him how 't is done, He'll say, '' By autumn-attic power.'' —New York Sun.

When decanters and carafes become so discolored inside that shot or fine coals will not cleanse them, fill the bottle with finely chopped potato skins, cork tightly and let the bottle stand for three days, when the skins will ferment. Turn out and rinse. The bottle will be as bright and clean as when new.

Professor—" What are the constituents of quarts? Student (awaking)—" Pints."— Wasp.

"Pa, why do they allow frogs on the railroads that "Wife, switch that cause so many accidents?"

OUR COMMON SCHOOLS.

Fair knowledge pleads the universal cause; Truth in her language, justice in her laws; Leading rude ignorance with gentie hand To join creation's highest, noblest band, Loudly proclaiming that her humblest halls Aid peace and virtue more than prison walls. —*Eliza Cook.*

Mrs. Mary A. Livermore, in one of her lectures, ridl cules the present style of female fashion. Her remarks might be called a woman's satire on woman's attire.

New Work by W. J. Colville.

The manuscript of W. J. Colville's great new book

BANNER OF LIGHT. Movements of Platform Lecturers.

Monday's mail to insure insertion the same week.]

Monday's mail to insure insertion the same week.] Monday's mail to insure insertion the same week.] Mrs. Ida P. A. Whitlock speaks in Fortland, Me., Dec. Jat; Haleim, Miss., Dec. Sth and 15th; Fitchburg, Dec. 22d; Attiolioro', Dec. 20th. Holins a free Hundays that she would like to fill, viz. the first two Hundays of February, the last three of April, the month of May, and three Hundays in June. Hie can be address-ed floom 2, Odd Fellows Building, Boston, Mass. Holen Stuart-Ilichings, who has been the speaker for the First Spiritual Chunch of Fitsburgh, Pis., dur-fing November, spends December with her husband in North Carolina and Georgia; returns to the Pitts-burgh society for the month of January, 1800, and speaks in Norwich, Conn., the month of Forturay. With the exception of the 2d and 9th of March, Mrs. Iffehings has no unengaged Sundays until Sept., 1800. Mrs. Arrie E. S. Twing, the medium-lecturer, who is now filling an engagement at Buffalo, N. Y., has most of her time engaged for 1800. Mrs. H. S. Lake, whose discourses before the Albanye (N. Y.) Spiritual Society for the last month have-we are informed-called together the Intgest audiences which have over convened in its hall, returns to Bos-ton, and will resume work in the First Spiritual Tem-ple (Back Bay) Sunday afternoon, Dec. ist, on which occasion her subject will be: "The New Heaven and the New Earth." Prof. J. W. Kenyon, of Worcester, Mass., will lec-ture in New Bedford first Sunday of December; Fall

Prof. J. W. Kenyon, of Worcestor, Mass., will lec-ture in New Bedford first Sunday of December; Fall River second Sunday; Bridgeport, Conn., last two Sundays of December, and Merden evening Dec. 26th.

The First Society of Spiritualists of Saratoga, Springs, N. Y., has recently been addressed by Emma L. Paul of Vermont.

Mrs. Abby N. Burnham has returned from a suc-cessful period of service in Denver, Col., and is ready to accept calls to speak whatever desired.

Mr. J. Frank Baxter on Sunday, Nov. 24th, closed his engagement with the First Spiritual Society of Portland, Me., and will on Sunday next, Dec. 1st, and all the Sundays of that month, lecture for the Spirit-ualists of Worcester. The Sundays of January, 1890, he will fill appointments secured by Buffalo, N. Y. For week evenings address 181 Walnut street, Chel-sea, Mass.

sea, Mass. Lyman C. Howe speak's in Willimantic, Ct., the first three Sundays of December: In Boston (Spiritual Temple) the Sundays of Bebruary; in Washington, D. C., the Sundays of April. He will answer calls for week evenings at approachable points during his stay in these localities. He is unengaged for January, March and May. He is engaged for Cassadaga for Tuesday, Thursday and Sunday, July 20th, 31st, and Aug. 3d, 1830, and at the Clinton, 1a., Camp, Aug. 9th to 18th. He is yet free for the last two weeks of Au-gust. gust.

HORSFORD'S ACID PHOSPHATE. Beware of Imitations.

To Correspondents.

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

S. H. T., NEW YORK .- We don't know what has been of the party named in your note. But we are certain he is not the American siste-writing medium who has been se successful of late in Australia.

To Inquirers.

As numerous letters are often directed to this office from distant points inquiring as to who are the best mediums to apply to for spiritual information, we take this method of replying to all such that, while we believe the mediums advertising in our columns are reliable, yet we cannot recommend any special medium to any particular person, as the medium who may satisfy one investigator might not be able to meet the requirements of another. It is therefore best 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.

Special Notice to Subscribers.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each ad-dress. Subscribers intending to renew will avoid in-convenience by sending in the money for renewal before the expiration of their subscription, as we stop every paper after that date. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its morits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important work.

For Sale at this Office :

THE TWO WORLDS: A journal devoted to Spiritualism, Occuit Science, Ethics, Eclipton and Reform. Published weekly in Manchester, England. Single copy, 5 cents. HALL'S JOURNAL OP, HKALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy. 10 cents.

Health Magazine. Published monthly in New York. Single copy, 10 cents. BUCHANAN'S JOUNNAL Of MAN. Monthly. Published in Boston. Single copies, 20 cents. The CARDING DOVE. Hustrated. Published weekly in San Francisco, Cal. Single copy, 10 cents. Titk Bizarrk. Norts AND QUERTER, with Answers in all Departments of Literature. Monthly. Single copy, 10

Movements of Platform Lecturers, (Notices under this heading must reach this onice by Konday's mail to insure insertion the same week.) Spirit Remedies.

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Prepared under Control of an Ancient Band. Thato the Liver and liowels, ald Digestion, act on the Kid-neys, puterfy the Jilcod, cure many Chronic and Nervous Complaints, favor all the conditions necessary to a high de-gree of development, and are valuable in all planes of me-diumship. Bent by mail on receipt of 81.06. Bend also a brief description of your present state of health or phase of de-velopment, if you used any special directions or divide. **LIXTHE OF LIFET TONIC AND NEER VINE**. A newly-discovered positive remody for Nervous Bobillity. Neuralka, Nervour diedanty areas in all its format Impoency, Paraiysis, Dyspesia, Insonnia, Neuralka, Nervour diedanthe, Montal Hirzin, Loss of Vital-ity from any cause in either sex. Warranted a true Elixir. Price 31.00 per butile-sent free. **THROAT AND LUNG HEALEH.**—This won-drous remedy wilcureany Cough, no matter how long stand-ing Bronchits in all stages, Asthma, however compli-cated, and all Acute or Chronic Diseases of the Throat, Chest and Lungs. A complete Consumption Cure, if taken in the. Price 81.00 per butile-sent free. **THROAT AND LUNG HEALETS**.—One Tablet gives im-mediate relief in all cases of distressed feeling after eating. They stimulate and give strength to the expanse of the stimulates and keep the bowels in an active and healthy condition. By mail. Meents per box.

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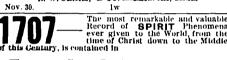
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 WILD-FIRE LINIMENT.—The best known external Anodyne and Rubefacient. Innmediate relief from Pain. As a family Liniment it is superior to all others. No household should be without it. Fully guaranteed for Man and Beast. Price 80 cents per bottle.
 WILD-FIRE LINIMENT POWDER.—One box makes a quart of Liniment same as above. Put up for those who profer to make it for themselves. By mall, 60 cents per box.

cents per box. Agents wanted everywhere for these medicines. Write for Circulars and terms. Address DR. D. J. STANS-BURY, 806 Eleventh Street, N. W., Washing-ton, D. C., or BOS Moott Street, San Francisco, Cal. The above named remedies are for sale by COLHY & RICH, No. B Bosworth Street, Roston, Mass., and will be sent by express or mail. If sent by mail, post-age free. 18 Nov, 16.



This beautiful ministure (PHIGLETERIED PARLOR INFO of tarrepletes (for the next 60 days) will be sent to any address on recipit of these is to any adjust the sent to any address on recipit of the sent to any address on recipit of the sent to any adjust the sent to any adjust the sent to any adjust the sent to adjust the sent the sent to adjust the sent R. W. SEARS, & CO. Minnearolis, Minn.



Lacy's Warnings,

First published, London, 1707. A Compliation, giving his tory, experience and development of the Median, and is inspired discourses, prophetic of more recent

REVELATIONS.

To be issued about danuary 15. Paper cover, \$1; cloth, \$1.50. To subscribers remitting, will be mailed, postage paid, as soon as issued; others will be notified. Edition limited, and furnished only to subscribers send ag name and address.

GEORGE S. PIDGEON, 1829 K Street, San Diego, Cal. Nov. 30.

Special Inducement for the Holidays

Special inducement for the frontdays A Li purchasers of C. P. Longley's book of beautiful songst "Echoes from an Angel"s Lyre," bofore Jan. id. will receive as a premium one copy of the same author's songs with shoet music, bearing lithographic title-page with portraits of Mr. and Mrs. Longley. Also a copy of grand temperance song and music entitled "Orand Jubi-lee, or Marching Away." Purchasers may select the pre-mium they desire from the list of songs in our advertising columns. Price of book postpaid, Sl.12. For sale by COLBY & RICH.

The Featherduster debating club has come to the conclusion that a cross and painfully neat woman does not make a better wife than one who is a little slack but good-natured.

The north wind does blow And soon we 'll have snow, And what will the people do then? Oh, they 'll kick and they 'll scold At the snow and the cold, And long for the summer again. But when summer comes back, Then alast and alack! They 'll howl at its terrible heat. It may fry or may freeze, It never can please The kickers who kick with both feet. —*Chicago Herald*.

A JEWESS ON THE THRONE. - Jewesses have married into some of the noblest families of Europe; but a Jewess on a throne-even though a very small oneis quite a novelty. This, however, is what will occur when the new Prince of Monaco marries the widowed Duchess of Richelieu, to whom he is engaged. The duchess is a born Jewess, a daughter of Michel Heine, who was a first cousin of the great poet.

Out of a large collection of schoolboys' blunders which I have accumulated in many years of school-teaching, I should like to offer you one. I a-ked once, in a history paper, for the date of some event in ancient history, and got for a reply: "A long time ago; before the Christian error."—II. Wolford, in London

Will the Brazilian revolution, which has already caused a rise in coffee, bring up the price of chiccory and beans? With adulterated coffee, slush tea, nasty Cochituate water and filthy sewers, what's to keep Bostonians from having an abundance of typhoic

A man who beats the gong at a railway eating sta-tion makes a big noise in the world, but he does not get there. Some other follow eats the dinner. He simply makes the din.—New Orleans Picayune.

A very simple method of inducing sleep in cases of persistent insomnia, and one that has succeeded where medicine has failed, is simply to administer a moderate amount of warm liquid food before the pa tient goes to bed. This diverts the blood from the brain to the abdominal organs and takes away the cerebral excitement that precludes sleep.

SELF-RIGHTEOUSNESS.

No. One. Dangers of the darkest kind Rise in mists of flattering praise, Dwarfed conditions of the mind, Stunted growth and stunted ways!

King Christian might be called a veritable international or pan-national father and grandfather There is hardly a throne in Europe on which his children or grandchildren have not prospects of sitting.

The Trinity, as held by the Orthodox Church, should neven have, been formulated, or if formulated, should have, heen sustained only as a poetlo figure.—Prof. Sutton. ula.

According to the Evening Record a good many filinried women have happy homes. That's as ft'should be. Now it is suggested that The Record hold out inducements to ascertain how many wives have unhappy homes, and why.

The Hon. R. Aberoromby, while on board the steam-er Tongariro, succeeded in measuring the height of ocean waves by floating a sensitive aneroid barometer upon the water. The width and velocity of the waves were also obtained by timing their passage with a chronograph. The largest wave he encountered was

'Theosophy-A Study of Man and the Universe," has been placed in the printer's hands, and work is now progressing on it as rapidly as possible.

The offer at \$1.10 for this large and valuable book, delivered postpaid to any address in the United States or Canada, or 4s. 6d. to any address in Great Britain and Ireland, or any country embraced in the Universal Postal Union, and 5s 6d to Australia, New Zealand or South Africa, can only continue a very short while longer. As soon as published the price, postpaid, will be \$1.60 in America, or 6s. 6d. in Great Britain and the English Colonies (except Canada). The work proper contains twenty-six lengthy chapters, dealing with the spiritual ideas and experiences of mankind from the earliest dawn of recorded civili zation to the present hour. A copious appendix contains reviews of "The Light of Egypt," and other works of great interest, recently placed in the hands of the reading public.

While dealing with Theosophy in all its phases, the author has given great prominence to Spiritualism, which he unreservedly endorses and eloquently elucidates; the "shells" and "astrals" of many Theosophists have only a very poor showing in the light of the sound spiritual philosophy advocated in these

pages. Reëmbodiment, Karma, and other much mooted questions are ably handled, and shown to be in perfect harmony, when rightly understood, with the highest inculcations of modern as well as ancient Spiritualism. Nationalism and other advanced social and industrial movements are freely commented upon, and

in a manner which can scarcely offend any reasonable student of human nature and necessity.

Subscriptions should be forwarded IMMEDIATELY to Colby & Rich, 9 Bosworth street, Boston.

Millions for the Chippewas.

WASHINGTON, Nov. 23d.- The Chippewa Indian Commission to day announced the successful comple tion of its labors in this telegram:

CLOQUET, MINN., Nov. 23d. J. T. Morgan, Commissioner of Indian Affairs: Assent obtained from each and every band in the State; practically unanimous. HENRY M. RICE, Chairman.

The amount of land surrendered under the agree ment just made will probably reach 3,000,000 acres, and includes some of the most valuable pine timber and agricultural land in Northern Minnesota. By the terms of the act creating the Commission and providing for the cession, the Indians will receive one dollar and a quarter per acre for: the agricultural lands surrendered. For the timber land they are to receive three dollars per thousand feet board measure of the pine timber found thereon. The proceeds which will

accrue to the Indians are variously estimated at from \$25,000,000 to \$50,000,000.

Catarrh Cured.

A clergyman, after years of suffering from that loathsome disease Catarth, and vainly try-ing every known remedy, at last found a pre-soription which completely cured and saved him from death. Any sufferer from this dread-ful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren street, New York, will receive the recipe free of charge. of charge.

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

all Departments of Literature. Monthly. Single copy, 10 cents. RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, Ill. Shigle copy, 5 cents. THE NEW THOUGHT. Published weekly in Chicago, Ill. Single copy, 50 cents. THE WATOHMAN. Published monthly in Fort Wayne, Ind. Single copies, 10 cents. THE TRUTH-BEERER. Published weekly in New York. Single copy, 80 cents. THE HRALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Frice 10 cents. THE BROATHET. MONTHLY. Published in Inida. Sin-gle copy, 50 cents. THE BETTER WAY. A Spiritualistic weekly journal. Pub-lished in Cincinnati, O. Single copy, 5 cents. THE BETTER WAY. A Spiritualistic weekly journal. Pub-lished in Cincinnati, O. Single ropy, 5 cents. THE BATH. A Monthly Maxazine, devoled to Universal Brotherhood, Theosophy in America, and Aryan Philosophy Single copy, 20 cents.

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

Special Notices forty cents per line, Asimon, each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance.

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

(2) 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. Electrotypes of pure type matter will not be accepted. The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT cannot well undertake to vouch for The DARNER OF LIGHT cannot well undertake to vouch 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 perions are using our advertising columns, they are at once interdicted. We request patrons to noify us promptly in case they dis-cover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. • Oct. 5. 13w*

Andrew Jackson Davis, Seer into the causes and natural cure of disease. For infor-mation concerning methods, days, terms, &c., send to his office, 63 Warren Ave., Boston, Mass. Oct. 5. 13w*

J.J. Morse, 16 Stanley street, Fairfield, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of olby & Rich.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.50 per year, or \$1.70 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$4.00 per year, or \$2.00 for six months.

ADVERTISEMENTS.

STOUT PEOPLE.

O BESITY safely cured by one who has been a fellow-suffer-er. Bend stamp for particulars. DR. EDITH BERDAN Ils Ellison street, Paterson, New Jersey. . . Oct. 19.

Seances in Your Homes.

M. R. KEELER, who holds Séances Saturday and Sunday evenings in Room 2, Old Follows Hall, Tremout street, for wonderful manifestatiens in the light, can be engaged for evening Séances in any home In Boston or vicinity. Ad-dress, 64 Dwight street, lission. Iw Nov. 80.

Frank C. Algerton,

THE BOY MEDIUM. Sittings for Business and Tests; also Clarvoyant Physician. 14 Ashburton Place, Boa-con Hill, Boston. Home Wednesday, Thursday, Friday and Saturday of each week. Hours 9 to 12, 1105. 18** Nov. 30.

Independent Slate-Writing.

PIERRE L. O. A. KEELER, famous for this phase of me-dianaship, will give private sittings daily, 10 to 5 o'clock, at 54 Dwight st., Boston. Terms: Gentlemen, \$3; Ladies, \$2. Nov. 30.

Mrs. Jennie K. D. Conant,

O^F SCOTLAND, Business Psychometrist and Trance Test Medlum. Sittings daily from 10 A. M. to 4 F. M. Circles every Sunday and Tuesday evening at 7:30, also Friday afternoon at 2:30. 20 fiennet street, Boston. 1w^{*} Nov. 30

Dr. and Mrs. W. A. Towne. MAGNETIC, Mind and Massage Treatments, also reme-dies furnished. Now located at Hotel Aldrich, 88 Berke-ley street, Boston. Hours 10 to 7. is Nov. 16.

Miss L. E. Smith,

MEDIUM. Circles Sunday, Tuesday and Friday at 8 P.M. Wednesday at 8 P.M. No. 2 Bradford street, Boston. Nov. 30.

Miss L. M. Whiting, MASSAGE. Formerly with Dr. Munroe. 164A Tremon street, Rooms 4 and 5, Boston. -2w* Nov. 23.

Mrs. J. W. Mansfield,

MASSAGE and Magnetism, 178 Tremont street, Room 4 Roston. Take elevator. lw Nov. 30.

Mrs. Ostrander,

TRANCE Test Medium, No. 130 West Canton street, Bos-ton. Sittings 9 to 12, 2 to 5, and 7 to 9. 2w* Nov. 30. Ref. BEARSE, Astrologer. Office 172 Wash-Ington street, Rooms 12, 13 and 14, Boston, Mass. Whole life written, horoscope free. Reliable on Business, Mar-riago, Discase, Speculation, etc. Send age, stamp, and hour of birth if possible.

Martin, Test and Developing Medi-Mum. Also Magnetic Healer. 23 Cobb street, Boston.



BY SARA E. HERVEY.

The author says in her preface: "My highest object in presenting this book to the public is to encourage all honosi and earnest desire in the young to carry out their loftlest ambitions, and to seek to rise above the mere commonplace drift of every-day life.". The *lifeoting* earlys: "It is a good, sonsible, well, told story, with the charactery romarkably realistic. This book should be in all libraries." The *life K* Sun says: "A good book, with much mere Not frivolous enough to suit the ordinary novel reader, but fitted to intelligent minds." The *life of molecular* is a next volume, published by the author. The story is principally told by conversations, which ad materially to the interest of the work." Cloth, pp. 2f. Price Slob postage 7 cents. For sale by COLBY & RICH.

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BY MRS. MARY J. CLARK,

The ministry of angels is a subject that will always possess a deep interest for sorious, thoughtful minds. There is nothing for which the hearts of humanity long with more pathetic yearning than for a resumption of followship with the loved and lost. What mother does not long for one sound of the volce of her son who has crossed to this further shore? What would not fathers give for one more smile from their daughters passed all too soon away? And what is more reasonable than to hope that the loved and lost have joined the ranks of the angels, and are husy in tender ser-vices for those whom they, having left behind, love still the more? This book is written with the view of stimulating such hopes, of lifting sad hearts out of the darkness of de-spint into the sumy region of hope and courage and faith. Oloth, pp. 228. Frice \$1.00. For sale by COLBY & RIOH.

The author in his preface says: "The publication of this book is a matter of conscience. The author, as a theologist and hawyer, thoroughly believes that the present system of religious instruction in Girard College is in paipable viola-tion of the conditions of the Will of the Founder, and not well adapted to promote 'the purest principles of morality.' The chapters which make up this book were originally de-The chapters which make up this book were originally de-livered, in substance, as popular lectures in the last spring course of *The Westbrook Free Lectureship* in the hall of our City Institute, and attracted considerable public attention at that time. The lectures were delivered before different audiences, and hence certain points were purposely re-pented." 12mo, pp. 183. Price \$1.00.

Works by Richard B. Westbrook, D. D., LL. B

Girard's Will and Girard College

Theology.

Man: Whence and Whither?

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Raphael's Almanao:

FOR 1890.

Predictions of the Events, and the Weather, That will Occur in Each Month During the Year. WAR AND BIOTING! STRIKES AND FIRES! DEATH!

A LARGE HIEROGLYPHIC, by RAPHARL, the Astrologer of the Ninoteenth Contury.

Together with RAPHAEL'S ASTROLOGICAL EPHEM ERIS of the PLANETS for 1890, with Tables of Houses for London, Liverpool and New York.

CONTENTS.

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OUTSIDE THE GATES:

Other Tales and Sketches.

BY A BAND OF SPIRIT INTELLIGENCES.

THROUGH THE MEDIUMSHIP OF

MISS M. T. SHELHAMER.

And Love shall wipe all tears from their eyes; and the faces of the tad shall grow radiant in the tight of Elernal Dawn; the weary-hearted shall find rest; and the heavily-laden shall drop their bur-dens; for the Land of the Blest overfloweth with boundless mercies for all who enter therein.

nerrier for all tho enter therein. This volume consists of two parts: the first, containing a series of articles by Spirit "Benefice," entitled "Thoughts from a Spirit's Standpoint." on subjects of deep importance, which all thinking minds would do well to read and reflect mon. Also, the personal history of a spirit, entitled "Out-side the Gates," in which the narrator graphically depicts her progress in spirit-life from a state of unhappiness outride the heavenly gates to one of peace in the "Sunrise-Land"-developing on the way stories of individual lives and expe-riences as well as descriptions of the conditions and abodes of the spirit-world. This portion of the volume concludes with a personal narrative of "What I Found in Spirit-Life"-by Spirit Susle--a pure and simple relation of the life pur-sued by a gentle soul in her home beyond the vale. This remarkable history has never before appeared in print-ti treats of life, states of government, schools, art, language. This remarkable history has never before appeared in print-ti treats of life, states of government, schools, art, language. "Mornia's Story" also tells of transitions from world to world, of sacred councils in the spiritual kingdom, and of the high development of mediumship in such a state, giving much information on important subjects to those who read. We also have here those hitresting stories of several chap-ter each, "Here and Beyond" and "Slipper Places," which "Mornia" has given to the world through the columns of the Banveen or Liout: and the book concludes with a new story of sitteen chapters, which that interesting spirit pre-sens to the public for the first time, entitled "Morna" through the pen of Miss Bilehamer, need not be told of what a treat they have nestore in the perusai of this production. Thone volume of 515 pages, neatly and substantially bound in cloth. Price 515, postsce free. For sale by COLBY & BIOH.

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AND OTHER LECTURES.

BY ROBERT G. INGERSOLL.

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BANNER OF LIGHT.

Messuge Depurtment.

FREE SPIRITUAL MEETINGS.

These highly interesting meetings, to which the public is cordially invited, are held at the Hall of the Banner of Light Establishment, ON TUESDAYS AND FRIDAYS,

AT 3 O'CLOOK P. M.

The Hall (which is used exclusively for these meetings) will be open at 2 o'clock; the services commence at 3 o'clock precisely. J. A. SILLHAMER, Chairman.

Mns. M. T. SHELHAMER-LONGLEY will occupy the plat-form on *Taciday afternoons* for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on the nundane plane, having practical bearing upon human life in its departments of thought or labor. Questions can be forwarded to this office by mail, or handed to the Chairman, who will present them to the presiding spirit for consideration.

Spirit for consideration. Mns. B. F. SMITH, the excellent test medium, will on Friday afternoons under the influence of her guides give de-carmated individuals an opportunity to send words of love to their earthly friends--which messages are reported at con-siderable expense and published each week in THE BANNER.

siderable expense and published each week in THE BANNER. T it should be distinctly understood that the Messages published in this Department Indicate that splrits carry with them to the life beyond the characteristics of their earthig ived-whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, event-ually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive-no more. T it is our earnest desire that those who recognize the messages of their spirit-friends will verify them by inform-ing us of the fact for publication. Natural flowers for our table are gratefully apprecla-ted by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral otherings.

DEFINES. Letters of inquiry in regard to this Departmen must be addressed to COLBY & RICH, proprietors of the BANNER OF LIGHT, and not, in any case, to the mediums.

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

Report of Public Séance held Oct. 15th, 1889. Spirit Invocation.

Report of Public Séance held Oct. 15th, 1889. Spirit Invocation. Oh! our Father God, we thank thee for the bless ings of life, for the privileges which in this day and generation thou hast vouchsafed to humanity. We praise thee that man is a progressive being; that his march is ever onward and upward; that he has that involue and energy within his soul which enables him to attempt and to achieve great things; that he can surmount obstacles and difficulties along the way of life, growing stronger and richer because of the expe-riences which are his. Oh! we bless thee, our Father, in thy infinitude and blessings and that discipline which are calculated to round out and to unfold the inner nature, and make it more beautiful and sweet and true because of those very things. We would, at this time, learn more of that life ones we have known in times past who have ascended to higher planes of existence. We partiake of their purity, gain something from their simplicity, innocence and peace, be stimulated by their influence and inspired by their great thoughts. May we realize at this time that there is no death; that life and love are eternal, and belong to every soil, we realize at this time that there is no death; that life and love are eternal, and belong to every soil, we realize at this time that there is no death; that life and love are eternal, and belong to every soil, we realize at this time that there is no death; that life and love are eternal, and belong to every soil, we realize at this time that there is no death; that life and love are eternal, and belong to every soil, we realize at this time that there is no death; that life and love are eternal, and belong to every soil, we realize at this time that there is no death; that life and love are eternal, and belong to every soil, we realize at this time that there is no death; that life and love are eternal and material alone, out on higher things and for grander knowledge. We realize the on the harvestime, and for th

Questions and Answers.

CONTROLLING SPIRIT .- You may now present your questions, Mr. Chairman.

QUES.—Can the spirits explain how is it that the Catholic religion, which claims to be the true one, denies Spiritualism? Is it meant by this that all those who have declared to be in com-munication with the spirit-world, including Jesus (their there have importance) Christ, have been impostors?

Christ, have been impostors? Ans.-The Catholic religion itself floes not deny the existence of spirit, nor does it deny the communion of mortals with spirits, although those professing to accept the Catholic religion may make such denial. There is a distinction between a religion and the conception of that religion by human minds. We believe Catholi-cism, in its original purity, to have been very near to Spiritualism in dertain of its tendencies, since it accepted the fact that the spirit not only lived after the death of the body, but that it could return, and under certain conditions enter into communion with spirits in the body. catholicism, like many of the old religious con-ceptions of the past, became clouded over, cramped, throttled in its expression by the y of personal opinion and a sumptio and by man-made creed and dogma being added to it; and so we see at the present day, in this particular direction, as well as in connection with other denominations of religious thought, a vast amount of superstition, of error and of fallacy. No doubt there are many who call the nisélves Catholics who deny the communion of spirits with mortals, or the possibility of the spirit ex ercising intelligently and individually a watch ercising intelligently and individually a watch-ful care and guidance over persons on earth; but there are many so-called Catholics who be-lieve in the ministry of angels, in the guidance of intelligent, personal spirit-friends, and who are quite ready to accept the truth of spirit communion when it has appealed to them through some positive demonstration. It has been said by a great many thinking minds that Catholiciam comes more nearly to the truth in Catholicism comes more nearly to the truth in its recognition of the possibility of progression for man after death than any other religious denomination which has put forth its claims to human acceptance. The Catholic's idea of purgatory is one which any thinking mind will see comes very close to the truth; for not only is this a period of probation and repentance after death, but also one of progression, since the death, but also one of progression, since the spirit who has entered purgatory, or the place of purgation, does so that he may become freed from the consequences of his past wrong-doing, that he may become purged of his iniquities and enter into a state of mind through which he may rise to a higher plane of happiness and of peace. This is analogous to the teachings of Spiritualism, that man is a progressive being, and that although one has sinned, or violated law when on earth, he is not doorned to everand that although one has sinked, or violated law when on earth, he is not doomed to ever-lasting punishment, but that he may, if he choose, rise out of his darkened condition, de-velop a more symmetrical state of spirit, and grow unto a plane of happiness in the spiritual world. This must be done by effort on his own part, aided by the ministrations of kindly spirits who desire to uplift the fallen, give strength to the weak and bless those who are in need.

itual side. There are other mediums who are not thus acted upon. Some of them, during the period of entrancement by a foreign intelligence, are thrown into a profound slumber, so as to be totally unconscious of the scenes, either of earth or spirit-life, and when they awaken from their entrancement, they have no memory whatever of what has taken place with them or in their presence, nor do they have remem-brance of any experience or dream which they have passed through.

have passed through. Others, again, are partially detached from their mortal form, sufficiently so to pass out into the atmosphere, and some of these come in contact with spiritual scenes and beings, and gain experience in contact with the deni-zens of another world. This experience they may remember and relate when they return to their normal condition. It is possible that they do not remember anything that has passed with them amid higher surroundings and con-ditions. ditions.

And, again, there are mediums whose mortal And, again, there are meaning whose mortal organisms are entranced by spirits who indi-vidually, at the time, are enabled to pass out from contact with their mortal forms, suffi-ciently to travel to distances within the earth's ciently to travel to distances within the earth's atmosphere; they may visit friends still living in the form, and olairvoyantly perceive what is taking place with thöse friends, or they may go to strange localities and survey scenes and in-dividuals unfamiliar to them. Such mediums have sometimes retailed their experience in returning to their normal condition, and later in life some of these have traveled to different points, (we mean while in their normal condi-tion, with their own physical forms,) and have recognized scenes and individuals met on the way, realizing that such have been witnessed by them during former periods of their en-trancement. Various mediums are affected in different ways by the influence which comes to them

ways by the influence which comes to them from spiritual attendants, and by their own experience, during the hours when their mor-tal forms were held in possession by spirits con-trolling or manifesting to mortal life.

Q.-[By the same.] I also want to know how a person, having passed away from the body in infancy, can return both as an infant and as an adult?

adult f A. — The spirit does not return actually as an infant that passed away years before. Spir-itualism has taught that there is growth and progress in the spirit world, and that the ohild who passes out from earth-life in infancy does not remain dwarfed and stunted in stature, in appearance, of in mental ability. Such chil-dren are placed under proper conditions and influences, those that will encourage their de-velopment mentally and bodily, and therefore they grow. Years after his decease on earth, such a spirit may manifest to you in the form of a little child, perhaps through the phase of mediumship called materialization. You see be-fore you the tiny form that claims to be the mediumship called materialization. You see be-fore you the tiny form that claims to be the little dne whom you parted with years before, and you recognize it as such. Presently the form changes, or the spirit appears again to you, now in the guise of a mature intelligence, as he would be were he with you on the mortal plane, and as he claims to be now in the spiritual world, but it is not the spirit itself that has manifested to you; either he, or the attendants of the mediums whom you pat-ronize, havé, in the first instance, built up for thim an infant form similar to that which he possessed when on earth, for purposes of iden tification, that you may be satisfied it is really your child, and later on the same operators again build up another form, representing that

We take possession of our medium, and speak to the public; we do not obsess her in any sense of the term; we do not prey upon her life-forces, inardly know what they want or need, and by exhausting them for any solidah purpose; we do not attach oursetves to her magnetic aura that we may remain cognizant of external events or circumstances, or in order to galin from outward life that which shall gratify any appetite or passion that we may have reating their friends by sees her organism for a time, that we may an complish our work, and come in contact with mortal life. What becomes of the spirit—your correspond-ent inquires—of the medium-during the time of her entrancement by a foreign intelligence; two or three times before, but we will briefly two or three times before, but we will briefly to not heard of our previous announcement in re-lation to it. The medium whom we at present possess is not fully detached from the outward environment of ther physical life. Her spirit all itelligence, is in a semi-connatose condi-tion, mesmerized, as your correspondent would say, by the operator who stands upon the spir-itual ide. There are other mediums who are not thus acted upon. Some of them, during, the period are not at all awakened, and which you cannot possibly arouse. Such you will not bring in contact with your family or friends, since you know it would only be a source of pollution to those you hold most dear; therefore you will deny your doors to all such. Very well; do this with falsifying, willful spirits, who refuse to be instructed or made better by spiritualiz-ing teachings. And this can be easily done. If the medium cannot prevent raps from com-ing, he certainly can refuse to listen to or take the enssage that is rapped out, and by-and-bye the spirit will grow weary and undoubtedly retire. retire.

It would be well for the medium, with some earnest, sincere friènds, to sit quietly, once or twice a week, in a well-ventilated, pleasant apartment, and earnestly invoke the presence and assistance of wise and good spirits. Bring a prayerful spirit to your assembly room: by this we mean one that is sincere and aspira-tional, that desires light from above, helpful-ness and instruction; earnestly invoke the presence of, your dear spirit-friends, who you know are truthful and pure, and request them to exercise their magnetic influences upon the annoying, falsifying intelligence, in order to break his power and to withdraw him from contact with the susceptible instrument. We think, if this course is pursued, that in a little while it will have a good effect upon the an-noying influence, and also upon the medium thus afflicted. It would be well for the medium, with some

Q.-(By Charles H. Bradley, Haverhill, Mass." In what manner is conversation carried on in the spirit-world? Are the vocal organs used in like manner as we use ours here?

A —Well, we have tongues, and they are for use; we have vocal organs, and if they were not exercised they would fall into disuse and be of no service whatever; therefore, conver-sation may be and frequently is carried on somewhat as is your conversation on the earth. Spirits exercise their vocal powers not only in conveying thought from mind to mind, or from intelligence to intelligence, but also in chanting strains that are considered far superior to any musical expression which you have upon the earth. But we are not con-fined to vocal expression for the transmission of thought. Minds that are in complete har-mony with each other may, in the spiritual world, hold converse or communication with-out the expression of one word verbally. Thiought may be transmitted from mind to mind, and a train of thought may be sustained just as you sustain a lengthened conversation just as you sustain a lengthened conversation with each other. But this is not to be found in all the departments of the other life; there are thousands upon thousands of spirits who have become separated from their mortal forms that have no idea of this mode of communica-tion; they are limited to verbal expression. Sometimes it seems to many of these that verbal expression is in itself very cramped and limited. Such spirits, however, have not ad-vanced into the real spiritual world; they are held in contact with external life; some of them are what are called earth-bound spirits.

themselves up with a great weight of wee and of darkness in the end, they would certainly turn from their course and seek to retrace their footstops.

their footsteps. Your correspondent wishes to know if all these wrongs that are inflicted in the great struggle of humanity to gain a footing, and maintain a hold upon the earth and upon worldly things, will not sometime be righted. Most assuredly; and he who suffers the great-est oppression and injustice at the hands of an-other here, will find the grandest release and happiness in the other life. It must be so; for when one has been growdd and cramped in a parrow space in mortal experience. has been happiness in the other life. It must be so; for when one has been crowded and cramped in a narrow space in mortal experience, has been, placed in a darkened hall where there is no light and but little air, and then suddenly be-comes released and is sent out into the glad sunshine and the free atmosphere, he drinks in the beauties around him, and feels his very soul expand with happiness and joy. The ex-perience is a grand one to him. Life never seemed so beautiful before; he loves everybody and everything, because of the great sense of relief and of exaltation which comes to him. If this is so, physically, how much greater shall it be so spiritually to the soul that has been cramped and crowded, that has been held down by the weight of injustice? Shall it not feel itself expanding in the clear light of heaven, and rejoicing because of the great sense of happiness, of peace and of heavenly association that is brought to it in the spirit-ual world? And then you will say: Oh! if it be the case that our brothers are to be im-measurably happy after passing from earth be-cause of the weight of bondage which was there here, then the man that oppresses them here must be a benefactor to them, since he is preparing the way for the comfort and happi-ness of the injudual whom he has crowded. preparing the way for the comfort and happiness of the individual whom he has crowded by-and-bye. He has been preparing the way for this great happiness, no doubt, but it does not lessen his sin, nor the measure of his respon-sibility, nor make him less a moral coward or wrong-doer from this injustice and evil he has wrought, and when he passes out he will come under that weight of woe and sense of unhap under that weight of woe and sense of unhap-piness which is the inevitable reaction upon his own life of the evil or pain he has wantonly inflicted upon another, and as the one who has been oppressed feels a great sense of freedom, of consolation, of happy association in the spirit world, so he who has been the oppressor will feel a great weight of woe and suffering and darkness pressing upon him; and because of all the worldly things he has accumulated through this oppression and wrong-doing, there will come up to him emanations of a character material, substantial, that will press upon him like a great burden that he would fain be rid of. Therefore, we say, retribution and com-pensation are laws that run side by side, and act inevitably upon life everywhere. He who merits retribution will find it unerringly, and he who merits compensation will gain the same, he who merits compensation will gain the same, in golden measure, by-and-bye.

Q.-[By the same.] If Jesus was merely a great and good man (as I think), why should he have a "Second Appearing" any more than any other mortal?

A.—We know of very few spirits returning from the other life who claim or teach of the second appearance of Christ as an individual. However, we do not look upon Christ as an in-However, we do not look upon Christ as an in-dividual, although we do upon Jesus, the man; Christ being a principle, inculcated through the life and teachings of the man Jesus, and wrought into his daily example. We know there are many, especially those calling them-selves Adventista, who believe and teach of the second coming of Christ. They are looking for a personality, and have been disappointed many times during the past, for this great personage has not come in kingly power through the very heavens. Human intelligence ought, in this enlightened age, to teach something of a differ-ent nature. God does not work in any such miraculous way. All the operations of life are in accordance with natural law, and therefore you are not to look for any second coming of you are not to look for any second coming of any personality to this earth under such distinctions and conditions as the Advent breth-ren put forth in the name of Jesus the Christ. We claim that Jesus was a man, tender-heart-

We claim that Jesus was a man, tender-fleart-ed and loving and pure-minded, imbued with a spirit of truth and earnestness, desirous of help-ing his fellow-creatures to surmount the ills, the errors and sorrows of time, and to gain a knowledge of spiritual things that are abiding, He was a susceptible, mediumistic individual who came under the influence of high spirits, such intelligences making use of his organism to give, not only their teaching by word, but their example and their inspiration, through the magnetism which they sent forth to heal the sizek, to comfort the sorrowing, and to bless

ity, and were swayed in some degree by it. This attracted the lowly, the weak and the suf-fering to his side, and through the ministra-tions put forth by his attendant spiritual guides, he was enabled to assist and to teach those who most required his services. You are not to look for his coming again in the future as a king or potentate; his spirit is with you everywhere. Not that he as a personality is everywhere, but the spirit of love, of truth and of tender service to mankind is distributed all abroad, and those of you who are aspirational. of tender service to mankind is distributed all abroad, and those of you who are aspirational, who desire to be loving and kind, and full of sympathy for your fellow-creatures, may im-bibe this spirit of loveliness, and exhibit it to the world. It is not necessary to claim a per-sonality for Jesus: if you will only follow the example taught by the man of Nazareth, and do unto others as you would be done by, it is all that is necessary for your life and its un-foldment, and for the good of the world. NOVEMBER '80, 1889.

licavens. I am very happy to tell you that it is a life of learning on the spirit side, and also that there are no idless there; all are anxious

that there are no idlers there; all are anxious to learn. They tell me this is Boston, but I knew noth-ing of it when in the flesh. I never visited it before, and it took me but a few moments to come. Through the counsel of some spirit friends I now visit this hall, that I might learn, and also that I might send a message to my loving friends. Sarah Omrod.

Michael Zeigler.

Michael Zoigler. I am grateful for the privilege of speaking here, Mr. Chairman. It is but a short message I would leave, hoping that at some future time I may be able to give something more; for I know in different surroundings they will be glad to hear from me. It is many years since they said I was dead. I want to deny that em-phatically, and say I am here, not dead. I have never met, friends, what are termed "dead people." They are all more alive than you pos-sibly can be here. Somewhere, sir, about six years ago, I should say, as near as I can reckon without a timepiece, I was in this meeting and did speak a few words, for I was very much in-terested in a son in Silver Cliff, Col., whom I twished to meet. I have not been able in all that time to come into communication with him. I have come for the same purpose to-day, so you will understand there is persever-ance with us. In Washington City I feel they will be glad to hear from me, yet my main pur-pose is to reach my boy, and I shall continue to pursue it until I come in contact with him. You must excuse me, sir; that was my way. If I do n't succeed in finding him this time I shall be here again to make myself known, and through some spirit forces, and some from mor-tals, I feel I shall come into communication with him. When Michael Zeigler hall anything to say he usually said it. My son is H. M. Zeig-ler. I do think I shall succeed this time; pos-

with him. When Alchael Zeigler had anything to say he usually said it. My son is H. M. Zeig-ler. I do think I shall succeed this time; pos-sibly not. Certainly you cannot find any fault with me for coming, when I have waited nigh on to six years. I thank you for taking my message, and will do as much for you.

Gracie E. Boozer.

Gracic E. Boozer. [To the Chairman:] I feel it is only just and right that I should speak to you, as I have come up so close to the medium, and wish to send out something for my loved ones. The thought has passed through their minds so many times: "Why does not Gracie make herself known?" There have been various reasons why I have not spoken here. I shrank from coming in public, for I was young. It was said: "Why, oh! why was she taken so young?" as they looked upon my face, and thought of all the privileges that had been granted me in mortal life. I had a kind and loving mother and fath-er; I was an only child, and all that could be given me in the way of education was given, but the dread destroyer, consumption, came and claimed me for its victim. But think not, dear friends, that I was not conversant with the angels long before they beckoned me up higher, and this knowledge was a consolation to my own dear parents when they knew that Gracie must leave them; it was everything to them. I have heard these words uttered since the Angel of Life came and hore me away that them. I have heard these words uttered since the Angel of Life came and bore me away, that if it had not been for the consolation of spiritreturn they could not have lived without me. They knew not whether they could or no. You

They knew not whether they could or no. You do not know what you may pass through until you are called to do it. How thankful I am that this privilege is ex-tended to me to-day to speak, for I know they will be glad to hear from me. Not but what they have felt me about them; they have real-ized my presence, and comforting words have been spoken, but I felt it would be a satisfac-tion to them to read a message when they have not the privilege of conversing with me. Oh! not the privilege of conversing with me. Oh! dear friends, how little do you know what a comfort it is to us to have you come into communication with us; then we feel as if the doors were thrown wide open between heaven and earth. To-day you are not groping in the dark; you are learning more and more as the light is held out to you. I would leave loving words not only with my friends, but with the whole world. We feel in sympathy with and

whole world. We feel in sympathy with and bring greetings to all. Some will say: Why, Gracie, did n't you speak longer? We must not be selfish. Other loving ones stand here waiting for the privi-lege to send something sweet to those dear to them in mortal life. It is a privilege that we esteem more than you mortals have the least idea of. How grand is the thought that in a little while we shall all meet together, and the reunion that is to take place will be so beauti-ful. Gracie E. Boozer, Grand Rapids, Mich.

Amelia Wright.

I must say to you, Mr. Chairman, I little un-derstood of the visits of our loving spirit-

-[By H. E. S., Plymouth, Mass.] Where and in what condition is the spirit of a person whose body is controlled or obsessed by another spirit? As for instance several whom I know. Their own As for that the several whom I know. Inter own spirits seem to be in entire subjection to some strange foreign and generally undeveloped spirit. And what becomes of their own during this period I cannot imagine, unless they are put into a mesmerized or comatose state by the magnetic power of the one obsessing.

A.-Allow us, first, to explain to your cor-respondent that the term obsession does not operly belong to the entrancement or con-ol of a medium by some communicating spirit. We may call this *possession* of the medium by the foreign intelligence, but not obsession. The latter is a form of encroachment upon the atlatter is a form of encroachment upon the at-mosphere of a mortal, which preys upon the life-forces of the subject merely for the benefit or for the solf-indulgence of the spirit, who thus acts as a parasite upon the mediumistic or susceptible organism. A wise spirit never does this. A kindly-disposed spirit will not so act upon a mortal. One who desires to intelligent-ly communicate with friends through a medi-umistic organism will seek to understand the laws controlling mediumship, and to act in ac-cordance with those laws, so that the intelli-gent spirit, although he does for a time, be-cause of his ignorance or lack of assimilation with the medium's life-forces, exhaust the in-strument, will do her no special or permanent harm, because he will only hold possession of the instrument for that time during which he desires or attempts to enter into communicadesires or attempts to enter into communica-tion with his friends, or to serve some purpose by coming thus in contact with earth.

your child, and later on the same operators again build up another form, representing that which the spirit would have possessed on earth, or resembling that which it does really possess now in the spiritual world. It is the spirit op-erating upon matter, molding the particles and elements and substances after its own will, and presenting these to you in any form or semblance that it designs. But you will say: "Our child has not appear-ed to us in materialized form; he has been de-scribed to us by a spirit medium-described

ed to us in materialized form; he has been de-scribed to us by a spirit medium—described first as a tiny infant and later as a mature man; how is it that he can present himself in the two forms at the same time?" It is not the spirit, per se, that the medium beholds. The operating intelligence has psy-chologized the clairvoyant to behold the form representing the child which you lost, so that it may be described to you for your identifica-tion; and later on the same clairvoyant sight, still under the influence of an operating spirit-ual intelligence, beholds the spirit in matured form, describes and reveals to you that by

uai intelligence, beholds the spirit in matured form, describes and reveals to you that by which you recognize your child. Such a spirit may come personating to you through some entranced medium. He comes first in the pratling, tiny, feeble condition of infancy or of early childhood; he exhibits him-self to you by those characteristics which were his when he left you many years before, and dear his when he left you many years before, and so you recognize by the personation that dear little one whom you have mourned as lost. Presently the form of the entrancement changes, and the spirit manifests himself again as a youth, or perhaps as one in matured man-hood, still claiming to be your child, but assur-ing you that he now represents himself as he is in the spiritual world, grown to years of manhood and of discretion. This is perfectly true, and in accordance with mediumistic law. The spirit has psychologized or mesmerized The spirit has psychologized or mesmerized his instrument, and according to his will has made the medium respond to his thought of that early period of infancy which was his when he left the earth. He has done this that you might be assured of his personality, and later on, still holding his subject under control, he has oper-ated upon it so as to make it respond to his will and to his appearance as a matured spirit, that you may understand and know him as he now appears in the higher life.

Q.—How can a medium, who can communicate with spirits through raps only, the spirits remain-ing invisible, prevent being deceived by spirits, who frequently pretend to be father or mother, when in reality they are strangers? These spirits impersonating others have often wantonly de-ceived the medium, who is not a professional in-termonet but who solely weeks miritual enlighten

In some useful errand on earth; they may be engaged in the advocacy of some great truth, or in the dissemination of some knowledge which they have gained from the immortal life, which they feel is of service to mortals; and so they are here in your midst, coming in contact with spirits similarly engaged, and they hold con-versation somewhat as you do on earth. But there are spirit coming to this earth to com there are spirits coming to this earth to com-municate with mortals who can transmit their thought to other minds on earth and minds in the spirit-world that have come into a practi-cal knowledge of the possibilities of their inte-min networks to under the matter of the spirit. rior natures, have come to understand and to exercise their own will-forces; thus they know how to manipulate their interior thought so as to impress it upon the sensitized brain or mind of some susceptible spirit, decarnated or in-carnated. Such intelligences can employ either form of communication, and express them-selves through verbal speech or through that selves through verbal speech or through that which is mental alone in its operation; and the higher a spirit advances in knowledge and in the attainment of power, the closer he comes into relationship with the spiritual world it-self, and those exalted intelligences that have gained so much of power and of wisdom from long years of experience on high, the more fully will he be able to understand his own possibilities, to control his own inherent pow-ers, and manipulate the forces of his will so as to send his thought out even to long distances. to send his thought out even to long distances, cause it to impinge upon the minds of others, to make itself understood and to call forth a response.

Q.-[By Susan Stratton, Goffstown Centre, N. H.] In trade between man and man it often happens that much injustice is brought about, carrying with it lasting injury on the mortal plane. Is there not a time when such wrongs will be righted—in spirit-life if not here?

re when in reality only are strangers? I nese spirits impersonating others have often wantonly de-cetted the medium, who is not a professional in-strument, but who solely seeks spiritual enlighten-ment. A.—The only possible way for one to learn of the verity of such communications is by prac-tice, by testing that which is given. It is not possible for one to come into the knowledge otherwise. If, after repeated trial, it is dis-recovered that the operating spirit is an impos-st tor, and if, after kindly admonishing the spirit, and entreating him to give the truth, to make be his real purpose known, assuring him that you i are ready to assist him if he is depressed or un-himself, if he cannot come into communications, to tinues to bring his false communications, to the when they are given. We advocate always when they are given.

If any one wishes questions to be considered at these circles, they should be placed upon the table in writing before the services commence.

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

Report of Public Séance held Nov. 8th, 1889. John L. Colby.

John L. Colby. I have taken much comfort, Mr. Chairman, in listening to what advanced spirits have ut-tered from this platform, and you must readily understand, sir, that we gain a great deal from what is given forth. To-day I felt that I would gladly add my mite to what has been said. I do not look back with regret; but still we all feel that it would have been better if we had been ned some things while dwalling here in rafeel that it would have been better if we had learned some things while dwelling here in re-gard to the visits that our dear spirit-friends have paid to us. I was not ignorant entirely on the subject, still I did not-understand as much as I might have done concerning it. Many loved ones are waiting, hoping that in some way I may be able to speak a word that will cheer them here a little in life's battle, which is the hardest that is to be fought. I did not suffer, as was thought, at the last

which is the hardest that is to be fought. I did not suffer, as was thought, at the last. Before passing away I tried so hard to utter these words: "No suffering now;" but some might have thought by the expression of the face that it was otherwise, and I wish to im-press this fact upon their minds that I did not suffer. We utter the word return, but many times, as I stand so close beside them, it hardly seems as if I had left them. In Franklin, Mass,, I shall be remembered as John L. Colby.

Sarah Omrod.

Sarah Omrod. You may think it very strange, Mr. Chair-man, that I should come so long a distance to leave a word for some relatives of mine. In Kansas City, Missouri, I feel they will be glad to hear from any one who has crossed the portal termed death, but which we find to be life. There is one who will be very anxious to hear how I have found the spirit-life, and whether I am satisfied with the home that has been given me. I will change that a little, and say it is the home that I built for myself. You will find it so, dear friends, that you have built the home you possess, and you may make it more and more beautiful as you go onward. I am very happy to say here that I have learned while dwelling on earth I knew not of spirit I was educated in the Orthodox faith. I was taught there were but two places beyond the grave; but I find there are many different

friends to us. I hardly know how to express myself here in public, having been educated so differently, in the Orthodox faith. I must acknowledge that there were times when I ex-perienced some such sensations as one feels when their loving spirit-friends are near. I knew they could not be far away. But my husband was a minister. I am very glad that he has found, also, since entering spirit-life, that he has felt as anxious to return to loving a more progressive faith. Of my twelve children six are with me, six

yet live in the mortal form. I received astroke of lightning and never rallied from it. A dear boy and a dear daughter were taken from me by the stroke. Oh! how strange it seems as I utter these words. · As I said, I never was as I utter these words. As I said, I hever was myself again, and I suppose the shock that I received at that time was the cause of my pass-ing from the form. Then, as I looked, it seemed as if they were coming to meet me: for from that moment I felt their presence more, but still I did not understand what it meant, having been educated so differently. Kind but still I did not understand what it meant, having been educated so differently. Kind, loving friends, if you learn of the future life from the friends who return to you from thence, you will find yourselves further ad-vanced in knowledge when your turn comes to cross the portal. I knew of the words that were kindly spoken over my inanimate form. They little thought that I was there a listener. Yes; we hear distinctly what you may have to say. My husband said many times while dwelling in the flesh: "Well, I don't think they know; they are not here," when they were so close beside us they could lay their hands upon us.

Were so close buside us they could lay them hands upon us. I heard these words: "Amelia has been freed from all suffering now." In kindness of heart, from the depth of the soul were those words uttered, in South Red Wing, Minnesota. Amelia Wright.

Freeman Persons.

Freeman Porsons. Like the lady who has spoken I knew not of the return of the spirit. I had been educated to believe (I do not say I did believe) that after this life, what? Wait for the resurrection day. I find now, kind sir, that resurrection means to rise from the old mortal form into a new body, as near as I can explain it to you. You may differ with me, or some spirit may; I am only expressing my own thoughts to you. I know it makes very little difference where we pass away from; we very soon find our loved ones on earth, and also those that have pre-ceded us into the spirit-life. My father and mother were strong in the old Orthodox faith, and of course their children were elearned some-thing a little different. You never learn any-thing different if you don't get out of the old channel you have been placed in by your fore-fathers. I know, sir, it will be honest in me to say there have been times when I felt as if something told me, and I know now it was the reason that God endowed one would, that the friends who had pnssed on could not he fit

will be righted—in spirit-life if not here i A.—It is our belief, our great hope and our faith, that all wrongs will eventually be right-ed; that all that is essentially evil will be sup-pressed or swept away; for we believe in the great power of truth and of right. Evil we consider to be only the fleeting thing of a day, necessary, we are taught, to the unfolding scheme of progressive life; necessary as an important factor in teaching mankind the true way and the higher life; but this evil must by-and bye give place to the good; must, because it is fleeting—because it is temporary; of the external, and not of the spirit. That which is spiritual is alone abiding. Goodness is spiritual; it belongs to the higher life, to the interior nature of humanity, and therefore it cannot be destroyed. Very well, then, all wrong must eventually be righted;

NOVEMBER 80, 1889.

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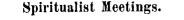
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year 1890. As holiday gifts they are very desirable.

ALBANY, N.Y.—First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 10% A. M. and 8 P. M. Admission free. The Ladles' Aid meets same place every Friday at 3 P. M.; supper served at 8 P. M. J. D. Chism, Jr., Secretary.

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mocia regularly in Westerfield's Hall.
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dont. **BANGOR, ME.**—Meetings are regularly held by the Spiritualist Association. C. L. Coffin, Secretary. **CHICAGO, ILL.**—Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening. **CHICAGO, ILL.**—The Spiritualist Mediums' Society meets in Martine's Hall, 104 22d street, Sundays, at 2:45 P. M. **CHICAGO, ILL.**—The Harmonical Society of Spiritualist

CHICAGO, ILL.—The Harmonial Society of Spirit ualists holds public meetings every Sunday evening at 7%, at Banner Hall, 93 South Peoria street.

c. Dennor ment, so bouth reform street. CLEVELAND, O.-The Children's Progressive Ly-coum No. 1 meets regularly every Sunday in G. A. R. Hall, 105 Supprior street, commencing at 103(A.M. E. W. Gay-lord, Conductor.

CHATTANOOGA, TENN.-Meetings are held reg-ularly in Market-street Hall. Dr. George A. Fuller, speaker.

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DENVER, COL.—Sunday meetings are held regularly by the Collego of Spiritual Philosophy, in Odd Follows Hall, 1643 Champa street. P. A. Simmons, President.

EAST PORTLAND, ORE.-Meetings are held by the Spiritualist Society in Buckman Block Hall, corner 4th and Gstreets, each Sunday at 3 o'clock. Miss Welda Buck-

man, Sceretary.
 LOWELL, MANS.—The First Spiritualist Society moets in Grand Army Hall. Thomas. T. Shurtleff, Clerk.
 LAWIENCE, KAN.—Meetings are held by the Spiritualist Society. W. M. Hayes, Sceretary.
 MONTHEAL, CANADA.—Meetings are held in the hall of the Religio-Philosophical Society, 2456 St. Catherine street. George W. Walrond, speaker.
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NEW HAVEN, CT.-First Spiritualist Society; ball 8 Orange street. J. W. Sypher, President; A. F. Champ-

NEWAIRK, N. J. - Association of Spiritualists holds noetings Sunday evenings at 177 linkey street. Mrs. Dr. S. ? Martin, President; Frank W. Wilson, Vice-President; C. fough, Secretary.

Jough, Secretary.
NEW OILLEANS, LA.—The Spiritualistic Association holds meetings in Minerva Hall, Clio street. II, L. Sel

over, Secretary. **PITTSBUIGH, PA.**—The First Spiritualist Church has lectures every Bunday morning and evening. Childron's Lycoum moets at 2 P. M. in the hall, 6 Sixth street. J. H. McElroy, President; C. L. Stovens, Vice-President; J. H. Lohmeyor, Secretary.

Lohmeyer, Secretary. **PORTLAND**, **ME**.—" The First Spiritual Society." meets overy Suuday in the "Red Men's Hall," corner of Brown and Congress streets. H. C. Berry, Chairman, No. 70 Lincoln street.—" The Portland Spiritual Temple " holds regular meetings on Sunday in Mystle Hall.

regular meetings on Sunday in Mystic Hall. **PORTLAND, ORE**.—Two Societies hold regular ser-vices: The Philosophical Spiritual Society in Central Hall, Col. C. A. Reed, President—P. Haskell, Secretary; the First Spiritual Society in G. A. R. Hall. Maj. C. Newell can be addressed for particulars. **SPIEINGFIELD, MASS.**—First Spiritual Society. Services are held overy Sunday at 2 and 7 P. M. in Graves Hall, 322 Main street. C. I. Leonard, President; J. P. Smith, Secretary.

BARATOGA SPRINGS, N.Y.—The First Society of Spiritualists holds services every Sunday in the Court of Appeals Room, Town Hall, at 10% A. M. and 7% P. M. E.J. Huling, Olork.

ST. LOUIS, MO.-Meetings are held Sundays, 3 r. M. by First Spiritual Association, in Braht's Hall, 9th and Frank-iin Avenue. Samuel Penberthy (at Hotel Westeran), Sec-

ST. PAUL, MINN.—Meetings are held regularly by the Spiritual Alliance in Waucota street Chapel, between 8th and 8th streets, overy Bunday ovening at 7% Mrs. Mary A. Tussoy, Socrolary, 22 East 8th street.

THOY, N. Y.-The First Society of Progressive Spirit ualist holds meetings in Room 18, Keenan Euliding, Sunday evenings at 7%. Ladies' Ald Society in same room Thurs day ove

TOPEKA, KAN. -- Sunday meetings are regularly held in Music Hall. F. P. Baker, Conductor.

WATERTOWN, N. Y.-Sunday meetings are rogu-larly held by the First Progressive Spiritual Society. Katie N. Mattison, Secretary, No. 8 Pearl Street.

WOROFETER, MASS.—Meetings held every Sun-day 2 and 7 P. M. in Continental Hall, corner Main and Fos-ter streets.

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Street, Lyin, Mass. 2w⁴ Nov. 23. SOULI THE SOUL-WORLD; THE HOMES OF THE DEAD. Penned by the Resterucian, P. B. RAN. DOLFH. This work is dedicated to these who think and feel, who are dissatisfied with current theories and fash speculations regarding the Soul - its origin, nature, desilny; who are wearled of the unsatisfactor; platitudes of the Bolists, and desire a better ground of faith in Human Immortality. Cloth, 12mo, pp. 324. Price \$2.00, postage free. For sale by COLBY & RICH.



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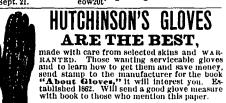
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BANNER LIGHT. OF

NOVEMBER 80, 1889.





JOHN C. HUTCHINSON, JOHNSTOWN, N. Y.

addendum

What I Saw at Cassadaga Lake.

1888.

BY A. B. RICHMOND, Esq.,

Member of the Pennsylvania Bar ; Author of "Leaves from the Diary of an Old Lawyer," "Court and Prison," "Dr. (rog-by's 'Calm View' from a Lawyer's Standpoint," "A Hawk in an Eagle's Nest," Etc.

"A Hark in an Eagle's Nest," Etc. This volume contains a large amount of evidence addi-tional to that presented in the author's previous work, that the phenomena of Modern Spiritualism are what they are chained to be by millions of investigators-manifestations of the presence and activities of inhabitants of an unseen world who were once our friends and companions in this. The facts he gives are those of his own observation since those previously related, and furnish in connection with the latter such evidence in support of his conclusions" as would," he says, "he received in our courts of justice, when the most momentous interests of both men and nations were the subject of legal investigation." The author adopts a form with which he is most familiar. He constitutes the public a jury, brings forward his witnesses elicits their testimony, argues his case with remarkable skill and pertinacity, reports the judge's charge, and solumits to his jury, the public, the duty of rendering a just verdict. What that verdict must be no unprejudiced reader will fail to readily perceive.

What this verdet inust be no unprepubliced reader will fail to readily perceive. The vast difference between spirit phenomena and the tricks of the conjurers are clearly shown, and the folles of professional so-called "exposers" exhibited in a light that must cause them to appear supremely ridiculous even to their filustrious selves. He drives the Seybert Commission-ers into the last ditch, in which the more they try to extri-cate themseives the deeper they will got, the only means of eacape being to confess their unfaithfulness to the trust re-posed in them by the generous donor of a sixty-thousand dollar bequest. The book abounds with cutting sarcasms and witty sen-tences, called forth by the gross inconsistencies of the op-ponents of truth and the unfortunate predicaments in which the Seybert Commissioners, of their own free-will, for the sake of catering to a popular prejudice, have placed them-seives by their famous "Preliminary Report." It is issued at a very opportune moment, the wide-spread revival of in-terest, nue, 1631, price 50 cents.

Banner of Bight.

BOSTON, SATURDAY, NOVEMBER 80, 1889. Positive Evidence in Materializing

Phenomena. To the Editor of the Banner of Light:

8

On my recent visit to Boston I had a remarkable experience which I think may not be uninteresting to the readers of THE BANNER. In order to make it intelligible I shall be obliged to relate a little bistory antecedent to my leaving home.

For two or three years past we have been in the habit of kolding seances at my house and at the flowse of a neighboring farmer; some-times at one house and sometimes at the other. This farmer and his wife, one or both, through their sittings at my house and at home, have developed into most excellent mediums for in-dependent slate-writing and for the materialdependent state-writing and for the master izing of hands, the playing of musical instru-ments, ringing of bells, etc. At these scances there is always present a little spirit who gives the name of "Twinkle."

little spirit who gives the name of "Twinkle." Those who were in the habit of attending Miss Those who were in the habit of attending Miss Gertie Berry's scances five or six years ago will remember "Twinkle" as one of her cabi-net spirits. As stated, she is always present at our scances, and is full of life and anima-tion. About a year ago we commenced to give her small pieces of money, which she took the sole care of, carrying them back and forth from my house to the house of the mediums, a distance of three miles, producing them at every scance, whether at the one place or the other, and removing them and keeping them every scance, whether at the one place or the other, and removing them and keeping them from our sight in the interim. Her coffers in-creased so that she soon wanted a wallet in which to keep her fortune. A gentleman in Boston, to whom I related the story, sent her a nice wallet, in which was a one dollar bill. Since she received the wallet she has had other donations, until she has now got out a little donations, until she has now got quite a little fortune, for a spirit. She has all the time had the sole care of her wallet, and no mortal has the least idea where she keeps it. Saturday evening, Nov. 2d, 1883, we had a sé-ance at my house, myself and wife and the me-diums above mentioned being present. "Twin-tle" monifected as usual and through inda-

ance at my house, myself and wife and the me-diums above mentioned being present. "Twin-kle" manifested, as usual, and, through inde-pendent writing, told me if I would carry her wallet to Boston with me when I went, she would materialize and take it out of my pocket and show it to the circle. I told her if she did do it I would proclaim it through the columns of TUR BANKE of THE BANNER. On Tuesday, the 5th of November, I went to

On Tuesday, the 5th of November, I went to Boston, not forgetting to put the wallet in question in my pocket. On Wednesday even-ing, Nov. 6th, I attended a séance at 55 Rut-land street, Mrs. Hattie C. Stafford the medi-um. After several spirits had shown them-selves "Twinkle" came to me, and, after talk-ing several minutes about my late sickness, and expressing a great deal of sympathy for me during my suffering, she retired to the cab-inet. I felt considerably disappointed, for I supposed my wallet test was a dead failure. The séance went on; other spirits came to me, and others in the circle were favored with visits from loved ones "over there." By and-bye, near the close of the séance, the attention of the entire company was directed to a chair behind the sitters, in the extreme corner of the room, some twenty feet or more from the cabi-

behind the sitters, in the extreme corner of the room, some twenty feet or more from the cabi-net, in which a form was trying to materialize. Slowly and steadily the little white speck, as first seen, enlarged and grew, every eye in the room watching the entire process, until there stood in that chair, which but a moment before was entirely vacant, a fully formed, well devel-oped, thoroughly attired female figure, which moved and talked, and had all the characteris-tics of an intelligent woman. Being seated close to the cabinet I was, consequently, the furtherest of any one in the room from the materialized form. I had stepped a few steps toward her, however, in

the room from the materialized form. I had stepped a few steps toward her, however, in order to get a better view of the manifestation, when she indicated that she wanted me. A gentleman kindly moved his chair, and allowed me to pass through, when "Twinkle"--for it, proved to be her--jumped from the chair in which she had materialized, and throwing her arms about my neck, said: "Now I want my wallet; I told you if you would bring it with you I would take it out of your pocket, and show it to the circle; now I want it." She did take it out of my pocket, passed about and showed it to all present, as those who were there will testify. I should state here that no person in the scance-room, or in Boston, knew or could know anything about my having the wallet with me, or about the promise the spirit had made me before I left home. It was promise made by a spirit in Farmington, Me, and fulfilled in Boston by the same spirit, with-out any collusion, prompting, or chance for de-ception or trick of any kind. I kept the the ity of spirits to perform what they promise, ity of spirits to perform what they promise, ity of spirits to perform what they promise. stepped a few steps toward her, however, in order to get a better view of the manifestation, there will testify. I should state here that no person in the scance-room, or in Boston, knew or could know anything about my having the wallet with me, or about the promise the spirit had made me before I left home. It was a promise made by a spirit in Farmington, Me., and fulfilled in Boston by the same spirit, with-out any collusion, prompting, or chance for de-ception or trick of any kind. I kept the thing to myself entirely, determined to test the abil-ity of spirits to perform what they promise, and I got the test. I have stated it just as it occurred, and if it was not the same intelli-gence that fulfilled in Boston that promised in Farmington, who or what was it? gence that fulfilled in Boston that promised in Farmington, who or what was it? I have made this narrative altogether too long already, but I must add that I should not have written it at all, perhaps, had not "Twin-kle" come to-day, during our séance, and re-minded me that I had not done as I promised; for she says: "You said if I would show my wallet to them in Boston you would state the for she says: "You said if I would show my wallet to them in Boston you would state the fact in THE BANNER, and you haven't done it." So I hasten to redeem my promise. "P DYER.

Do we spiritualists know the granid idea, realizo the glorious truth of the Broherhood of Many?
 The next axiomatic principle, the next foundation steine of our structure, is: *The Divise in the Jiuman*.
 Thit, the structure, is: *The Divise* in the Jiuman form
 the indexelling if the were expondent this left? Is so elefty but an organized means to help thisdlyine spark
 to glow? A rew or recognizing in every human form
 the indexelling if the which demands some means of ex pansion and growth? Look at our almisionises!
 Ener our prisons, our jails and penifentiaries! Avatch
 the little cillifier in the fifth of the fiftheist streets of
 our ottles, who has the hardened erust of wrong?
 Who by a little word, a little deed or a grand heroisin
 asserts this lede? There are some, thank God, who
 do it, but are we Spiritualists first and foremost in the
 asserts of this second grand principle?
 The next principle of our failt to which I would
 call your attention is:
 The spirit in man is eternal and all its attributes
 are eternal.
 This, too, is a generally admitted principle; but
 think of the structures that have been raised upon it:
 The the sould seed in erime may go even from a
 sea ond seeded in erime may go even from a
 sea ond steeded in the wessen of py, has t
 brought to us the effects of faith? As wo feel our seless bound to those who have gone wholly to the
 spirital life, do we allow the pure, redeeming influ enert and only light of divine power?
 And we to whom has come a revelation of a hereaf ters ound to this as the central axiomatic truth
 of the rack and truth follows as an inevitable
 sequence, namely: *The presence and direct influence
 dystrist, and their power 10*, which it decinareves to the an organic
 spiritualist, and which t pro

Berkeley Hall - Boston Spiritual Temple

Society.- Last Sunday morning, after the usual preliminary exercises, Mrs. R. S. Lillie replied to questions propounded by the audience. One in relation to the mind and body was answered at length in a manthe mind and body was answered at length in a main-ner very instructive. In the evening a question was given which formed the subject of a discourse relating to spirit and the other life, which was listened to by a large and appreciative audience. No synopsis of it would do full justice to it. Mrs. N. L. Palmer will occupy the platform next Sun-day morning and evening. O. L. R.

America Hall, 724 Washington Street.-The Echo Spiritualists' Meetings were held here Sunday last, Dr. W. A. Hale chairman. Large audiences were in attendance all day. Services were very im

Meetings in New York.

IRCUCLINGS III NUW LUFK. The American Spiritualist Alliance meets at Royal Arcanum Hali, M Union Square, between 17th and 18th streets, on 6th Arcune, on the first and third Thursday of each month at 8 p.M. Parties seeing articles in the secular pressive and the optical state seeing articles in the secular pressive and the optical state with a state of the spirit either of the opticar of The Alliance. Prov. 11cmr Kindlo, Prosident, 7 East 130th street; Mrs. M. E. Wallace, Record-ing Secretary, 219 West 221 street; John Franklin Clark, Corresponding Secretary, 50 Cedar street. Adeipht Main, corner of 526 Street and 7th Ave-sovery Sunday at 11 A.M., 231 and 735 P. M. H. J. Newton, President. The People's American Machine every Sunday over-

The People's Spiritual Meeting every Sunday even-ing at 8 o'clock at residence of Mrs. M. O. Morrell, 20 West 36th street. Good mediums and speakers always in attend-ance. (Removed from Columbia Hall.) Mary C. Morrell, Conductor.

A General Conference willbo held Wednesday even-ing of oach week at 230 West 36th street, at the residence of Mrs. M. O. Morreli.

The Psychical Society meets every Wednesday even-ing, at 8 o'clock, at 510 Sixth Avenue, near 30th street. J. F. Snipes, President, 476 Broadway.

The Ludice' Society of Mercy meets at Spencer Hall, 14 West 4th street (removed from Columbus Hall), every Sunday at 25 p. M. Proceeds devoted to charity. Kate A. Tingley, Conductor.

The Psychical Society .- At the meeting of the Society, held at 510 Sixth Avenue, Mr. J. F. Snipes society, here at 50 sixth Avenue, Mr. 3. F. Sinpes presiding, there was an unusual attendance in point of numbers, and the audience was no less intelligent than large. Mr. J. Clegg Wright was the speaker of the evening, hence the increase in attendance. The subject of his lecture was "Somnambulism," and the auditors were carried into the labyrinthine domain of chemistry. Somnambulism, the speaker said, was early recognized as one of the most abnormal states of mental life-a puzzle to physiologists amusingly difficult to explain. By the curious this condition of the brain was regarded as an omen of great sickness about to occur. When the somnambulist passes into what is called the abnormal state, distance is but of insignificant account 60 him. He can look into the in-terior of the spiritual universe. It is a grand state, a wonderful, possible constitution of man. The con-scious intelligence in the somnambulist sees through walls and over continents. It would puzzle a sclen-tific man to tell how glass is transparent and wood is not. It is on this hypothesis that we account for the spiritual perception of the somnambulist. The som-nambulist is a person who has a rudimental condition for entering into the spiritual world—Nature getting the man ready for the higher existence—evolving the spiritual consciousness out of the physical conscious-ness. Among other things Mr. Wright said that mediums presiding, there was an unusual attendance in point

Among other things Mr. Wright said that mediums ness. " Among other things Mr. Wright said that mediums struggle on for years in the elementary parts of the one phase simply from the fact that a little brain-work on their own part is necessary. Man is in the childhood of his power, and looks with amazement at the vast accumulation of knowledge which he will have to formulate. Immortality makes it foolish for a man to do wrong, and absurd to abuse the rights of another. We shall meet and see each other in the world beyond. Mrs. M. E. Williams, in a few choice sentences, thanked the speaker for his beautiful lecture. A vote of thanks was passed to Mr. Wright, and in acknowledgment he said: "I have learned to like the Spiritualists of New York City. In these two months I have been here I have made the acquaintance of men and women that will never be severed—men and women of ability, who will be able in the future to hold up Spiritualism on a high plane. Psychical study is one for the highest and best of mankind. I like the mape of this Society; it means a great deal. I am not opposed to the accumulation of mediumistic facts. It is mediumship on which Spiritualism stands, and this Society can cultivate mediumship. We want more me-diums and more speakers, and more meetings, and more thinking, and it is by an institution like this that such a work can be accomplished. We want our so-cieties managed by the fittest men to lead. It is wise work to develop mental and physical phenomena, the unfoldment of mediums-making the facts and philoso-phy acree with one another; seeking the one great aim—the development of Spiritualism. REPORTER.

The Ladies' Nociety of Mercy, of which Kate A. Tingley is President, will give a concert for the benefit of the "Home" at West Bergen, in Chickering Hall, 5th Avenue and 18th street, Friday evening, Nov. 29th. Eminent talent has been engaged, and it is hoped the patronage will be such as to place a goodly sum at the disposal of the charity for which the entertainment is given.

Mr. Baxter in Maine.

Mr. J. Frank Baxter is having excellent success in Maine, where he is holding meetings this month. On Sundays he has been lecturing in Portland to large and interested audiences, as special reports from that

Suitay's ne has been lecturing in Portland to harge and interested audiences, as special reports from that city indicate. On Monday evening, Nov. 18th, he appeared in the town of Monson, an unusually large audience assem-bling. Mr. Baxter was entertained and introduced by some of the first people of the place. He made a deep impression by his logical and thucly lecture, and left a lasting remembrance by his surprising spirit descrip-tions. The regular correspondent to The Dexter Ga-zette speaks of the occasion as follows: "MONSON, Nor. 19th.—J. Frank Baxter of Boston spoke to a large audience in Tarr's Hall on Spiritualism. He was in-troduced by Mr. R. C. Penny in some very appropriate re-marks, after which he sang two songs and read a poen. His lecture was a very able and eloquent presentation of evidences of spiritual manifestations. He is an interesting speaker, and was very attentively listened to by the many present. At the close he told the audience something of what he claimed to receive from the unseen world. He gave the names of a number of deceased people well known here. His doings were most interesting and satisfactory. The spiritualists of Monison have no reason to find fault with his advocacy of their doctrines." On the evenings of Noy. 19th, 20th and 21st Mr. Bax-ter lectured in Central Hall Dover. This boling went would have the solutions.

Haverbill, Mass., Unity Hall .-- Dr. F. H. Roscoe, of Providence, R. I., spoke for the First Spiritu-

coe, of Providence, R. I., spoke for the Pirst Spiritu-alist Society of this city, in Unity Hali, last. Stinday Afternoon and evening. The subject of his afternoon discourse was: "Home—Its Influence in Entit-Jife and in Spirit-Life." His control gave admirable treat-ment to this theme. In the evening some eight or ten subjects were sub-mitted, all of which were answered in a clear, concise and interesting manner. After the close of each ad-dress a number of psychometric readings were given, which were acknowledged to be more or less correct, and several were admitted by the recipients to be of a most marked and wonderful character. The interest of the evening meeting was greatly en-hanced by the instrumental music furnished by the "Home Orchestra," composed of four young ladles and a young gentleman, the instruments consisting of three violins and a cornet, with piano accompaniment. Dr. Roscoe is expected to occupy the same platform next Sunday.

Newburyport, Mass.-Last Bunday F. A. Wiggin of Salem occupied our platform for the first time. His lecture was grand, and held the close attention of the

lecture was grand, and held the close attention of the andience. At the close he read selections and gave tests of spirit presence. Among those reported by him as pres-ent were John S. Frost, of this city, and Wm. H. Huse, late editor and one of the proprietors of *The Newbury-port Herald*. In the evening Mr. Wiggin gave a lec-ture on "Christ and His Work for Mankind," which was an excellent portrayal. He supplemented this with readings and tests. Spirits G. Safford, J. Thur-low and others gave their names and proofs of identity. Mr. Wiggin is a fine speaker; his audiences to day were the largest of this season. Next Sunday we are to have Mrs. B. F. Smith, one of the BANNER OF LIGHT mediums. A large audience will greet her. The Independent Club is to hold an entertainment December 3d.

Oscar Edgerley is at home for a short time; he will be in Brooklyn, N. Y., hext Sunday. F. H. F.

Portland, Mc.-Mrs. M. T. Shelhamer-Longley, the BANNER OF LIGHT medium, occupied the plat-

form of the Portland Spiritual Temple Sunday, Nov. form of the Portland Spiritual Temple Sunday, Nov. 24th. It was Mrs. Longley's first visit to our city. She was greeted with good audiences both afternoon and evening. Our people here were pleased with her lecture, and with her answers to questions proposed by the audience. Prof. Longley presided at the organ, and gave a number of his line spiritual songs, which all were de-lighted to hear. It is hoped to have Mr. and Mrs. Longley here again in the near future. Next Sunday, Dec. 1st, we are to have Dr. F. L. H. Willis with us. The Doctor has many friends in this city, and they will surely turn out and give him a warm welcome. CECIL.

Providence, R. I., Association of Spiritual ists, Sinde Hall.—Last Sunday the Progressive School discussed the subject of "Moral Culture," which led to expressions of opinion upon several top

which led to expressions of opinion upon several top-ics of moment. The lecture by Mr. J. C. Sherman was a sharp re-view of Paul in connection with some fundamental theological dogmas, holding the audience in close at-tention, and left much for profitable after thought. The evening conference and test-seance were of much interest. This series of meetings is most promising. *Providence*, 50 *Battey street*. W. FOSTER, JR.

Cleveland, O .-- Lyman C. Howe writes, Nov. 18th: 'The cause in this city seems healthfully progressing. "The cause in this city seems healthfully progressing. The new Society—which 1 am serving—is made up of some of the best men and women in the city; they are steady, level-headed and reliable, and the organ-ization bids fair to continue and grow. Frank T. Rip-ley is to be here the first Sunday of December, and perhaps through the month. J. Clegg Wright in Jan-uary. He is a favorite here, as also are Hudson Tut-tle and J. F. Baxter, who served them nobly in Octo-ber and drew crowded houses."

Attleborough, Mass.-The First Spiritual Society had as speaker Nov. 24th Mrs. Kate R. Stiles, of Boston, who gave a lecture in the afternoon upon subjects from the audience, after which a number of tests were given. In the evening the subject was: "Why Should we be Spiritualists?" It was very interesting. After the lecture many tests were given-nearly all being responded to as correct.—Miss Josephine Webster, of Chelsea, will be with us next Sunday at 1:30 and FREDERICK W. WRIGHT.

Lynn, Mass.-Last Sunday the Children's Progressive Lyceum met at Exchange Hall, Market street, at 12 o'clock Conductor Merrill in the chair Opening at 12 o'clock, Conductor Merrill in the chair. Opening exercises, singing and Silver Chain recitations. Music by the orchestra. Readings by Cella Goodwin, Mrs. Atherton, and Mrs. Durgin. Singing by the Floral Group. Harmonica solo by Master Harry Cheever. The Grand March closed the session. SADIE S. COLLYER, Lyccum Sec'y.

Haverhill Mass., Brittan Hall.-Last Sunday Frank C. Algerton answered questions proposed by the audience, and spoke to the subject presented for the audience, and spoke to the subject presence for the address. In the evening the time was largely occu-pled in giving tests, most of which were fully recog-nized. The spirits purporting to be present brought messages of an interesting and entertaining nature. The attendance was excellent on both occasions. Next Sunday Mr. Frank A. Wiggin of Boston will speak. R. P. H.

TO A REVIEW IN 1887 OF THE SEYBERT

COMMISSIONERS' REPORT;

Yours fraternally, P. DYER. Farmington, Me., Nov. 21st, 1889.

Meetings in Boston.

Free Spiritual Meetings are held in the BANNER OF LIGHT HALL, NO.9 Bosworth street, regularly twice a week -on TUESDAY and FRIDAY AFTERNOONS. J. A. Shelha-mer, Chairman.

Boston Spiritual Temple, Berkeley Hall, No. 4 Boskeley Street, corner of Tremont. – Sunday services at 10% A. M. and 7% P. M. R. Holmes, President; George S. McCrillis, Treasurer.

George S. McCrimis, Freasurer. First Spiritual Temple, corner Newbury and Exator Screets.—Spiritual Fraternity Society: Sunday, 2% P. M.—Mrs. II. S. Lake, speaker; II A. M., Fraternity School for Children; Wednesday ovening meeting at 7%. M. D. Weilington, Secretary. Children's Frogressive Lyceum No. 1.—Sunday at 10% A. M. in Paine Memorial Hall, Appleton street, near Tremont. Ernst R. Wendemuth, Secretary; L. L. Whit-lock, Conductor.

1031 Washington Street.—The First Spiritualist La-lies' Ald Society meets every Friday. Mrs. A. E. Barnes, resident; Mrs. M. V. Lincoln, Secretary. Fubile meetings wery Friday evening at 7%.

every Friday evening at 7%. American Hall, 724. Washington Street.-Echo Spiritualist Meetings Sunday at 10% A. M. 2% and 7% P. M.; also Thursdays at 3 P. M. Dr. W. A. Hale, Chairman, Twilight Hall, 769 Washington Street.-Sundays, at 10% A. M., 3% and 7% P. M. Eben Cobb, Conductor. Eagle Hall, 610 Washington Street.-Sundays at 10% A. M., 3% and 7% P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor.

7.

W. Matnews, Conductor.
Odd Fellows Building, Hoom 2.—Conference Meet-ngs every Thursday ovening. L. L. Whitlock, Chairman.
The First Endependent Club meets every Tuesday at Twilight Hall, 789 Washington street. Sewing Circle at Stupper at 5; Meeting at 6 P. M. I. G. Wellington, Sec-retory.

Combridgepert.-Moetingsare held every Sunday even ing at Odd Fellows Hall, 548 Main street, by the Cambridge Spiritualist Society. H. D. Simons, Secretary.

First Spiritual Temple, corner Excter and Newbury Streets .- Sunday afternoon, Nov. 24th, Dr. Willis delivered the closing lecture of his alto gether too brief engagement to the finest audience

Dr. while delivered the closing fecture of his alto-gether too brief engagement to the finest audience gathered this season. "He Broke upon the neckssity of a positive assertion of truths and principles, saying that very much was lost through a certain sort of vagueness that charac-terized most liberal free thought, that detracted from its power, and sent its forces scattering in all direc-tions. The literature of the day is very much pervaded with this. Negations are common, but affirmations are wanting. We find philosophic ideas in abundance, but not clear, well-defined principles, that may be termed axiomatic. Speculation and theory are all right, but for real, genuine, hearty work in the world we want positive knowledge. But, says one, how are we to know these axiomatic principles? They are clearly revealed to every human conseiousness. They are the light that lighteth every man that cometh into the world. Tirst, God the Father, all mon his children. There is not a religious sect in Christendom that will reject this primal idea. But look at sects i Look at society i Who builds upon this glorious stone of the temple?

Eagle Hall, 616 Washington Street.-Last Sunday the morning conference opened with singing

by Mrs. M. F. Lovering. "What Condition of the Intellect is Necessary to Attract Unseen Influences?"

b) and, M. P. Botening. White Conduct of the Institute of the Soccessary to Attract Unseen Influences?"
 was the subject discussed. Opening remarks and invocation by Mrs. Dr. Crosby, followed by Mr. Burnham, Mr. Dill, Mr. Ridell, Dr. Eames, Dr. Coombs and the Chairman.
 Afternoon.—A song by the planist. Mrs. Abble N. Burnham gave interesting experiences of her recent trip to Denver, Colorado. Delineations by David Brown, Mrs. Rich, Mrs. Cutting-Luther, Mrs. M. W. Leslie, Miss Knox, Mr. P. L. O. A. Keeler, Jennie Rhind, and Mrs. E. B. Cloues of Chelsea, were recognized as evidence of the presence of split-friends. Evening.—After singing by Mrs. Lovering, and an invocation by Mrs. Ida P. A. Whitlock, the latter delivered an instructive address and gave psychometric readings. Mrs. Davis, under control of "White Pawn," gave tests, as did also Dr. Fuller, Miss Kelley and Mrs. Smith.
 Subject for next Sunday morning's conference: "Has man powers within himself to employ for his own protection from evil habits in mortal life?" Meetings are held in this hall every Wednesday at 3 r.M.
 Twilight Hell.—Tuesday avening, Nov. 10th the

Twilight Hall .--- Tuesday evening, Nov. 19th, the meeting of the "Independent Spiritualist Club", was well attended. After singing by the audience, Mr. F. W. Ridell made the opening address, in which he

W. Ridell made the opening address, in which he gave several instances of the working of spirit-triends through his own mediumship. A song by Mr. H. W. Stratton was well rendered, and pleasing to all. Mrs. M. A. Chandler made an address full of spirit-uality, and gave several tests of spirit-presence to persons in the audience. After a song by Mrs. Nettle Wentworth, Mrs. K. R. Stiles gave satisfactory psychometric readings and spirit-communications. Interesting addresses were made by Drs. G. P. Wicksell and G. A. Ordway, after which singing by the audience closed the meeting.

Portland, Mc .- Going to press a day in advance ecause of Thanksgiving, has necessitated much con densation of local reports: among others we have but

densation of local reports; among others we have but space for the following from a correspondent regard ing the meetings of the First Spiritualist Society. [The account from the Sunday *Times* will appear next week]: On Sunday, Nov. 24th, Mr. J. Frank Baxter gave his closing lectures of this season's engagement before this Society. In the evening Red Men's Hall had a large audionce to listen to his lecture on Medi-umship, and to witness the same illustrated at the close, when the speaker exercised his powers in that direction.

close, when the speaker exercised his powers in that direction. Mrs. L. L. Whitlock, of Boston, lecturess and psy

chometress, will occupy the platform next Sunday. For Friday evening, Nov. 20th, an entertainment by local talent, with ice cream and cake, is announced. A change in hall, all the season desired, is effected, and the meetings of this Society will hereafter be held, beginning Dec. 1st, in Reform Club Hall, corner Congress and Temple streets.

4+> Cambridgeport, Mass.-Last Sunday evening

Dr. F. L. H. Willis gave the last of his series of instructive lectures in this place. His subject was, "The Wonderful Laws of Spirit-Control," which was handled in a masterly manner, closing with an impro-vised poem. The following expressions of the feel-ings of these present were adopted by a unanimous vote:

volc: Resolved, That the thanks of the Cambridge Spiritualist Society are hereby tendered to Dr. F. L. H. Willis for the able manner in which he has set forth the traths of Spir-itualism in the gourse of lectures delivered from our plat-form during his brief stay with us; and we furthermiore tender him assuraces of our warm appreciation of the sentiments he has so eloquently expressed in our hearing, and the hope that he may long be spared to enlighten and bless humanity. H. D. SIMONS, Sec'h.

with his advocacy of their doctrines." On the evenings of Nov. 19th, 20th and 21st Mr. Bax-ter lectured in Central Hall, Dover. This hall, mod-ern in taste and improvements; with a seating capac-ity of one thousand, has been none too large to accom-modate the people eager to hear him. On the open-ing night it was estimated that not less than twelve hundred people were crowded into the hall. The *Piscataquis Observer*, a weekly issued while the meet-ings were in progress, speaks, in part, thus: "It is seldom that Central Halls, packed by such multi-

ings were in progress, speaks, in part, thus: "It is seldom that Central Hall is packed by such multi-tudes as have been seen there the past two evenings, called out by the lectures, test exercises, etc., of Mr. J. Frank Baxter of Boston. His singing seems to be universally praised. Mr. Baxter is a smooth speaker, and evidently an earnest believer in the soundness of the philosophy he seeks to expound. He can but go away from here with the feeling that the people have given him a good hearing." On the third and last evening, at 7:15, every avail-able seat in the commodious hall was taken, and still the crowds pressed in. The singing, the lecture and the séance were highly entertaining, thought-stirring and effective. All, even non-believers, admit it. "An able exposition and a wonderful exhibition!"

it. "An able exposition and a wonderful exhibition!" said an editor present, The towns of Dover and Foxcroft have not for years been so thoroughly stirred up and excited as by the coming and doings of Mr. Baxter. The Spiritualists can record incalculable good, from their standpoint, resulting from the earnest and devoted work of this gentleman. Diraco.

The Medicos of Massachusetts

Are, Mr. Editor, reported as moving to carry out the late proposition of the Massachusetts Medical Society, that a new law in the interests of proscription be asked for at the next session of the Gen eral Court. All individuals in this State who desire to retain their constitutional rights in the matter of medical advice and assistance should be up and do ing, in a practical manner, to thwart this project.

Ing, in a practical manner, to thwart this project. This can best be done at the present juncture by ob-taining Remonstrance Petition headings, and circulat-ing them for signatures among neighbors and friends; these headings can be obtained—as previously an-nounced—from Colby & tich, 0 Bosworth street, *free*, on application, with stamp for return postage. This Remonstrance Petition clearly shows that the people do not wish, need or ask for this proposed en-actment, but that it originates wholly with a titled class in community to whoin pecualary benefit would accrue should their scheme meet with success. Let some active individual—whether member or not of a Spiritualist or Liberal society—in each communi-ty make it a matter of personal duty to circulate a copy of this Remonstrance Petition for signatures. These Remonstrance Petition for signatures. These Remonstrance Petitions bould, after being filted with names, be held by the parties who have circulated them till further, notice. Directions will be hereafter published in THE BANNER as to where they are to be sent in order to produce the best results.

Norwich, Ct. - The four excellent discourses given by Mrs. Sarah A. Byrnes before the Spiritual Union of this city have been received with profound interest. Good audiences have greeted her through

out. Our Children's Lyceum, organized last spring, is progressing finely, and was a step in the right direc-

We also have a Society of Ladies-"Helping Hands" —whose members render much ald financially in ear-rying forward our lectures; each whiter for four years they have held socials, with supper and dancing, every fortnight, which have been quite successful. Next month Mrs. R. B. and Mr. J. T. Lillie will be with us. MRS. J. A. CHAPMAN, Soc'y.

Chelsen, Mass,-Miss Josephine Webster occunied the platform of the Spiritualist Association on the

evening of Nov. 24th. A good audience was in attend-ance. Her remarks were to the point; she also gave a number of tests, which were all recognized. This Society would recommend her to any who are in want of a speaker and have any dates not filled.—Sunday afternoon and evening. Dec. 1st. Mrs. E. C. Kimball will occupy the platform.—Mr. F. A. Wiggin has the last two Sundays in December open, which he would like to fill with any Society needing his services. He has spoken twice for us, and has four more dates with us. E. S. WELLS, See'y.

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Fall River, Mass.--Mrs. Ann Hibbert (7 West Warren street) informs us that on Sunday last Father Locke officiated with excellent success (when the state of his health was considered), and will appear before the Society again at some future date. Miss Nettle M. Holt, of Charlestown District—who has given great satisfaction on a former visit—will be the speaker next Sunday.



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Ulipht of Modern Spiritualism. A Discourse delivered by PhOP HENRY KIDDLE, on Easter Sunday, April 25th, 856, in the New Spiritual Temple, Doston, Mass. Price 5 cents, postage 1 cent; six copies for 25 cents. For sale by COLBY & RICH.

Meetings in Philadelphia.

The First Association holds meetings every Sunday at 10% A. M. and 7% P. M. in the hall 810 Spring Garden street, Ohldren's Lycenum at 2 P. M. Joseph Wood, Presi-dent; B. P. Benner, Vice President; 420 Library street; Harry Huber, Jr., Secretary.

The Second Association meets every Sunday after-noon at 2% in the Church, Thompson street, below Front. T. J. Ambrosia, President, 1223 North Third street.

Keystone Spiritual Conference every Sunday at 23/ M., northeast corner 8th and Callowhill streets. Mr. Row. . Chairman.

The Fourth Association holds meetings every Sun-day at 1% P. M. in the hall northeast corner 3d street and Girard Avenue. Mrs. Minnie Brown, President.

Meetings in Brooklyn.

The Progressive Spiritualists hold their weekly Conference at Everett Hall, corner Bridge and Willoughby streets, Brooklyn, every Saturday evening, at 8 o'clock. Good speakers and mediums aiways present. Seats free. All cordially invited. Samuel Bogart, President.

Conservatory Hall, corner Hedford Avenue and Fulton Street.-Regular meetings every Sunday, at 11 A.M. and 8 P.M. W. J. Rand, Secretary.

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Sccond street, meets Sunday evening at 7% o'clock. Good speakers and mediums always present, Portor E. Field (39 Fowers street), Secretary.

____ Sniritual Convention.

Spiritual Convention. A Quarterly Convention of advanced thinkers of South-west Michigan will be held at Waterviller Nov. 30th and Dec. Ist, 1889. The audience will be addressed by Dr. C. A. An-drews, of Grand Rapids, and Mrs. E. C. Woodruft, of South drews, of Grand Rapids, and Mrs. E. C. Woodruft, of South Havon. The Marris Twin Sisters have been. Invited to fur-nish vocal music, Prof. A. J. Davis, of Hartford, will en-livon ench session with extra fine Instrumental music. The public is cordially invited. The usual hospitalities will be extended. A general attendance of all members is desired, as important business will come before the Associa-tion. T. A. Burdick, Pros., Tras, Mich, J. Boynton, Vice-Pres., Riverside, Mich.; Mrs. R. A. Sheffer, See'y, South Haven, Mich.; S. G. Sheffer, Treas., South Haven, Mich.

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(37) An edition of the "Addendum" has been bound up inder one cover, together with Mr. Richmond's first vol-ume, entitled "A Review of the Seybert Commis-sioners' Report," and the two combined make an ex-ceedingly valuable work of 407 pages, substantially bound in cloth. Price §1.60.



Poems New and Old.

BY GERALD MASSEY.

BY GERALD MASSEY. The Poems of Mr. Massey were first placed before the American public in 1854, and at once became enthusiastically admired in this country, as they had been in England by such men as John Ruskin, Hugh Miller, Mathew Arnold and Waiter Bayage Landor, and highly praised by such au-thorities as the *British Quarterly Review* and the London Athenaum. Those who held that early edition in such esti-mation will warning welcome the present. It contains the best poems given in the former, critically revised, and in some casse added to, and upward of two hundred additional onces written since that time, inspired by the reformatory, progressive and spiritualistic events that have made the last third of a century the most notable period in the history of the world. Their beauty of expression, impressiveness of thought and vividness of description are unsurpassed. Landor has said they "remind us of Bhakspeare in the best of his sonnets"; and Ruskin: They are "a helpful and pre-clous gift to the working classes." Binee the Issuance of the early editions Mr. Massey has be-come a fpiritualist, and being such, and one of its able ad-vocates, his poems, as they now appear, are of special inter-est to our rendors. In his proface ho says: "The Spiritualist who has plumbed the vold of death as 1 have, and touched the able ground of fact, has established a faith that can neither be undermined nor overthrown. He has done with the poetry of desolation and despair; the sighs of unavailing regret, and all the passionnito wailing of untruitui pain. He cannot be becreated in soul! And I have ample testimony that my poems have done welcome work, if only in helping to destroy the tyranny of death, which has made so many mental slaves atraited to live." Two volumies, Biono, fine cloth, pp. 364 and 427. Price **\$1.69** Per volumes, Biono, fine cloth, pp. 364 and 427. Price **\$1.69** For sale by COLBY & BICH. **** Echnoss From an Angel's Lura**'

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in print. Its contents are addollows : "" " Any a Thin Veil Botwide. Is. "" There are Homes Over There." "Mother's Love. Purest and Best." "" "One these Pearly Gates of Light." "One these Pearly Gates of Light." "They 'il Welcome Us Home To-morrow." "All are Waiting Over Thore." "On the Mountains of Light." "On the Mountains of Light." "In Heaven We'll Know Our Own." "Giad that We're Living Here To-day." "We'll All Meet Agalu in the Morning Land." "The Angol Klassth Mc." "The parlor of every singing person in the land, will be found a suitable holiday gift for Irlends.

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