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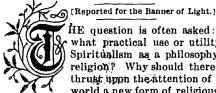
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# The Spiritual Rostrum.

The Practical Utility of Spiritualism as a Philosophy or Religion.

A Lecture delivered in Newburyport, Mass., or the evening of Oct. 24th, 1889, by HON. SIDNEY DEAN.



HE question is often asked: Of what practical use or utility is Spiritualism as a philosophy or religion? Why should there be thrust upon the attention of the world a new form of religious or

scientific thought, involving that great mystery of the continuance or the cessation of man's physical being?

Why not permit the Christian world to enjoy its faith in peace; the Parsee to carry his caste by faith down the eternal cycles of his being: the Mohammedan to believe in the transfer of his harem of voluptuousness and physical passions to the eternal shores of conscious existence; the Brahmin Hindoo to enjoy his faith in the transmigration of souls and the future loss of his individuality by being absorbed in the invisible First Cause, or Infinite Spirit; the four hundred millions of Buddhists, with their faith also in the physical reincarnation of souls and their ignorance of a supreme First Cause, the belief that human life is a curse rather than

cians still studying therapeutics and their application? Priests and ministers of all religious systems-are they still promulgating their creeds, or advancing beyond the creed into the broader area of the universal religion of life, disclosed in the light of the advancing ages of spirit existence? In a word, is continued, conscious existence beyond the mortal environ-

ment really a continued existence for man at all, or is it something new, strange, abnormal. and is the man himself changed, a part of his spiritual nature blotted out: so as to send him hither in an emasculated or imperfect form?

I have voiced but a few out of the almost unnumbered questions which have stirred the mind and heart of the world during its historic ages. The more enlarged, advanced and cultured the mind of the race, the more deep and profound its desire to know the future status of man-the soul. Creation, in its highest forms of manifestion, seems fragmentary, a part only of a great broken design, an unfinished and incomplete structure, if man, with his splendid endowments of mind, soul, mental acquisitions and moral unfoldings, with his builded moral character, lies down in a material grave of earth, and in its dust and silence finds an end of all being for himself. Everything within him and his conscious life cries out against such a surcease of existence; every noble trait of character, every enlarged and

intelligent view of existence, aye, all the virtues of man " Will plead like angels, trumpet-tongued, against

The deep damnation of such taking off."

The universal horror of the annihilation of consciousness in a moulding sepulchre of earth is one of the strongest arguments against the materialistic philosophy, because it is an argument born of the soul's intuitions, the deepest element in the nature of man. It is mightier than any faith or credence, and more forceful than any logical syllogism of the intellect, because it stamps a conviction of truth upon the human consciousness at the very fountain or citadel of life. But if the facts of Spiritualism be true, then

the first reply to the question propounded at the opening of this lecture, to wit: Of what practical utility is Spiritualism? must be that: 1st. It settles beyond controversy the fact of the continued conscious existence of man as an individual. The question passes from the region of speculation, from the problematical, from the spiritual domain of faith, and confronts all, even the Atheist and Agnostic, with of unrest, unhappiness and the parent of de- as found in the genus, man. Not comprehenda blessing, that misery is not a condition merely spair, through past ages. And with the de- ing it, our scientists in all the past have been this respect, for these teachings are supple-

lawyers study law at its source—the broad, question of death or life uncertain—a matter tion. Paul in his letter to the Corinthian deep, universal and fundamental laws of the only of the heart's faith of the mind's reason- Church says—and I beg you to mark the tense universe, spiritual and material reason have been 'no settled rest to the in- of his words—"There is a natural body, and tellect, no peace for the heart free from the in-

truding skeleton finger of doubt. Intellectual reasonings in harmony with the soul's intuitions, are better than atheism, materialism and agnosticism, and yield a sweeter rest to the mind. A sublime faith of the soul. in harmony with its own intuitional voice, and with the spiritual forces which find a home within its conscious life, is more fruitful of peace than the most highly oultured unbelief. I had rather have-if my lot was to choose, and I had only the two to choose from-I had rather have the simple, ignorant faith of an old mother in the church of God, who could not philosophize; I had rather have that faith than the splendid genius of the world's eloquent agnos-tic. I should prefer it in life here, and I know I should prefer it upon the other side.

But when to our reasonings we add fact when our belief or faith orystallizes around a fixed proof or certainty, then mental rest and settled peace on this most vital, question to us come as abiding guests in our nature. If Spiritualism, with its phenomenal facts, accomplished no more than to give the mind of man rest, and the heart of the world peace upon this great question of our continuous existence, then would its utility be acknowledged, and its phenomena be welcomed!

2d. But again, Spiritualism discloses its util ity, gives a satisfactory reason for its presence in that it furnishes a solid basis upon which to build a true science and sound philosophy of life.

The trouble with agnostic reasoners is that they believe nothing, take nothing for granted, not even the existence of their own intuitional sense, and they relegate everything to the standpoint of the physical senses and physical laws. The introduction of the spiritualistic philosophy has disclosed the weakness of every system - and its imperfections also - which places a period at the grave's mouth, and makes an end all of this life. Since science began its work, since philosophy began to build philosophic systems, there has always been a hitch a break at the point of man's being and destiny. Philosophy has needed facts and facts which the past has never furnished, at least in such form that philosophy would accept it.

Most systems do not include what their founders did not know, to wit: the three-fold nature and powers of man. How could a philosophy or science embrace that fact if the mental powers of the philosopher were not equal to its comprehension? It is one of the simplest facts of nature, as well as one of the the fact. It dethrones giant doubt, the tyrant | greatest factors in the manifestations of life, | than from any other known source. We do not

there is a spiritual body." Not that there shall be in some future time, but there "is a spiritual body." It is "the house from heaven," or the ethereal sphere in which the apostle aspired to be "clothed upon" and to let the old earthbody go to its death and disintegration.

With this intermediary the soul controls matter and discloses itself as the superior force. Through it the soul's decrees can find body and form in action, and their personal character can be builded for this and a continuous life beyond.

If only for the disclosures of this fact of the triple nature of man, and the spirit intermediary between soul essence and crude matter, Spiritualism had arisen at the call of God from out of the ages, then its presence would be amply justified by utility as an educating and

enlightening force. 3d. But again, the philosophy of Spiritual/ ism goes farther and discloses a spiritual uniuniverse which we behold, and of which we form a part. And this spiritual universe unseen by mortal vision, like the material universe is under law. There is nothing in all. the universes of matter and spirit but what is. under law. There are no by-plays of chance; no breaks in the orderly movements and processes of any part of creation emanating from the divine creating wisdom. The church has taught blindly upon this point. The general providence of law cares for all things, even to the numbering of the hairs of your head or the fall of a sparrow upon its unmarked and unknown grave in one of earth's wildernesses.

The Creator, or First Cause, is not a czar, or king, or emperor, or potentate in the sense of earth, to change his administration at the call of his subjects. Law reigns; and the law applied to spirit or material universes is like its author and giver, wise, beneficent and good. Prayer upon our part is sublime when it adjusts the soul and the life of the one who offers it into harmony with the law's beneficence, but it is worse than a waste of words when it seeks a selfish end irrespective of fixed laws.

But law for the material worlds and law for the spirit universes of God are not alike in de-The law of the primary rocks of earth is tail. not the law of the sensitive, quivering soul. We must look on the spiritual plane for our spiritual law, and this is more fully and clearly disclosed through the messages brought to us from our friends on the supernal side of life reject the teachings of the great Nazarene in

5th. There is one feature, among an unmentioned multitude of others, which discloses the pertinency of the presence of the Spiritual Philosophy in the earth at this time. It came to earth with its humble manifestations of intelligence and force at a time when earth's students and thinkers were comparing the works and the proclaimed nature of Deity, or First Cause; when life, in all its manifold manifestations of joy and sorrow, pleasure and pain, smiles and tears, shame and agony, succeeded by sickness, pain, death, and the tearing asunder of the holiest and best of earthly relationships, was being weighed in the balance of an infinite mercy and love: Never before had the mind of the world entered so keenly into the analysis, and never before did the fateful shadow of a dreary agnosticism give promise of a reign of darkness and doubt and spiritual distress.

A materialistic pall seemed to be spreading over the best cultured minds of both hemispheres, and it even invaded the churches of the Christ. The spiritual in worship was sink-

verse broader and vaster than this material ing under the sensuous and formal. Commerce was writing its commandments on pulpit and chancel, on pew and orchestra. The voice of the demon of self seemed to hiss into the souls of Christian and agnostic, atheist and skeptic: "There is no God; no future life; no law above or beneath man's own will; hence let us eat, drink, acquire and feed our pride, for to-morrow we die and reach the end of existence." Do you compass the horror of this spirit-cloud invading the universities, invading the best intellects of France, of Germany, of England and of this country?

> News from the world beyond! A messenger and message from the spirit-life which is, and is to be! It is one we knew in the mortal with his identity still upon him. Why, then, eat, drink, acquire, feed our pride and die? Oblivion is a fable. Life, continuous life is a reality. The teachers, the philosophers, the students of earth and the heavenly spheres have returned with their acquisitions of knowledge, and have found mediums of communication with mortals. They give the facts and the philosophies of spirit-life, and they give us also a knowledge of that which has been blind and hidden to mortal observation or reasoning in the earth-life. They show us a universe of law; they teach us of the adjustments of both time and eternity. I may not, at this hour, even give the outline of these teachings.

In accordance with law the two worlds of conscious being meet, mingle and fraternize. There are conditions of this intercourse as there are conditions attached to your intercourse with your fellows in the mortal. The spiritualistic philosophy has come to stay. It is one of the advanced steps in the orderly pro-

but an attribute of life, and that the death of the body gives no release from the inevitable lot of misery and pain which it must suffer through all its transmigrations and reincarnations until it is absorbed in Brahm, or the universal spirit? Why disturb such a horrible philosophy or faith as this?

And why disturb the personal faith of the more than four hundred millions of followers of Confucius and the Confucian religion, materialistic in character, and accepting a future existence with an IF which makes of their religion a practical materialism with a superstitious intermixture of genii or spirits, who are to be appeased by the burning of paper prayers and Joss-sticks? And why should agnostic and atheist be disturbed in their state of doubt and denial of future existence? Is there any practical use in proving to mankind by any one or more of the five senses of the human body, or by an enlightenment of the perceptive powers of the intellect and soul, that immortality for the conscious spirit of man is a FACT and not a faith merely? Judge ye.

But there are other questions of the deepest interest to man-if immortality be proven. If existence for the soul or spirit is to be eternal in duration, then what is to be the character of such existence, what the status and quality of its being? Will consciousness like a firmament canopy it so that its thoughts, feelings, emotions, memories, will enter into its existence, and become a part of its processes of life?

Is there a law governing its life, and is that law universal of application? Is it, in essential nature, the same as the law applying or governing spirit during its earthly existence? Are its social attributes and qualities the same as in its earth-sphere? and how is the social life adjusted, or worked out practically in spirit realms, where material bodies cannot exist? Is a superstructure of character inherent in the ego, or spirit-being, builded there as here in the mortal, or is the builded character of earth continuous in its nature, with no break or change wrought by the forces of material death? Is the law of moral character the same in spirit as in mortal realms? Is the standard by which moral character is builded and judged the same in both states of existence? Does a good deed done in earth find its place like a pearl dropped into the ocean of eternal being, and does it eternally attach to the doer? and is a murderer | grasp of his and its adversary. Have you rest of his fellow-man eternally red-handed through the attaching of his crime to his character? Are mental, or reasoning and investigating laws and forces the same in spirit as in material realms? Do logicians reason, philosophers investigate, scientists examine and formulate the results of their inquiries? Do literary minds read, study, collaborate, and give forth in prose and poetry, thoughts, reasonings, forms of beauty or conceptions of grandeur, increasing in strength and beauty by the harvest of their spirit investigations and acquirements?

Do musical artists of earth revel in the sweetspheres; inventors still continue to invent; with the race touching its future. With the

throning of doubt falls an unnumbered host of crude, wild and incongruous speculations concerning God and his visible and invisible universe of creation. Creation is no more an unfinished and imperfect fragment in the mind, nor in the philosophy of the scientist and student, but only an observed part of

"One stupendous whole Whose body Nature is, and God the Soul."

For man like his author is a spirit, and as his spirit author eternally exists, so can man the spirit exist after the death of his body. So the enlightened mind of the world reasons, and it reasons well and soundly.

But Spiritualism, the most modern of practical sciences, comes in with its facts, and lays a still more impregnable foundation, on which the mind or the reasoning power within us can base its syllogisms touching immortality of being. Of what practical utility is Modern Spiritualism? It gives the mind of the race rest from the ceaseless turmoil of ages, and the heart of the race peace from the storms of doubt which have kept it tossed as upon a tempestuous sea.

Fitting type of the change thus wrought in the minds and hearts of the world that little scene on the Sea of Gallilee, when the man of Nazareth awoke from his physical slumbers and with a word stilled alike the tempest of wind and the leaping, angry and engulfing waters. Is there no pain in doubt, and especially when that doubt embraces the most vital question in all the horizon of a human life Is there no unhappiness following upon uncertainty, and especially when uncertainty thrusts its skeleton presence into the question of all questions affecting man? Is there no pain?

The idol of our home and life is sick. The skilled physician is also the skilled watcher into every changing phase of disease and pa tient. Will the disease yield to treatment? Will the more virile symptoms abate? Is the physical constitution of our loved one equal to the conflict? Who is to be the victor in the strug gle. death or life? It is uncertain. The eye of the skillful and experienced physician shows it. Under his professional serenity the close observer sees anxiety, a quick and earnest call of all his forces of knowledge and skill to meet to cope with, and to wrest his patient from the of mind or peace of heart during this struggle What then means that nervous tension, that unspoken anxiety written in every line of the face, that trembling of the muscular system, that torrent of tears which will come in spite of every effort of the will to hold them in check? Are these the tokens of mental rest and heart peace? Nay, nay. And what is the cause of all these expressions of the mind's inquietude and the heart's pain and turbulence Uncertainty. The uncertainty as to whether your idol will win the victory in this conflict with disease, whether life or death will be voiced harmonies of the music of the eternal conqueror over that form you love. So also

content with relegating to the realms of mystery that which, under the disclosures of Modern Spiritualism, is now easily comprehended. Our learned savants, our masters in knowledge, students, anatomists, divines, have nover yet comprehended how matter and spirit could | through our decarnated friends than when dogbe united in a marriage-bond which should make both-the ethereal and subtle, and the churches to-day. dense and ponderous- a unit in being and action. It has been a mystery to us, a mystery for all.

The unit is admitted. It stands confessed in all pur theories, philosophies and laws. We portain body for the act of the soul which, family. We do not forget that Paul while in through the will, has directed and even compelled the body to perform against the laws of the midst of the Areopagus, or high court of society. We hang the body of the murderer for the sin of his soul, which instigated the | the race through blood, saying, "that God had murder; for, had the soul been absent, the body could not have driven the knife home to the Nazarene taught the unity of the race the seat of the victim's life. Had the soul of through spiritual brotherhood and moral oblithe murderer been absent, his body would have gation to each other. been inert, dead matter only.

All philosophies have acknowledged the unity or oneness of matter and spirit, and yet all ciety, as well as to its individual members. relegate the how of the tie into the deepest But caste founded upon personal selfishness darkness of mental mystery. The idea of a seems to have dominated society as well as inspirit, a wraith, a ghost, a disembodied soul dividuals, and men seem to care little for the becoming tangible to human vision or to any family birth-right or birth-privilege and heritbodily sense has been scoffed at as an impossi- age. Caste has passed the portals of synagogue, bility.

exercise of the will, can control matter has aire occupies the best pew, and the janitor perbeen the mystery of the ages. And yet every mits no intrusion of the penitent with the inday and hour is its exercise known and ac-signia of poverty upon his person, for there are knowledged in our own persons. Our whole some reserved seats in the extreme rear for physical body responds to the mandates of those who belong to the enforced poverty that unseen intelligence within us which we caste. Do you think I am speaking falsely call the ego, the personality. We will to raise our hand and the arm instantly moves respon- truthfulness of the statement? We hardly reive to the call of the will. We will to speak and language flows responsive from the lips. But how? how? Spiritualistic philosophy has alone given the reasonable and consistent answer. Reasonable and consistent because the fact exists. It teaches that there is a trinity of nature in man while in the mortal life, Body, Soul, and Spirit. The Nazarene and his disciples taught this as a part of his philosophy, and it was exemplified during his earth-life. But modern sectaries and their creeds stumble over its simplest laws and manifestations. The of life, for the grave is a leveller of all pretenspirit is the intermediary between the pure soul-essence and the material machine. You and his rights and privileges upon an equality. ask of what then is the spirit composed? Of the spirit of matter quickened by the pro-creat- heaven you have contemplated so long you ing forces of the soul. It is the spirit of matter, and is in every respect a spirit-double of you make a mistake. God's heaven has no reof the material organism. It is the dwellingplace of the immaterial ego, and the intermediary through which the soul's mandates find expression in material life.

The creedists have proclaimed and now teach see the light of formulated life after disintegra- | this lecture forbid.

mented and enforced by the teachings of the spheres of light and knowledge. But the interpretation and application of those laws are clearer and more harmonious when given matized upon by polemical wranglers in the

4th. Still again, the practical utility of Spiritualism is disclosed in that it shows the unity of the human race. It is not a hypothetical unity of class or classes of creation, but a substantial unity involved in the brotherhood of a Athens, the capital of Greece, and standing in Greece, on Mars Hill, proclaimed the unity of made of one blood all nations of men," nor that

These were great truths, great lessons, pregnant with the highest blessings to human sotemple and church, and has been and is ac-How pure spirit-essence, like a thought or an knowledged in all of them to-day. The million-Do you not attend churches and know the alize the extent of caste and its multitudinous ramifications in Christian society and its churches, and we must examine the subject closely and patiently if we would comprehend its magnitude.

The teachings of Spiritualism against caste, and the selfishness and injustice which flow from its possession and practice, fitly supplement the teachings of the Nazarene and his apostles. They come with all the force of a mandate from our friends on the other shore sions, and the spirit-realm of God places man And if you think that somewhere in the happy will have a reserved seat with no intrusions, served seats. You had better study the law of your being and the law of the spirit-universe of life. Pride and pretension are sorry possessions for any soul, even in the mortal, but they will be dead weights, and the cap and that the spirit-body is by some mysterious pro- | bells of the foolish in the realms of the spirit. cess created at some future general resurrection I did design to speak more specifically of this of these old material bodies-a myth begotten of | unity of the race in the beyond-life, showing ignorance of the laws of nature. It will never in what this unity consists, but the limits of

cess of evolution, and he is wise who investi more progressed and exalted in the spirit gates and receives for himself a knowledge of the comfort and love found in these sacred communings of soul with soul, which prove existence beyond the grave.

6th. There is a single reason more to be adduced-presented but not discussed-which speaks the utility of Spiritualism, and that is found in the fact that it offers a true inspiration to a cleanly moral life here and the building of a true and harmonious character, mentally, morally and physically-for character is an abiding guest of the eternities.

And he who, under the higher teachings which flow into the soul from the eternal shores, builds his life on those higher planes, builds it safely. There is no avoiding the fact that he is harmonious with himself and with the laws of spirit-being; that he mounts the air with wings of spirit-life, and that his soul is in the higher communion of the celestials; that earth recedes, that the clamor of material life only touches his exterior, but never enters into the possession of his heart; that the selfish, struggling world of self is below him.

Oh, to be spiritual! To shed the leaden feet of materiality and rise to the ether spaces of life! To take hold on the eternal verities of that existence where the glory of an unselfish purity envelopes like an endless sea the souls of the departed and immortal! These are the real crowning of our harmonious spiritual phiosophy of life.

TO MAKE CHILDREN LOVELY .- There is just one way, and that is to surround them by day and night with an atmosphere of love. Restraint and reproof may be mingled with the love, but love must be a constant element. "I found my little girl was growing unamiable and plain," said a mother to us the other day, and reflecting on it sadly I could only accuse myself of the cause thereof. So I changed my management, and improved my opportunity to praise and encourage her, to assure her of my unbounded affection for her, and my earnest desire that she should grow up to loyely and. harmonious womanhood. As a rose opens to sunshine, so the child-heart opened in the warmth of the constant affection and caresses showered upon her; her peevishness passed away, her face grew beautiful, and now one look from me brings her to my side obedient to my will, and happiest when she is nearest me."

The same is a set of the set of t can machine would ever do that.-Ex.

### BANNER LIGHT. $\mathbf{OF}$

### if an $\mathbb{S}_{i}^{d}$ JESSIE,

When I remarked her golden hair Swoon on her glorious shoulders, I marvel not that sight so rare Doth ravish all beholders; For summon hence all preity girls Renowned for beauteous tresses, And you shall find among their curls There's none so fair as Jessio's! And Jone is a sea so the the

And Jossic's eyes are, bit so blue, And full of sweet revealings— They seem to look you through and through And read your inmost feelings; Nor black emit such ardent fires. Nor brown such truth expresses— Admit it, all the gallant 'squirts— There are no eyes like Jessic's!

Her voice (like liquid beams that roll From moonland to the river) Steals subtly to the raptured soul Therein to lie and quiver; Or falls upon the grateful ear With chaste and warm caresses— Aht all concede the truth (who hear); There's no such voice as Jessie's!

Of other charms she hath such store All rivairy excetiling, Though I used adjectives galore, They'd fail me in the telling; But now discretion stays my hand-Adieu, eyes, voice and tresses! Of all the husbands in the land There's none so fleree as .Lessie's!

There 's none so flerce as Jessie's! -Chicago Neurs

# Original Essay.

### WHY ARE MEN AFRAID TO DIE? BY J. S. LOTTRITZ.[\*]

Why are men afraid to die ? Is it from superstitious dread instilled into their minds by Orthodox teachings, or simply an instinctive fear? Is the death of the human being the individual's end?

In the three questions here propounded we have what constitutes the topic uppermost in life as long as possible. the human mind. As a result of thought upon this subject we might say quite truly that the human race has become organized under the different forms of society, government and religious belief. Were it not for such line of thought running in the minds of those responsible for these existing forms, the world to-day would be unrecognizable to one who had an idea of the present status of affairs. This is a logical conclusion so far as the difference is concerned, but whether such difference would degrade or elevate the human race morally, demands unbiased and intelligent investigation.

Extremists either way would consider the above declaration as one emanating from an ignorant mind, or possibly something mischievously conceived with the view of leading people astray or causing them to doubt; but it matters little what these critics may have to say upon the subject; the truth-seeker, or investigator, if he is honest and reasonably cautious, will want to see, know and feel for himself. History may be of some use to him, but custom, or habit of believing in any ism, is but a weak staff to lean upon in discussing the subjects in hand. Nor does it matter whether the investigator is or has been rich or poor, just or unjust, white or black, male or female; the right to seek the truth wherever it may be found is a heritage from Nature to any of her children who may desire to use it.

The first point of interest to the investigator is the fact that no branch of living things upon this.earth has as yet given to the mass of humanity a real specimen of life everlasting, one that could be seen or felt on known by every one. No matter what comes from earth, it returns toleasth. It disappears somewhere from our human sight.

Science traces what is left of man or animal or plant-life, after its decay, to the earth, or about the earth, but renders no intelligent information as to there being a final receptacle for what is left of man after his demise, in the shape of a heaven, hell, paradise or purgatory, or whether in some form man finds his way to any of the myriads of planets that we see glittering throughout the universe. Sci-ence proves to us that it is reasonable to sup-pose that many of the planets visible from our pose that many of the planets visible from our earth are inhabited, and that continually new stars or planets are being created or brought to view. Science is an excellent investigator. if a man dies, science demonstrates to us clearly the cause of death so far as the body is concerned. Whether that death of the body as seen by the human eye be the end of the man conclusively, or that he has something about him apart from his corpse that assumes another form, is a question upon which the bulk of humanity are at sea. It is to most of humanity a question of belief. Belief is not knowledge. Summing up the various phases of Orthodox teachings, we are led to believe that men have souls to save; that they are born for a purpose, or to carry out some preconceived object in life upon this earth; that there is either a reward or punishment to come after the resurrection The resurrection of what? Can it be that this long-looked for day of resurrection and judgment is to be a materializing séance on an inconceivable scale of grandeur and in point of number? Mind you, if you believe in Orthodox teachings, you believe that each one is to be judged; that there is to be a record presented of one's good and evil doings in life upon this earth; that there will be there personally the witnesses for the prosecution, and only the records kept by one being wherefrom to glean anything in defense; that the testimony presented and judgment rendered are to take place so that each single individual will be cognizant of the fate or reward of every other single individual. Just imagine how long a day it must be, this day of resurrection and judgment. Just consider, my friends, how long we have record of this earth being inhabited, and of the countless billions and billions who have been here and passed away, and then imagine, if you please, how long it is going to take to give each individual his trial and sentence. The devotees of Orthodoxy would have you believe that all this is by the will of God, to whom is attributed all that is good and merciful. They call God an infinite being, a mystery whom none shall know until ushered into his presence on that terrible day. And when we come to peruse the good book of Orthodoxy, the Holy Bible, we find that this same God has countenanced or favored the commission of crimes, and looked with benign favor upon those who committed them, who are held up as shining lights to the generation of the present day. You are not allowed to do as these ancient folks did; only the praying and psalm singing part is left you to pursue. If the Bible of the Orthodox is to be taken as a record of events, men in those times were about subdivided, the same as at the present time, i.e., those fearing death and those not fearing death. The cause of this fear now is about the same as in the olden times, but the

### number of those fearing death in our era of enlightenment is becoming less and less every

And why is this? Is it because the numbers of those who would tyrannize over the actions and belief of their fellow-beings are rapidly disappearing? Yes, but there is a propelling cause back of this, the awakening of the human mind to what is right and just. And there is still another reason. Happily for human kind Orthodoxy is split up into many isms, each one selfish and grasping, and jealous of the other; so that one who has the courage to speak the truth now-a-days, or express his opinion of certain conditions, is not as likely as of yore to have his head cut off or to be burned at a stake.

It is true that many thousands of the Orthodox persuasion meet death daily without a tremor, and it is because they believe they have lived proper lives and made peace with their Maker. But how many of this class are there who are quite sure that they have fixed things all right for their transfer to the other side? How many of them who are not in doubt as to what is going to happen over there?

Then there are many who have but an instinctive sort of fear of death; but this class is composed mainly of the uncivilized savages, or those brought up in entire ignorance, who either have not had time to think or are too ignorant to think.

If a man believes not in a heaven or hell, or that there is any hereafter, and then fears death, it is because he leaves something behind which he cannot take with him, perhaps loved ones who depend upon him for support and companionship. If there be any other cause for fear in his organism, it can be none other than an instinctive fear, or longing to cling to

In the case of those brought up to believe in a future existence either in heaven, hell or purgatory, fear of death is necessarily more predominant than in any other class of human beings. Why should not men fear if they verily believe in the possibility of being consigned to eternal torture ? I tell you, my friends, there is, to my mind, a great deal back of this 'Be-just-and-fear-God" doctrine of the Orthodox; ay, there is an end in view--one that would have worked charmingly had it not been for the fate which eventually overtakes all things wrong. Think of the magnitude of power possessed by the Roman Catholic Church before the Reformation period, when civil governments were but mere puppets in the hands of the ecclesiastical, when men dared not utter even a breath savoring of free thought.

My friends, at this stage of the nineteenth century we ought to feel thankful that we can meet here publicly and express our sentiments on matters of this kind, and feel sure that there is no harsh or unjust law forbidding it.

In dealing with the class of men not fearing death we are naturally bound to inquire for the cause of such non-fear. To my mind the main cause is to be found among men and women who come in daily contact with people of different opinions, religiously or otherwise, who do not fear to express an honest sentiment, and are willing to hear what some one else has to say. All the world over argument begets after-thought, and after-thought, nowa-days, is rapidly bringing forth fine samples of conviction.

If men become convinced that it is folly to believe in eternal punishment for the wicked, as promised by Theology, there is reason to suppose that fear of death is lacking. Why? It is either because they believe that death is an end of everything so far as they are concerned, or that Theology's God is a good and merciful Father, in whose many mansions there is ample room for folks of all kinds, and where there will be no wrangling or jarring, but each individual will find his proper level.

he shall thereafter in spirit or other form still exist. As a truth-seeker I must say that I know I shall live again after having shuffled off the mortal coil. I am convinced that there is a better place of abode in store for me when I have crossed the river of death. From death I have nothing to fear, and from the hereafter I have everything better to expect. To me, death to a human being is but a natural change. I can see the great natural law working out its ends. not only in man, but in everything around us, whether animate or inanimate. Nature has supplied this earth with many things. each having its use. Man is but placed upon earth to work out his own salvation, and from the earth he is to graduate to a fitting sphere, where nature will find other and better fields for him to go on with the work of development. Nature leaves no waste matter in her wonderful achievements, and no matter how bad a man may have been upon the earth, he will not be cast into a corner as trash or rubbish. You may ask me whether I know this to be true, or whether I really believe it, or if it be not simply imagination on my part. In this matter I am not blindly following something that has been told me, written for me, or drummed into me, as was the case in my childhood. No; I am but one of the many millions who at a quiet hour meet face to face with loved ones who have passed over to the other side. They do not tell of any heaven or hell, or of a brutal God. Even among people living upon earth, in our daily experience, in business, or otherwise, you can tell whether they are happy or not by their beaming countenance or sad looks. And do you think I could not recognize the face of a dear one, or friend departed, no matter how long since I last saw it? Do you think that a secret buried in my breast, which I jealously guard with strictest silence, could be easily plucked away by some mortal schemer or charlatan, either by open assault or stealthy question? No, not by any means. And when I visit any honest medium and receive tests of this character through him or her, as the case may be, what am I to think 5 What am I to think if this is repeated in another quarter, and I a total stranger to the medium? What am I to think if through a medium I receive a timely warning from departed friends, or some good advice, all of which is afterward proven to be true? No matter if I have or have not the gift of seeing or hearing for myself, this is ample proof of our friends and dear ones being able to return, to comfort or advise us. My friends, this is a glorious knowledge, but we have not begun to know much yet. Nature has only begun this wonderful and magnificent work, and she will not be satisfied or cease her work until Superstition and Error have perished never to rise again.

# Banner Correspondence.

### New York.

NEW YORK CITY, -John Wm. Fletcher, 142 West Sixteenth street, under date of Oct. 28th, writes: "To the general observer Spiritualism does not present a very bold front here in New York, not because there are few believers, but rather through lack of a more united ers, but rather through lack of a more united action and a more generous public spirit. There are many persons who sit down and 'enjoy their religion' who seem to act as if that was all that was expected of them, and never seem to realize that this larger under-standing of the truth brings with it heavior responsibilities. The consequence is that in no way does the public work done represent the highest interests of the movement. There is a great opportunity for the American Spirit-

no way does the public work done represent the highest interests of the movement. There is a great opportunity for the American Spirit-ualist Alliance to make its power felt, if a line of action could only be carried out. As yet, however, very little has been accomplished. The First Society of Spiritualists holds regu-lar meetings in the Adelphi Hall, which are fairly attended. Mrs. Nellie J. T. Brigham and Mr. J. Clegg Wright have been the speakers thus far; while in the afternoon there is a largely-attended meeting held in the same hall, pre-sided over by Mrs. M. E. Williams, called 'The Independent Conference.' Mediumship is made the prominent feature, and the interest on the two occasions when I have been present was of a pronounced character. But two or three hundred people cannot be said to represent the body politic of Spiritualists; at these meet-ings even one sees the faces of strangers, and not those whose names have been permanently identified with the movement. Where are they? That is not easy to answer; but it is evident they are not helping by their presence the spiritual work or encouraging the spiritual worker. If they were alive to the great inter-ests at stake, would they not at least, by word if not by deed, seek to strongthen the hands that are endeavoring to uplift the standard of our truth? There is little, very little, to make the young worker enthusiastic when those who have grown old in the Cause seem so lukewarm. If there was more unity of action, a closer blending of interests, and a more decided pol-If there was more unity of action, a closer blending of interests, and a more decided pol-icy, the general public and the press would re-spect those whose own self-respect leads them to defend and uphold their truth.

Among those who are really in earnest are r. and Mrs. Densmore, whose elegant home in Fifty-fifth street is frequently opened for the reception of investigators, and on such occasions some well-known medium is the inoccasions some well-known medium is the in-strument for much valuable instruction. I had the pleasure recently of attending a reception there, given in honor of Mr. and Mrs. Rich-mond, and listened with much interest to a wonderful discourse on the 'Destiny of the Soul,' given through the lips of Mrs. Rich-mond. I doubt if many such efforts could be made without direct help of some outside in-telligence. The drawing rooms were crowded with a most refined and intelligent company. made without direct help or some outside in-telligence. The drawing rooms were crowded with a most refined and intelligent company, and the hostess presided with all the grace that comes from long years of public life. There are few women who have done more for advanced thought, both publicly and privately, than has Mrs. Denamore, and well does she deserve the large measure of success that has fallen at her feet. Mrs. Richmond's guide taught the same ideas contained in her new work called 'The Soul and Its Embodiment,' and surely present a position sustained by sound reasoning and logic. Every person present expressed great gratification at having had the opportunity of hearing the gifted medium under such delight-ful circumstances.

hearing the gifted medium under such delight-ful circumstances. I had the pleasure of dining recently with the noted 'Brick Pomeroy,' editor of Advance Thought, and the writer of many books. A more entertaining and genial host it would be hard to find, and I doubt if there exists a more lovely group than the three little Pomeroys and their charming young mother make as they all join in singing the evening hymn. Mr. Pomeroy is about fifty years of age, with a pleasant, genial face, and a hearty ring in his voice. He talks interestingly, and has the happy art of making everybody feel perfectly at ease. They all are pronounced Spiritualists, and Mr. Pomeroy has given many lectures for different societies upon the subject. He is a fluent and a happy speaker; while his wife and little ones seem to make a home picture once seen never to be forgotten. In Brooklyn the Cause moves on as well as can be expected; our audiences have been large from the first, and I think, so far as it goes, the work is a useful one. My great re-gret is that there is not more fraternal feeling; but I suppose that is to be expected while we are climbing toward that spiritual plane where

self, given their best strength to our Cause, and wish them all God speed in their work, what-ever it may be. I am not unmindf a, either, of what THE BANNER has done, is doing, also, to win respect for the truth, nor the many tri-ole the server as for the lumpu in editory but als that are sure to fall upon its editors; but yet after all the consciousness of having done one's duty, even if it does not bring full recognition from the world, is the reward of the faithful-and from this thought we must all take courage.

which is promised to make a complete one, which has been written independently in a dark of rele held here hat year. The medium is a railroad conductor, whose family is now here, and I understand he intends to be here once or twice per week this winter; so it is hoped he will sit for the fulfillment of the promise of the spirits, though it is said he takes little interest in his wonderful gifts per-sonally.

takes little interest in his wonderful gifts per-sonally. Fifteen miles northwest of here, on the mountains, lives a family by the name of Hazen, the members of which are remarkably gifted as mediums. The father and mother were old schoolmates with Ed. S. Wheeler, who is now a frequent visitor and manifestor at their circles. Three of the daughters have been taught wholly by spirits to draw portraits, which they enlarge from photographs or other pictures furnished them. Their work is first-class art, and takes the premium at all fairs wheever it has been exhibited. I am told by a very intelligent gontleman that a San Fran-Class art, and takes the premium at all fairs wherever it has been exhibited. I am told by a very intelligent gentleman that a San Fran-cisco artist, who took the prize at the Mechan-ics' Pavilion Fair this year, said that he can-not equal these young ladies in the lifelike ex-pression of their portraits. They especially excel in reproducing the likeness of those who have passed to the spirit-world, provided the spirit can present him or herself to their vision, as is often the case. They have already sent off nearly three hundred pictures, one going to Scotland. They are strictly honest, and so conscientious that they refuse pay for all their spiritual work except their drawing. They take THE BANNER, and it is to them a living gospel in their rude mountain home. To my many friends allow me to say I am in better health than when I left New England, and am meeting with kindly recognition and hope for fair success for the future."

### Massachusetts.

BOSTON.-A correspondent writes: "I see that THE BANNER, in its issue for Nov. 2d, acknowledges a visit from Caroline Whitcher and Henrietta Spooner, prominent officers of the family of Shakers at Enfield, N. H. These ladies were, during their stay in Boston, the guests of Col. Win. D. Crockett and family, of

guests of Col. Win. D. Crockett and family, of Dorchester—their daughter having visited the Enfield Family as a guest. These two ladies proved to be much interest-ed in the philosophy of Spiritualism. They re-lated the history of spiritualism. They re-lated to the spiritualism. They re-lated to the Shakers; but they soon had it revealed to them that it was to extend to the people in all portions of the world. This was said before the 'Rochester Knockings' com-menced, and the promise began to be fulfilled in that event. From 1841 to 1844 Pauling Bates became in-

in that event. From 1841 to 1844 Paulina Bates became in spired to write—her articles later on being compiled in book form, and entitled: 'The Dicomplied in book form, and entitled: 'The Di-vine Book of Holy and Eternal Wisdom,' con-taining six hundred and ninety-six pages. These communications were written without thought on the part of the medium—Bates— and were considered very reliable by the Shakers.

They have to-day their mediums who prophe-sy, as they term it, but the Spiritualists call the same influence 'giving communications.' They assert that in the first manifestations with them mild and untutored Indians manifested—

them mild and untutored Indians manifestations with them mild and untutored Indians manifested— then came more developed and civilized con-trols; just as it is with the spiritual mediums of to-day in many instances. These two ladies, before leaving Boston, had the pleasure of receiving what they regarded as fine tests of spirit presence. On the first occasion, at evening, a private medium called socially on Col. Crockett's family, having never seen these Shaker ladies before; as soon as she entered their presence an influence came which for one and a half hours gave tests with great rapidity to them—some twenty-five—which they distinctly recognized as correct; some-times the individual was correctly described as to form, characteristics and conditions, with name and other details. In one case a lady was described as being afflicted often with severe headache. It was said of her that she was constantly engaged in writing down items of interest on paper— which proved correct, as the sisters at once re-cogonized the one described (still in the material

which proved correct, as the sisters at once re-cognized the one described (still in the material form) as being the historian of the Family, and the result of her work being called 'The Family Journal

Ily Journal. Others of their acquaintance were so clearly described to these ladies by this medium, an utter stranger to them, that they were greatly interested and satisfied—recognizing each per-

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force is too great for the centrifugal, and there is antagonism, and antagonism is war pro tanto, and war is the sum of all villalnies. Is this condition attainable at all? I think it is, and is not far off, considering the infinity of time before us. Every day and every hour of the day is productive of deeds of love and kindness at home and abroad, and every year an enlarged effort is made to alleviate human sufferings. War, the sum of all villainles, is soothed and caressed by loving hands, and calamities are robbed of their greatest terrors by the eager helpfulness of the people, and loving deeds are everywhere not only gracing but blessing hu-manity. Thus is the centrifugal force of the individual, of humanity, bursting forth, and the promise and prophecy is that it will not be long until the centripetal force shall be bal-anced and held in place by the centrifugal, and the era of 'peace and good will' ushered in." force is too great for the centrifugal, and there

### Maine.

BELFAST .- "Pine Tree " writes: "Sunday, Oct. 20th, Oscar A. Edgerly, of Newburyport, Mass., delivered an excellent address in the Opera House, and was listened to with evident signs of satisfaction. The subject he consid-ered was dealt with in a manner that carried sign of satisfaction. The subject he considered was dealt with in a manner that carried truth and conviction to every unprejudiced mind. At times he became eloquent, and the audience was held spell-bound by the rich flow of language that was frequently very affecting. The occasion elicited the following appreciative comments in the *Belfast Age*: We came away with the thought that, notwithstanding that much-abused word called Spiritualism, there is a magnetic power about it that is bringing the people slowly but surely (though hardly perceptible to many) to a better understanding of its philosophy and its teachings. We are glad to note that Belfast is getting interested, and many are now enjoying its fruits of becoming free and unshackled from all forms and ceremonies, and stepping out into the sunlight of a broader and a better understanding of the spine destrict of the sun-

### Colorado.

DENVER.-J. D. Davis writes: "We have had of late among us a noble exponent of spiritual truth and eloquence-I refer to Mrs. Abby N. Burnham, of Boston ; though like Paul, small N. Burnham, of Boston; though like Paul, small in stature, she is mighty in the logic of our philosophy. Her voice is excellent and her enunciation clear, with a use of language that is at once lucid and choice. In her social qual-ities she is very effective-winning hosts of friends both for herself and the Cause. The Sunday afternoon and evening meetings are very fully attended, and of the most inter-esting character: they are held in Odd Fallows

esting character; they are held in Odd Fellows Hall, 1543 Champa street, under the auspices of the College of Spiritual Philosophy."

### Helen Stuart-Richings in Indiana.

Mrs. Richings's lectures in Anderson, Ind., during the last month, called together large and deeply inter. ested audiences, their number including many of the members of the various churches, prompted to attend from a very commendable desire to obtain a better understanding of what Spiritualism really is than they

understanding of what Spiritualism really is than they galn from the secular and sectarian religious papers. Upon introducing a report of the lecture of Oct. 6th, the Anderson Daily Democrat remarked: "Many ab-surd things have been said, and accepted by some as true, in regard to every new faith, philosophy, scien-tific discovery and form of religion. Some people willfully mistinderstand, others accept the reports of ignorance. That misconceptions have arisen as to the teachings of Spiritualism is not, then, strange. Those who attended the meeting of last Sunday evening came away with a much more definite idea of this modern philosophy, science and religion (for it is call-ed all these by its adherents) than they had hereto-fore entertained. The subjects to be treated were handed to Miss. Richings as she took her place on the platform, and spoken upon impromptu." Upon the evening referred to, in response to several questions, the speaker defined the belief of Spiritual-

questions, the speaker defined the belief of Spiritual

questions, the speaker defined the belief of Spiritual-ists thereon as follows: "The Spiritualist believes that God is the same yesterday, to day and forever. If men could write under inspiratom eighteen hundred years ago, they can write under inspiration to day. If 'the spirit gave them utterance' in those days, why not in these? If God is the all of truth, the only source of knowledge, then all the so called 'new' truths which the expo-nents of science, art and literature are presenting to the world are of, and from, God. Inspiration is God's method of thinking himself into us. From whence does the brain of an Edison draw its knowledge of forces and the wondrous forms for its expression? From the great sea of thought that pulsates about us, the unseen but potent realm of causes. Spiritualists have facts in their every-day experience as ' authority for their belief.' While rejecting no good thing which past ages can give, they 'keep their windows open toward Jerusalem', knowing that 'the half has in-deed never been told,' but that as man develops his spiritual faculties, he becomes more and more able to receive the influx of light from the interior world. 'As the tree falls, so it shall lie,' is often quoted by those who preach the eterity of future punishment, to emphasize the thought that as man dies so he re-mains throughout all decruity.

[\* Read by him before the Spiritualist Society of East Port-and, Ore.] . . . ć.,

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

### California.

SANTA CRUZ .- Dean Clarke writes, Oct. 16th: "While in San Francisco I could hardly realize that I had been absent five years, though the record of my labors in New Eng land was proof that that number had shed their

land was proof that that number had shed their light upon my pathway. Eighty miles' travel brought me to Santa Cruz. Here I have remained nearly two months, enjoying the salubrious air and con-tinual sunshine which render it one of the best sanitary resorts in the world. Santa Cruz has a population of from six to eight thousand, and in remutically attented between the mount is romantically situated between the moun-tains and the bay. Though it has but few costly buildings—none, in fact, compared with more pretentious cities—it is one of the most beauti-ful places on this coast as a quiet place of resi-dence. Its appendent the place of the second place ful places on this coast as a quiet place of resi-dence. Its one long thoroughfare, called Pa-cific Avenue, contains nearly all the stores and shops, and is finely paved with asphaltum. It leads directly to the beautiful beach, about half a mile in length, and as good a bathing-place as can anywhere be found, and is thus utilized a good part of the year, the tempera-ture of the water, 1 am told, varying only about six degrees winter or summer. The summer visitors are mostly gone and the town ture of the water, 1 am told, varying only about six degrees winter or summer. The summer visitors are mostly gone, and the town is comparatively dull, though in New England it would be thought quite lively. I hear com-plaints of hard times, due to a less number of visitors than usual, and to too much competi-tion, business being overdone. As near as I can judge, I should think that what is true of business is also true of religion : that is overdone too. Its vicinity is a famous camp-meeting resort. Since I have been here the Second Adventists have held a two weeks' camp-meeting just in the outskirts of the city,

camp-meeting just in the outskirts of the city, and last Sunday a four days' convention of the Y. M. C. A. closed. The Christian church has 1. m. c. A. closed. The Constian church has just purchased a tract of eighteen acres near the city for a permanent camp-ground; so in the future, if not now, this will be considered 'holy ground,' where 'if sin abounds, grace will much more abound.'(?)

noisy ground, where in sin abounds, grace will much more abound.'(?) I am told that there are at least two or three hundred Spiritualists in the place, but during my seven weeks' labor 1 don't think I could call the roll of over one hundred at my meet-ings. Fortunately, the Unity Church is now owned by a Spiritualist lady, who donates its use to the Soofety recently organized. My lec-tures have called out most of the zealous be-lievers. They have been very cordial in ex-pressions of appreciation, and will try, I think, to prolong my stay after next Sunday. This town has been from time to time the scene of several wonderful manifestations, and though there is strong sectarian prejudice, our facts are coming to the recognition of an in-creasing number. The two daily papers, Surf and Sentinel, give from a half to three-fourths of a column summary of my lectures nearly every

and Schutzle, give in a mark of the other sources nearly every week, so, though I don't reach the ears, I do the eyes, and I hope the heads and hearts, of many who keep aloog from our meetings. My landlady, Mrs. Taylor, has shown me

manuscript enough for quite a volume, more of

The following evening Mrs. M. T. Shelhamer-Longley and husband visited the ladies at Col. Crockett's home, and through Mrs. L.'s mediumhip, and that of another present, they received communications which were of the most satisfactory character.

These ladies left the city highly pleased with their visit, declaring what they had received during their stay was in harmony with informa-tion which had been given them through their own medium in the Family years before Modern Spiritualism was announced as such to the world, also with a statement made to them by two of their mediums just before leaving home what would take place during their stay in Boston.'

### lowa.

DES MOINES.-B. N. Kinyon writes: "In the primeval condition of mankind upon this earth all things constituting wealth were in earth all things constituting wealth were in common, no one individual having more right to take and control than any other. The first taker in the primeval condition took without right, and held by force or strategy, and the taking and holding becoming general, inaugu rated the institutions and laws upholding sep-arate and exclusive ownership of property, and impressed upon it that distinctive character, as against all things in common. After the taking and holding the earth and the fruits thereof in severalty, the practice of acquiring one from another was instituted, and thence arose the strategy and skill of the trader, and herein originated the institution of money as the medium of exchange or purchase and sale of property. After all the property was taken without right, all the children thereafter born into the world were without right to support, and dependent upon the innate goodness of their parents and the property-holders. Under the institutions and laws the poor go out into the world with nothing in the way of capital except the ability of the productive labor of their hands or skill of their brains, which the wealthy purchase as their selfish desires and interests prompt; and indeed the condition of the poor is but little if any better than the con-dition of the late slaves, for their masters gave them a living out of their productive, enforced labor, as the wealthy do the poor out of their self-sold productive labor. But I forbear this train of reflection, because it is calculated to engender antagonism, which I would rather amellorate than exasperate. Selfishness I re-gard as the centripetal force of all individual-ism, and gencrosity or benevolence as the cencommon, no one individual having more right anced in each individual of a society, commu-nity or country, the condition of peace on At LA Stabolt, of the University of Pennsylvania, nity or country, the condition of 'peace on earth and good will' is established therein. Bring about this condition, and poverty is cured and eradicated, and until it is brought about the evil (if evil it is) will to a greater or less extent remain. How shall this much de-sired condition be obtained? Not through in-stitutions and laws, because, as we have seen, they are the fruit of and exist in the unbal-naced condition of the centripetal and cen-frifugal forces. The reform, if at all, must orig-inate in the individual, and when each indi-vidual has attained this balance, or proper equilibrium, then the 'good time coming' is at thand, and I hope is not far off. What, then, is to be done to bring about this desirable result? Let each individual put the question to him or herself: Are you willing that all things as he or she pleases without let or him. all things as he or she pleases without let or him. all things as he or she pleases without let or him. all things as he or she pleases without let or him. all things as he or she pleases without let or him. all things as he or she pleases without let or him. all things as he or she pleases without let or him. all things as he or she pleases without let or him. all things as he or she pleases without let or him. all things as he or she pleases without let or him. all things as he or she pleases without let or him. all things as he or she pleases without let or him. all things as he or she pleases without let or him. all things as he or she pleases without let or him. all things as he or she pleases without let or him. and things as he or she pleases without let or him. and things as he or she pleases without let or him. and things as he or she pleases without let or him. and the she as the or she pleases without let or him. and things as he or she pleases without let or him. and things as he or she pleases without let or him. and things as he or she pleases without let or him. and things as he or she pleases

to emphasize the thought that as man dies so he re

As the tree fails, so it shall lie,' is often quoted by those who preach the eternity of future punishment, to emphasize the thought that as man dies so heremains throughout all eternity. But the tree does not remain the fails. Disintegration, decomposition take place and the component parts of the tree enter into the formation of new combinations. Life knows no loss. Eternal damnation is the rod held over the child Ignorance. Progression is the law of the physical world, and, reasoning from analogy, must be the law of the spiritual. Many speak of the 'next' life, the 'immortal life,' forgetting that whatever is, can never cease to be. Man is immortal now. Death is only one of the stages in bis immortal progress, one which ushers him hat a new sphere of action. Life implies activity. The new state is one of progress. After the change called death all souls grow on, becoming better—and therefore happer—through a life of active, useful, loving ministry to others."
The plainly manifest growing interest in Spiritualism anuog church people, heited by Mrs. Richtings's lectures, naturally aroused the antipathy of the pulpit occupants, and previous to her lecture of Oct. 20th she said to her audience that she had heard special efforts were being made on the part of some of the clergymen in Anderson to prevent their people from attending these spiritual meetings—had been told that one good Christian minister had declared " such things should not be tolerated in the community," and that the mediums and lecturers "ought to be drummed out of tow," which remarks she thonght were most an efforts were being made on the part of some of the clergymen in Anderson to great the indeclared. The population of Anderson to oliger fit the bedring the erands and the clergymen of the cheristian brother gone asleep in the fourteenth or fitteenth century, and only just awakened? Did he not know that in Anderson, as elsewhere, people were thinking for thems? That they no longer fit it becoming in the manguage, and atthey no longer

with her reasons for it. If Truth was what was sought, discussion need not be feared. "These remarks," says The Democrat, "were vig-orously applauded, and there is no doubt a large audi-ence would listen to a debate between Mrs. Richings and any clergyman who would meet her." Mrs. Richings added to the interest of her stay in Anderson by giving a literary entertainment of a very enjoyable nature, an account of which in the local pa-per closes by saying: "Mrs. Stuart Richings is not only a cultured lecturer, but an artist of a high order of excellence." of excellence."

The Wonderful Carlsbad Springs. At the Ninth International Medical Congress, Dr. A. L. A. Taboldt, of the University of Pennsylvania,

### NOVEMBER 9, 1889.

### BANNER LIGHT. OF

# Pearls.

# And quoted ados, and jewels five words long, That, on the stratched fore-finger of all time, Sparkle forover."

It appears to be among the laws of nature that the mighty of intellect should be pursued and carped at by the little, as the solitary flight of one great bird is followed by the twittering petulance of many smaller.

> TRUTH LIVES ON. Through the rugged march of time, Marked with mis'ry, sin and crime, Error stalks with upreared head, O'er her fields of slaughtered dead, But beneath her bloody tread The Truth lives on. Underneath the load of wrong, Truth eternal moves along; Every true heart's mighty three Rolls away some human woe: Error reels beneath the blow. And Truth lives on.

Oh, God! show compassion on the wicked. The virtuous have already been blessed by thee, in being virtuous.-Prayer of a Persian Dervish.

> THE CHILD ARISEN. For him mourn not, parents dear! Measures largest he has taken. Now he threads the sun's dominion, Our low pastime all forsaken, And his eyes have purer sight From that calm, reflected light. Let your woes dissolve in peace. For he leads great company, And he seeks with famous men Stateller lines of ancestry ; He might shame the bravest one, In his garments of the sun. - [ William Ellery Chaming

Words are to actions only the sawdust of the club of Hercules.-Richter.

Ay! what to us seems dying Is but another birth,

A spirit upward flying

From the broken shell of earth.

He are dead, the buried

We who do yet survive, In the grave of sense interred-

The dead-they are alive!

-[ H. H. Furness.

# free Thought.

"PARIS INTERNATIONAL SPIRITIST AND SPIRITUALIST CONGRESS.'

To the Editor of the Banner of Light :

It seems strange to one who has lived during the last forty years, and witnessed the rise and progress of Modern Spiritualism, to see such statements as were recently made in THE BAN-NER by Henry Lacroix. It is as strange as the false claims made by others in the name of Kardec. Without noticing at all the utterly ridiculous claims of Kardec, 1 quote the words of Mr. Lacroix, as reported from Galignani's Messenger, as follows:

"Andrew Jackson Davis was the *first* who issued a most important and large work, entitled 'Nature's Di-vine Revelations,' dictated to him by spirits, and pub-lished in New York City at the beginning of 1848." [It was published in 1847.]

It has certainly been a very poor reader of spiritual literature who could make such a statement. Davis did not pretend to be a Spiritualist then, and has never, to my knowledge, been a Spiritualist since then. He told us in bis great work that the time was coming when such event would occur. What he did say was:

"And this truth will ere long present itself in the form of a living demonstration. And the world will hall with delight the ushering in of that era when the interiors of men will be opened, and spiritual commu-heation will be established, such as is now being en-joyed by the inhabitants of Mars. Jupiter and Saturn, because of their superior refinement."

Davis saw and told of such a time coming in 1847; but it was never claimed that he was a Spiritualist - either by himself, or by any of his The first publication in regard to the facts

purposes, as also the sinking of artesian wolls, It is understood that the Senate committee is to make an exhaustive report on this water question at the earliest practicable moment after Congress gets into working order next winter—a report which we await with interest and shall read with pleasure.



A Fierce War.

A FIFTCE war. So fierce has been the war among dealers, and so great the desire among soap manufac turers to produce goods at a lower price than their competitors, that to day fully nineteen-twentieths of the soap sold from groceries is made from inferior and impure materials, and is also greatly adulterated with harmful sub-stances. Some of these soaps are dangerous to use, as they may breed skin diseases or ruin clothing washed with them. But "Sweet Home" Soap is pure, made for the consumer, and cannot be had of grocers. Sold only to those who buy it for their own home use. It is the best soap manufactured. It is storough ly seasoned before being packed. It is sent on thirty days' trial, thus giving ample opportuni-ty to prove that it is all that can be desired for a family home soap. Send J. D. Larkin & Co., Buffalo, N. Y., your name and post-office ad-dress on a postal card and they will send you (freight charges prepaid) on thirty days' trial, a box of their soap, and in addition to the **100** Cakes Sweet Home Soap you get all the Borax-ine, toilet soap, perfumery and shaving soap you need for a year, free. Price of entire box, only six dollars. So herce has been the war among dealers,

### November Magazines.

THE CENTURY .- The present is the first issue of its twentieth year. Joseph Jefferson gives the open-ing portion of his autobiography. It relates chiefly to his childhood, of which frank and humorous recollections are given, including an account of his first appearance on a London stage when he was but four years of age. The illustrations include portraits of himself, his parents and grandfather. Mark Twain contributes a characteristic production entitled, "A Connecticut Yankee in King Arthur's Court." Two serial stories are commenced: Mrs. Barr's "Friend Olivia," and Frank Stockton's "Merry Chanter." The first of " Present Day Papers" treats upon "The Problems of Modern Society," Mrs. Carter describes "Street Life in Madrid," and Mrs. Foote "The Winter Camp," in her Far West pictures. George Kennan sets forth with thrilling interest, " Adventures in Eastern Siberia." The Lincoln History deals with "The Second Inaugural." "Five Forks," and "Appomattox." Brief papers on matters of popular inter est, a number of poems and a jocularly-inclined Brieà-Brac complete the contents, all of which are finely and fully illustrated. New York: The Century Co Boston: Damrell & Upham.

THE QUIVER .- The closing chapters of the three serial stories, "Dorothy's Vocation," "The Love-Dream of Gatty Fenning" and "The Vanishing Opal," are given in this number, together with three completed stories, "The Pride of Lyncombe," "The Old Portrait." and "The Story of Two Little Brothers." Interesting papers upon "A Word of Winning Unawares," "On Having a Hobby," and other mat ters, are suggestive of right living. The frontispiece subject is " Motherless," and the Illustrations through out are many and excellent. New York: Cassell & ('0.

Look Here, Friend, Are you Sick?

MONTREAL, CANADA, Meetings are held in the mil of the Religio-Philosophical Boclety, 2466 Ht. Cathoring treet. It. H. Kuceshaw, speaker. NECOL. 1. H. KINGSSHAW, SPERKOF. NEW HAVEN, OT.-First Splritiunlist Society: hall MCUrangestroot, Dr. God. Harrott, Prosident; Jessie Schoep-

Ha Grangoatreet, Dr. Geo. Barrett, Freshtent, Jessie B. Lorent, M. B. K. J., -Association of Spiritualists holds meetings shunday ovenings at 17 Halsey street. Mrs. Dr. H. F. Martin, President; Frank W. Wilson, Vice-President; C. Hough, Beerclary.

NEW ORLEANS, LA.-The Spiritualistic Associa-tion holds meetings in Minerva Hall, Cho street., H. L. Sei-

NEW OHLEANA, LA.-The Epiritualistic Associa-tion holds meetings in Minerva Hall, Cho street. J. L. Sel-over, Secretary. PHILADELTPHIA, FA.-The First Association of Aportualists, lectures every Sunday morning and evening. Children's Lycoum, 2 p. X., in the ball, 80 Spring Garden street. Joseph Wood, President, B. P. Bienner, Vice-Presi-dent and Secretary, 80 Warnock street. Second Association meets Sunday atternoon and evening, in its Church, Taomp-non street, cast of Front. T. J. Ambrosia, President, 1223 North Third street. Keystone Association meets Sunday at 25 P. M., N. E. corner Minth and Spring Garden street. Jo-seph Wood, Chairman. Fourth Association meets Sunday evening, Ninth and Callowhill streets. PHTTS BUR GH, PA.-The First Spiritualisi Church has lectures every Sunday morning and evening. Children's Lyceum meets at 2 P. M., in the hall, 6 Sixth street. J. H. McElroy, President; C. L. Stevens, Vice-President; J. H. Lohmeyer, Secretary.

McElroy, President; C.L. Stevens, Vice-President; J. H. Lohmeyer, Secretary. **PORTLAND, ME.**—"The First Spiritual Society." meets overy Sunday 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 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 cán be addressed for particulars. **SPRINGEFIELE, MASS.**—First Spiritual Society.

andressen for particulars. SPRINGFIELD, MASS.—First Spiritual Society. Services are held every Sunday at 2 and 7 F. M. in Graves Hall, 322 Main street. C. L Loonard, President; J. P. Smith. Secretary.

Secretary. **SARATOGA SPRINGS, N. Y.** – The First Society of Spiritualists holds services every Sunday in the Court of Appeals Room, Town Hall, at 10½ A. M. and 7½ P. M. E. J. Huling, Clerk.

ST. LOUIS, MO.—Meetings are held Sundays, 3 P. M. BY First Spiritual Association, in Brant's Hall, 9th and Frank lin Avenue. Samuel Penberthy (at Hotel Westeran), Sec retary. retary

retary. ST. PAUL, MINN. – The Spiritual Alliance holds regular meetings in the Chapel, Wancotu street, between 8th and 9th streets. Mrs. Laura A. Grant, Secretary. TROY, N. Y. – The First Society of Progressive Spirit ualist holds meetings in Room 18, Keenan Building, Sunday evenings at 7½. Ladies' Aid Society in same room Thurs-day weedings.

day evening. **TOPEKA, KAN.** – Sunday meetings are regularly held in Music Hall. F. P. Baker, Conductor.

WATERTOWN, N.Y.-Sunday meetings are regu-larly held by the First Progressive Spiritual Society. Katle N. Mattison, Secretary, No. 8 Pearl street.

word for the continental Hall, corner Main and Fosday 2 and 7 ter streets.

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 child active very suggestive of the scenes portrayed active very suggestive of the scenes the scenes portrayed, are as todows At Home in the Summer Land. Little George and his Spirit Mother Lacy Alken and her Kind Ministrations Benkah, a Spirit Missionary. Unhappy Spirits. What we Sow we shall Reap. Famile Dayls Under Spirit Control. Little Bertle. "For Mamma," An Excursion to Sunny Island.

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The first publication in regard to the facts of the rapping was in a pamphlet by E. E. Lewis, a lawyer of Canandaigua, N. Y., May, rapping and the witnesses to that effect, and left the world to find out what made the noise. Nothing more was published except a news-paper paragraph or two, denouncing it as a trick, till July, 1849, when I wrote three letters Nothing more was published except a news-paper paragraph or two, denouncing it as a trick, till July, 1849, when I wrote three letters which appeared in the Boston (*thronotype*, *These were the first ever written in favor of the* spiritual manifestations in this country, or any modern country. Mr. Kardee had not then

modern country. Mr. Kardec had not then made his appearance. The next publication was by Capron & Bar-ron, of Auburn, N. Y., after the investigation in Rochester on the evenings of Nov. 14th, 15th and 16th, 1849. This pamphlet, of which we published ten thousand, gave Spiritualism a start, such as no one of those actually en-gaged in putting it before the public had antici-pated. Leah and Margaretta Fox were the mediums; and the friends who still remain in earth-life will never forget the persecution, fright and mob of that time. They deserve the lasting remembrance of all Spiritualists. Mr. Kardec's work appeared in 1856. If it had appeared in 1851 it would still have been be-hind time, for the American books give ac-

appeared in 1851 it would still have been be-hind time, for the American books give ac-counts of spirits and the original mediums in 1848. If the demonstrations had commenced in any other country they would probably have been suppressed by the church, and never have reached the public. Then Mr. Kardec would not have made such wiseacres of a great many as he has done, and called it Spiritualism. E. W. CAPRON. Chapin Home, East 66th street, New York.

(From the Melrose, Mass., Journal.)

### Water Supply for the West.

It will doubtless be remembered by that por-tion of our readers who take notice of what Congress does (alas! that the bulk of its doings Congress does (alas! that the bulk of its doings is so little worthy of remembrance), that dur-ing the last session the Senate appointed a special committee, of whom Senator Stewart was chairman, to make a thorough investiga-tion of the subject of irrigation, with reference to a solution of the water question for the arid regions of the West. In pursuance of this the said committee, in communican with the Director and a portion

on junction with the Director and a portion of the staff of the U.S. Geological Survey, have recently been, and in fact still are, visiting certain localities in the great West, particular-uin Chenada in order of determine how both ly in Colorado, in order to determine how best to conserve the rainfall of that section with a view of reclaiming the arid lands throughout that State. The last account of this committee that has appeared was of its meeting at Denver the other day, from which we quote as follows:

"Testimony was taken to the effect that the entire eastern portion of the State could be irrigated by the reservoir system, and hundreds of thousands of acres of land now worthless converted into the best agricul-tural land; that the storage system was undoubtedly the most practical, and if one half the water which want to waste every year was stored, there would be more than sufficient to reclaim every acro of land in the State."

was to waste every year was stored, there would of more than sufficient to reclaim every acro of land in the State." As pertinent to this interesting item The Journal simply wishes to call attention to the faot that one of its old time correspondents, George A. Bacon, Esq., a resident of Melrose (and whose legal residence is still here, though for the past several years he has been employ-ed in the Chief Clerk's room in the Agricul-tural Department at Washington), in a three-column article in this paper nearly five years ago discussed this very question, and advo-cated the adoption of artificial lakes, the res-ervoir or storage system of utilizing the water running to waste and holding it for irrigating

### Passed to Spirit-Life.

Oct. 10th, Lyman C. Norton, aged 68 years

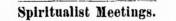
to-day.

Oct. 10th, Lyman C. Norton, aged 64 years. Mr. Norton was one of the most enthustastic advocates of Spiritualison I ever met. He was ready at all times and on any occasion to take sides in tits defense. He was as honest a man as ever troid American soil. No one with whom he did business needed any better guarantee than his word. He was a kind companion, neighborly, and a friend to those in trouble. When enforcing his favorite doctrine he swerved neither to the right nor the left, but pressed home his homest views and favorite tenets upon his antagonists without fear or favor. The Inneral everylses were conducted by Dr. Geo. W. Frost, formerly of Springfield, Mass., but now residing in Russell, Mass. The service was largely attended; the re-mains were interred in the Cemetery at New Boston, in Sandisfield. He had no children of his own, but had one he adopted. He leaves a wife, an inestimable companion, the idol of her husband, to whom she cling with ardent affection and un-sulfield love. She is frail and feeble, and seemingly just ready to pass over and join her departed husband and friend in the spirit land, where kindred thes will never more be sev-ered nor faithful friends separated. Montrolle, Mass. Montrille, Mass.

From South Gardner, Mass. Oct. 26th, Herman H. Fitch

From South Gardner, Mass. Oct. 26th. Herman H. Fitch, aged 9 years and 20 days. While Herman was riding with his young friend, Burt Cody, across the railroad track, the wagon was struck by a lone engine, and both boys were instantly sent to spiril-life. Tender words of consolation were spoken by Edgar W. Em-erson at the house of Mr. and Mrs. Flich before the little form was taken to the Baptist Church, where Herman at-tended Sunday School. Rev. Mr. Tohman officiated at the double funeral. The caskets of the boys were covered with beautiful flowers. Mr. and Mrs. Flich are strengthened and comforted by the truths of Spiritualism, and look for the return of their loved one to gladden their spirits. MRS. E. M. PERRY.

[Obituary Notices not exceeding twenty lines published yra tuitously. When they exceed that number, twenty cents for eacr additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]



**AJ, BANY, N. Y.**—First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 10½ A.M. and 8 r.M. Admission free. The Ladies' Aid meets same place overy Friday at 3 P.M.; supper served at 6 P.M. J. D. Chism, Jr., Secretary.

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denit. **BANGOR, ME.**—Meetings are regularly held by the Spiritualist Association. C. L. Coffin, Secretary. **CHICA GO, ILL.**—Mrs.Corn L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening. **OHICA GO, ILL.**—The Spiritualist Mediums' Society meets in Martine's Hall, 104 22d street, Sundays, at 246 P. M. **OLEVELAND**, **O.**—The Children's Progressive Ly-coum No. 1 meets regularly every Sunday in G. A. R. Hall, 103 Superior street, commencing at 104 A. M. E. W. Gay-lord, Conductor.

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### Spiritualistic Prophecies.

It is quite evident that the Rev. I. W. Sneath.

somewhat carnest manner: "Mr. White, make reyard to the New Dispensation. it \$20,000 or nothing." This Mr. Rich would not agree to, as he said it would be throwing money away. So the matter stood for several days, when a proposition was made that we consult, through our medium, Mrs. J. H. Conant, with the Spirit President of our Free Public Circles. We did so. The result was, our spirit-friend stated that we were quite correct

in our desire to get insured for \$20,000 instead of \$10,000, as had been suggested; and further, the spirit said: "Get your establishment insured in London offices !" But Bro. White did not heed the suggestion of the spirit, as he should have done; he took out policies in four Boston offices instead, being importuned to do so by officers thereof who were his personal friends. The consequence was, when the great fire did actually burn us out, we received something less than the \$10,000 our partners at first were willing to get insured for-the reason being that the Boston offices which insured us failed to meet their contracts in full, owing to their overpowering losses in all directions consequent upon that great calamity.

The reverend gentleman in question is reported as remarking:

"That the devil does do mischief in the world goes without saying. There will always be men and women to do his bidding, although the end of such action is death eternal. We may therefore believe that many so-called revelations originate in the bottomless plt."(!)

Here, dear reader, you have the chief part of Parson Sneath's sermon on "Prophecy" in a spiritual but of material things. "Heaven lies nutshell. If the inhabitants of the "bottom- about us in our infancy," says Wordsworth; less pit"-supposing such a locality really exists-gave us a vision of the coming great fire, of nature, ofton sees more of the spirit-world and thus saved us, in a measure, financially, we hope that, under like circumstances, simiilar information may come to us from the same source.

2. We will refer to another "vision" we had several years ago, which proved to be a genuine prophecy. It was given previous to the shocking railroad accident that occurred at Revere, Mass., in which many persons lost their lives, one of the number being Rev. Mr. Gannett, of this city: As we were resting on a sofa one afternoon at our hotel, we had a pal- faculties and characteristics of his own nature. pable impression that two men had been killed As man advances in the scale of progress, the upon the Gloucester Branch railroad, and told objects of his worship become more exalted in friend of ours, who was sitting at the table, to make a minute of it, giving the exact time, etc. He did so; and, sure enough, the Boston evening papers corroborated our statement to the letter-that two men had lost their lives by being run over on the track, as named by us. Some time afterward, while on our way to Hampton Beach, N. H., in company with a party of friends, we met-while waiting at the Eastern R. R. dépôt for the train to start-our old friend, Mr. Jeremiah Prescott, then General Superintendent of the road, and told him of the Gloucester accident vision. He looked at us somewhat surprised for a moment, and then quickly said: "Why can't you tell me something more about our road-if anything disastrous is to happen-so that we can be on our guard?" "I can," was the response-and why we said it is a mystery, or was, at the time: but, notwithstanding, it proved to be a prophecy. We said: "Friend Prescott, you will have a terrible accident, with large loss of life, somewhere on your road within two months, unless you take extraordinary care to prevent Just two days inside of the time specified the Revere accident occurred; although, as we were told afterward by Mr. Prescott, great care was exercised to prevent such a catastro-

phe as was foreshadowed. Did this cautionary prophecy emanate from Pastor Sneath's "bottomless pit," or was it given us from "the heavenly realm"? and how about its being 'in accordance with rational law "?

Many other nineteenth-century mediums we could name have also, from time to time. prophesied of "coming events" that were sub-

books. "Well, to please the editor," said Mr. science, and in social life. The most of them Rich, "get insured for \$10,000." This decision are not simply believers in Spiritualism, but was reported to us, when we remarked in a nearly all have positive, absolute knowledge in

### Spiritualism as Religion.

The Spiritualist alone, said Prof. Kiddle, in his discourse published in THE BANNER for November 2d, possesses as demonstrated truths the fact of the existence of spirits, and the fact of the law of spirit progression. And it must be that there are at the present time in the unseen world spirits whose development has reached a degree of completeness beyond all human conception, and who have acquired powers and faculties to which those of the most highly gifted mortal are infantile and insignificant in comparison.

Whence comes the conviction, asks the speak er, nearly if not quite universal among mankind in all conditions, that there exist unseen beings who have an influence upon them for good or evil; who are to be regarded with/fear, as possessing greater power; with awe, as of an unknown nittülfe, though kindred with humanity; or with affection and reverence, for their benevolence, and superior goodness? It is without doubt not only from natural insight or intuition, but from actual spiritual experience, as there must have been always more or less clairvoyance, more or less of what we now call mediumship among mankind. Indeed, in the childhood of civilization, the spiritual senses seem to have been more generally open than in what we consider the period of maturity, or enlightenment, for this enlightenment is not of and for the same reason the savage, the child than the civilized man.

The contemplation, adoration and worship of these beings, continued the speaker, constitute what we call religion : which must therefore vary in its character with the objects of that worship. The savage represents such objects by idols or images, made of that which he can see, and feel, and handle. These serve to bring to his mind the unseen beings whom he dreads or reveres, and to symbolize their attributes, which are usually but the exaggerated their moral attributes, until they rise to that highest point of conception-a being of boundless love, wisdom and power, the first of these being recognized as the grandest characteristic of the divine individuality.

The religious man-the man who exercises the religious faculty which all more or less possess -can therefore have as the objects of his adoration only spiritual intelligences, of various degrees or kinds of advancement; either mysterious, imaginary, spiritual beings, not kindred with humanity, malevolent or benevolent; human spirits of diverse qualities; or, finally, a supreme, spiritual Being, of limitless intelligence, love and power, recognized as the Source of all things and the Ruler over all. It seemed to the speaker that the idea of God, the Infinite, is preceded by a knowledge or impression of the existence of finite spiritual personalities. Quoting Coleridge: "The existence of God cannot be proved directly from any data supplied by materialistic observation, but when subjectively assumed, it is confirmed by such observation, since it harmonizes all things otherwise irreconcilable and inexplicable." It is the same method as that which is pursued by physical science. For example. Kepler first assumed that the orbits of the planets are elliptical, and then he experimentally showed that that assumption accounted for the observed facts

Spiritualism has this marked advantage; i does not depend upon tradition or doubtful scripture, but has its foundation in facts of daily experience and observation, or those supported by testimony both recent and indisputle-upon facts that have been scientifical investigated and accredited. We can say that we know that our departed friends still live in spirit; that they still possess the elements of numan personality; that they are all as happy as their condition and grade of development nermit them to be; and that they are all supplied with means and opportunity for greater happiness and enlightenment, a higher development in spirit, and a greater elevation in true spiritual life. And the religion of Spiritualism is entirely rational, and conforms to our best intuitions; presenting to the mind no dogmas for compulsory acceptance and belief. and no theological absurdities inconsistent with our intuitive conceptions of a God of infinite love, wisdom and beneficence. It is universal and cosmopolitan. It contains the good and the true in all religions. It recognizes the fact that there can be no "chosen people," to whom God extends the favor of a special revelation, and by means of it salvation; but that all nations and races of men have received and are still receiving revelations fitted to their physical, intellectual and moral condition-revelations that not only urge them forward to spiritual maturity but likewise hold in restraint that tendency to materialistic decay to which all are so liable in this gross and sensual life. The truly "chosen people" are those who choose God for their guide, following ever the inner light which shines in the soul of every man, unless dimmed by passion, guilt, and self-will; and these, indeed, are the only "elect," while salvation itself is universal.

examined her and prescribed for her." But he said he had nothing to offer for publication on the subject. "While I decline to make a statement," said number two, "I must say that the interview with me by Miss Bly, as printed in The World, is correct. I prescribed for the lady as I thought best." Number three was very much annoyed. He had pronounced the lady's illness malaria, and prescribed five meals a day; he said it was "a shame that the story had been printed," or rather that his it be suppressed from any mistaken respect version of the case had been given to the pub-"I have nothing to say," he added, "and lic. will not reply." Number four corroborated the lady's story by referring to his books, and said: "I gave her the advice she speaks of. Further than that I decline to say anything on the subject." Numbers five, six and seven were female physicians; number five positively refused to be interviewed, and would not see the reporter; number six insisted that her prescription would surely cure her patient; and number seven could not be seen, for good and sufficient reasons.

Therefore the lady patient has in her possession six different prescriptions, together with the opinions of seven reputable New York physicians regarding her case. She is still unwilling to believe that she is afflicted with the complaints enumerated, and is unable to decide whether, in following the different directions of seven "regular" doctors, to eat five meals a day or nothing but three slices of the t. And this is only a fair illustration of that profound medical wisdom that assumes to demand that a professional monopoly shall be granted it by various State Legislatures, to preside exclusively over the health and sanity of the entire community.

### Materialization in Europe and America.

The phenomenon of the temporary embodiment of spiritual beings in mortal forms, visible and tangible to human senses, appears to be on the increase in England; these forms appearing under conditions that preclude the possibility of a doubt.

The Two Worlds, of Oct. 25th, gives an interesting account of a séance at North Shields, at which Mrs. Mellen, of Heaton Park Road, near Newcastle, was the medium, a lady who has been employed by the spirit-world in that capacity a number of years. The cabinet was simple in construction, merely two curtains suspended across the corner of the room. Shortly after Mrs. M. passed within the triangular space thus formed, her spirit-guide, a child apparently of seven or eight years, came, and by request, while standing three feet in front of the curtains, dematerialized, until all to be seen was a white object six by nine inches, from which the spirit slowly resumed its former size and manifested its individuality as before. Upon the withdrawal of this form to the cabinet a male form came, and said he would prove the reality of the phenomenon beyond all possibility of doubt. After singing, the two forms came out of the cabinet, stood one at each side, and, holding the curtains above their heads, drew them open in the middle, so that all saw the medium sitting in the chair breathing very heavily, and the forms standing outside the cabinet at the same time. While in that position a light appeared to come from the opposite corner of the room, through the ceiling, lighting up the cabinet and show ing the features of medium and spirit forms plainly. The medium had never been in the house before the séance. The sitters met about half-an-hour before the medium came during which time they were engaged singing hymns.

The above account is given by Thomas C. Eliot, of South Shields, and is signed by him and nineteen ladies and gentlemen who were present.

In The Medium and Daybreak of the same his hearers may not have listened to a sermon date as the above, J. T. Charlton reports a séance held in his own house at Hetton Downs, that day is none the less sure to come. Why Mrs. Warren, of Sunderland, being the medi-

### NOVEMBER 9, 1889.

### A Grave National Fault.

If there exists any power to blast the fresh and green promises of our national life, it is that insensate and wholly deplorable fondness for notorlety which runs through all the manifestations of the American character, and clouds its hopes with dismal prophecies of a prevailing vulgarity. It is far better that an unpalatable truth be told outright, where the telling is likely to beget correction, than that for those who do not pause to reflect seriously on the perils of false or wrong tendencies. Frances Power Cobbe, an Englishwoman of the highest intellectual, repute, has (as we have briefly noted heratofore) ventured, in the October number of The Forum to reprove this American fault, and to deplore its prowning influence on English methods and morals. The reproof, it cannot be denied, is fairly deserved, and it is far better to heed and profit by it than to turn with resentment on the one who in good faith and sincere respect for us presumes to offer it. We ought to make use even of our enemies as our most effective adjutants and friends.

Notoriety is not fame, and to real fame few indeed are ever born. It is far better that it is so. If everybody were to become famous, who would be left on the level ground to applaud? We may surely leave it to common-sense, that is to nature, to take care of these things in her own best way, and let the current fever of the ambition subside. He who works direct for what he misconceives to be fame, may be very sure that he never will secure it; because he is addressing his efforts to the shadow and not the substance. Reward does not come before service, but after. Eagerness spoils the sincere effort. Self-consciousness always stands directly in the way of work that might perhaps otherwise become conspicuous. No amount of newspaper praise, much less of mere newspaper mention, can make little great, or common transcendent.

What does it all amount to? This itch for notoriety, well remarks the Boston Sunday Herald. "does more to vulgarize the American mind, to rub the bloom off its children, to annihilate the sweet privacies of the mind in its young men and maidens, to substitute surface for depth in all ranks of society, than almost any that can be named." It rightly calls it being "pawed over by the public, and splashed with epithets of undiscriminating praise.' But the worst of it is that it breeds shallowness of thought and purpose, and supplants healthy and harmonious views of life with envy, malice, and all uncharitableness. It breeds idleness and vacuity, and surely leads to inanity. What sort of an American society is this of ours to be, if its accepted standard is notoriety, loudness, scorn for the sacredness of privacy, and public brag and gossip about things that, if they are of any special interest, should be kept securely within strict individual limits? This blasting love of notoriety alike invades the sanctity of marriage and the solemnity of the grave. Unless t is conquered wholly, our national character will be threatened with decay.

### "Throttled Convictions."

At the Park-street (Orthodox Congregational) Church in this city, the pastor, Rev. Dr. Gregg, recently preached a discourse which he entitled "Throttled Convictions," based on the well-known request of Felix, after hearing Paul, that he should be allowed to defer the further consideration of the subject to a more convenient season. When that time arrived, Felix assured Paul that he would call for him. Dr. Gregg indulged in a rambling commentary on Paul's fit but few auditors, on Christianity and theology, on the Day of Judgment and Jonathan Edwards, and in a certain retribution for all humanity. He said that although

on the Day of Judgment in the last ten years, that subject is so carefully avoided of late in the pulpit he did not seem to care to explain. He affirmed that the doctrine of the day of judgment is God's answer to the cry of human souls throughout the whole wide world; the belief in it is the acknowledgment by humanity of a just retribution for its sins upon earth; the scheme of this world would be incomplete without it, when all wrongs shall be righted. Having shown, as he thought, the way in which such convictions are produced, Dr. Gregg proceeded to show how they are throttled. Felix, he said, quieted his conscience with a lie to himself, and this is the way men commit religious suicide. The root of their delay lies in their love of their own sin. Let us stop right at this point to inquire of Dr. Gregg, and others like him, how it is with themselves. He says we must not delay, for delays are dangerous. Postponement, he assures us, is a sin, because it is a substitute for what we know we ought to do this minute; it hardens us and confirms us in sin. Now many of the church-members, and quite a number of the ministers, too, very well know that Spiritualism is a religious truth. Yet they are afraid to openly announce the fact, and in this way they are guilty of "throttling" their convictions, simply that the former may retain their social positions, and that the families of the latter may be the more comfortably provided for. Postponement is in this case as great a sin as in any other. If becoming a Christian has any special meaning in it, it must mean being true in all things. But restraining the utterance of assured convictions, what is that but "throttling" them? 835 The Boston Evening Record states that a prominent clergyman said the other day that clergymen who are in the habit of preaching in pulpits Sunday after Sunday are among the worst listeners in the world. They have become so accustomed to speaking and expressing their own ideas, that to sit and hear somebody else do it is almost intolerable. More than this, the habit of putting forward their own notions in weekly installments is apt to make them salf-opinionated, and breeds a latent controversial spirit which only lacks opportunity for development. This state of affairs is said to be responsible for the many discussions which marked the recent Episcopalian Convention. When a clergyman sits down quietly to listen to another clergyman, and hears statements with which he disagrees, the temptation to get up on his feet and state his own opinions is almost irresistible. This is what makes so much trouble in the theological camp. How can there be unity of action when all want to be leaders? It is the same old story revamped from year to year; and the Spiritualists-some of them-run in the same groove.

of Cambridge, Mass., "takes no stock" in mod-\_ern spiritualistic prophecies, although he is, doubtless, a full believer in those recorded in the Bible. Visions and prophecies given by age are just as reliable as those of a past ageperhaps more so, when we reflect that it is recorded in the Bible that on a certain occasion God himself allowed-if he did not order-a "lying" spirit to take possession of all Ahab's prophets.\* This instance being recorded, there is reason to believe there were other Scriptural occasions when a like state of affairs was al. The mournful sentences therein given were lit lowed to exist without any explanation in the text as to the character of the spirits speak- the lids of the Bible which was more clearly prov ing through different prophets-their veracity being supposed to be above question.

The good New England pastor above-mentioned certainly does not hold the prophets of the present in high esteem, else he would not have said in his pulpit Sunday before last that the modern prophecies emanated from the alleged lower regions-the Orthodox hell! If it was injudicious for the medium, Mrs. Butler, to state publicly what it is reported that she did-to the effect that a very damaging incendiary fire would probably occur in Cambridge at not a very remote period-why was it not equally injudicious for Mr. Sneath to subsequently reiterate and parade the statement before the public in press notice and set sermon as he did, thus aiding very materially in doing what he condemned in her case-viz: making nervous people more nervous?

In this particular case the prophecy in question may come true, or it may not. But this we do know and aver: that very many prophecies made within thirty years past by mediums have been literally verified. We could ourself cite dozens of cases wherein we have prophesied events of a serious nature months before they actually occurred--two of which we will briefly state for the especial information of our reverend brother of the Wood Memorial Church:

1. Two months before the great fire of 1872, which destroyed a yast amount of property in this city, we said one day to one of our partners at the time-MrnWilliam White-that we wanted our establishment insured, which for over five years' had not been done; that we had had a vision of a coming conflagration that would endanger our property-a bookstore and printing-office, located in the large granite building, 158 Washington street, known as the Parker Building. Mr. White reported our wish to our other partner, who replied that it was all nonsense to get insured as there was not the least danger from fire in the safe building we occupied; but we insisted, as our firm had just got in fonts of new type, and we had on our shelves a very large stock of valuable new

•And the Lord said, Who shall persuade Ahab, that he may go up and fail at Ramoth Gilead?...And there came forth a spirit, and stood before the Lord, and said...I will be a lying spirit in the mouth of all his prophets. And he (the Lord) said, Thou shalt persuade bim, and prevail also; go forth and do so...I. Kings xxii: 20, 21, 22.

sequently literally fulfilled, as these columns fully attest

Among the most striking in the list of these spirit prophecies was the solemn warning deand through the medial instruments of this livered through Mrs. Emma H. Britten while in the State House at Montgomery, in January, 1860, beginning "Woe, woe to thee, Alabama," which was called out by the previous passage of a bill by its legislature (over the governor's veto) declaring that any person giving public spiritual manifestations in that State should be subject to a penalty of five hundred dollars erally fulfilled-there is not a prophecy within en true by subsequent events; while the added value attaches to it that it was not uttered centuries ago, but there are to-day living witnesses who can establish the fact of its delivery; the history of Alabama itself is the verification of its truthfulness.

As another instance of spiritual prophecy fulfilled, we would state that we have in our possession the name and present address of a gentleman who was a prominent merchant in Chicago just before the great fire which devastated that city some twenty years ago, and who was warned by a medium that he had best close out his business (wholesale dry goods) as soon as possible, as there was to be a conflagration in Chicago which otherwise would prove of great damage to him. The gentleman did not follow the advice of the spirit, owing to the complications attending the lot of all who carry on business on a large scale in these modern days; but he took every precaution he could possibly think of to defend his establishment against fire, arranging pipes to flood the store, etc., etc. But when the fire came to his place of business it had gained a volume which nothing could resist, and even certain of his goods which were removed to the shore of the Lake for safety were ignited by the flying sparks, and consumed; his private residence also shared the same fate.

As another case, take the following: At the time when efforts were being made to establish the first Atlantic cable from England. we were told through Miss Munson (then located at Lagrange Place, Boston), by a spirit purporting to be that of Franklin, that the enterprise would prove a failure; but that the cable would eventually be laid successfully by the Great Eastern steamer. This statement, made at a time when such a use of that ocean leviathan had not been contemplated, was a great puzzle to us, but the cable was laid by this steamer, as prophesied.

In conclusion we would here inform our clerical friend, who took occasion to say he did not believe Spiritualism was a religion that would satisfy the demands of the human soul," that many of the very best people in the world testify to the grand truths inculcated by

### More Medical Wisdom.

The New York World recently sent out a woman reporter to visit seven reputable physicians of that city and prefer to them general complaints regarding her health, in order to draw from them some of the stores of their medical knowledge and infallibility. This is the substance of the report she brought back from them: One said, after an impressive investigation, that she was suffering from "shattered nervous system"; a second, from "malaria"; a third, from "neuralgia"; number four, from "dyspepsia"; number five, from 'anæmia"; number six, from "defective eyes," and number seven, from "stomach trouble." Six of the seven actually prescribed in order to render her the desired assistance. The World afterward published the report in detail, which surprised, as it likewise mortified, none more than the physicians themselves. Every one of them admitted that the reporter had called on them professionally, as alleged, and that their several prescriptions, as published in The World, were correctly given. Subsequent interviews with the seven doctors by another reporter make hugely interesting reading. "Yes," said the first one, refer-

um. A form came to Mr. Henderson and was recognized as his aunt; a boy to Mr. Thompson, who was identified as his son, nine years of age. Next appeared Mr. Clennell, formerly chairman of the spiritual meetings, to Mr. Charlton, who recognized him fully. Then came one appearing as a child of two years. Other appearances are described, the writer remarking that he reports just what he saw in his own house, leaving readers to judge, "knowing it to be impossible for a woman to appear as children of two years and nine years." Closing he says:

"It all depends on the character of the sitters as well as the medium. Do not for a moment think you can get clean water from an impure source. If you want good results you must afford good conditions. You may have a good medium present and get bad re sults. Why? Because you have not pure sitters. If you want the truth you must be as truthful yourselves as you would have your mediums."

We are credibly informed that at a séance in this city a short time since a spirit came from the cabinet, and having passed eight to ten feet therefrom, found herself unable to reach the friend she desired to, and was also too weak to return to the cabinet; the only alternative was to dematerialize, which she did ten feet from the medium in full view of twenty sitters. The disappearance was not complete, the substance was reduced to a small body of white, which in a few moments slowly increased in size, and the spirit, evidently having renewed its strength, by a portion of the matter consti tuting the form, returning to the cabinet and securing a stronger connection with the medium, regained her full size, and accomplished her purpose.

The person who gives us the above information, and was a witness of the phenomenon, further says that at the close of a séance at the same place last week, a gentleman arose and said he wished to offer one word to all before they left. He then remarked: "Twenty-six years ago I left this section of country for California while my sister was sick. Soon after my departure she passed to the spirit-world. This afternoon she came to me, and said: 'Dear brother, twenty-six years ago you kissed me at midnight, while I lay ill in bed, and left for California.' My mother came at the same time and verified my sister's words, and also proved her own identity. Friends, 1 want no more proof. This is the first time I have seen that sister since I parted with her twenty-six years ago in the manner she has stated to me to day.'

BT Massachusetts doctors, instead of still endeavoring to have a law enacted to prevent un-diplomated practitioners from curing the 'ills that flesh is heir to "-as they are doing to-day-should drop their plot game, and strive to have a more stringent law enacted against burglars, who now ply their nefarious vocation the Spiritual Philosophy-men representing the ring to his open ledger before him and reciting in nearly every town in the Commonwealth highest mental capacities in law, letters and a personal description of his lady patient,""I In this they might effect some practical good. in nearly every town in the Commonwealth,

EF We received a pleasant call last week from George Severance, of Royalton, Vt .- one of the Spiritualist veterans in the "Green Mountain State."

### BANNER OF LIGHT.

### Men Pay as they Go.

There is no deceiving the searching Spirit that divides the very joints and marrow of human character. A great many men, perhaps it may be said the most men, imagine the only requisite is to conceal what they have done that will not stand the light. They forget that by this very act of concealment they make confession of their wrong. They overlook the obvious fact that concealment of itself implies that something ought to be concealed. But this aside, the radical error consists in the supposition that everything, good and bad, does not have its price, and that it has got to be paid. There is a saying common among the every day purchasers of commodities, that one does not get any more than he pays for. It is the same in matters spiritual and vital. Men are not growing interiorly while acting in hostility to the interior laws of their being. They cannot defraud, whether squarely or indirectly, without at the same time cheating themselves. Though they may stuff their pockets by their crooked transactions, it is not riches for them, but the multiplied certificates of increasing poverty; and some day they will be sure to find it out.

Therefore no one need to trouble himself about bringing another, who has done him wrong, to punishment. All things are made even in due time. To the standard, which is the judgment-seat, all actions are finally brought for verification and stamping. What is deficient will show itself so, and concealment, which was thought for a time to be so shrewd a device, is no longer possible. Then it will be seen and felt that it is he who does a wrong that suffers from it, and not he to whom it was done, however he may have been externally and temporarily incommoded by it.

1977 "Glimpses in the Upper Spheres" is to be the title of Luther R. Marsh's book of conversations with chief characters of the Bible, through medial agencies, we are informed by his publisher, Charles A. Wenborne, of Buffalo, N. Y., who says: "The preparation of this book has been known for some time to a circle of the author's personal friends, and it is certain to awaken a wide-spread interest, not only among people whose minds are now directed toward fathoming the mystery of Spiritualism, but also among readers of the Bible generally, regardless of denomination. Though the revelations-many of which are said to be supplementary to the text of the Bible-may not be universally received with implicit faith, they will, at least, be intensely interesting as coming through and being vouched for by an author whose high reputation as a jurist is unquestioned, and whose honesty of purpose is beyond the pale of doubt."

837 There is a standing notice under the Message Department heading, on our sixth page, wherein we explicitly state that all letters of inquiry appertaining to the Public Free Circles should be addressed to the proprietors of THE BANNER, and not in any case to the mediums in our employ; as when they sit for the and produces a feeling of stimulation and strength. spiritual manifestations they are in a trance condition, and consequently are not responsible for what may have been said. Still correspondents pay no attention to the rule, and often annoy the mediums by persistently questioning them by letter. When such missives are addressed to us, we readily consult with the Snirit-President of our circle-room, and are always pleased to give what information we may receive from the other side of life.

### Mrs. R. S. Lillie.

Last Sunday Mrs. Lillie returned to her labors for the Berkeley Hall Society, Boston, after her pilgrimage and valued ministrations during the summer months at camp-meetings and various Southern and Western cities

Both herself and Mr. Lillie were well received on the 3d by an appreciative audience, every evidence being manifested of their being favorites with this

### NEWSY NOTES AND PITHY POINTS.

ED" The BANNER OF LIGHT has for years devoted its energies to the defense of Medical Freedom-not only in Massachusetts but throughout the country. It calls upon those everywhere who favor the preserva-tion of equality before the law for all systems of practice in the healing art, to strongthen its hands by extending its subscription list, so that it may be pro-pared for further and unyleiding conflict with the powers which make for professional bigotry and soulless class-monopoly in this country.

A two-horse wagon filled with a load of hay was stolen in one of the most popular thoroughtares in this oity the past week. We don't belleve the rural dis-tricts can beat that.—Boston Heratd.

King Kalakaua has a flue sense of humor. As he could n't raise money enough to go to the Paris Exposition, he sent over a beautiful soup tureen for exhibition. It is doubtful, however, if the Frenchmen recognized the joke.

She-"What do you suppose supports the vast arch of the heavens?" He-"The moonbeams, I guess."-Lowell Citizen.

The widely-known Dr. Cyrus A. Bartol, a liberal Unitarian clergyman, who for many years has been pastor of the West Church, Boston, has just resigned his charge, by reason of his advanced age.

The Celestial City (New York) says: "A chair entwined with rosebuds stands upon the platform of the Spiritualist Society in Washington for the occupancy of the sprit of John B. Wolff, late President of the organization." What does it mean by "sprit"?

Brown--Why, is Dr. Squills dead? Dr. Smith (of different school from Squills)-Yes. Brown--What was his aliment? Smith-Committed suicide. Brown--Why, how? Smith-Prescribed for himself.-Mead-ville (Pa.) Saturday Night.

The venerable George Bancroft, of Massachusetts, is probably the oldest author now living.

Miss Mollie Fancher, of whom our friend Epes Sar-gent wrote so much, is now Vice-President of the Sar-gent Manufacturing Company of New York. For the past year all business meetings of the company have been held in her room-a darkened chamber, where no one could see to thread a needle-and she is the heart and soul of the concern. She lies on her hed, with limbs distorted, but with mind clear, suffering but patient, and considerably more useful in life than are most people whose limbs are quite straight. - Light, London, Eng.

The Prince of Wales, it is said, cannot live more than a year. That is hard news for a man who has been living all his days (some fifty twelvemonths) next to a crown. It looks almost like a parallel case to that of his brother-in-law of Germany, who had an incurable disease, and only survived his aged father a few months.

[A CLEARING.]—Faticit—Baldpate appears to be a pretty clear-headed sort of a man, doesn't he? Bright-boy-Clear-headed! Well, I guess so. Why, his fore-head runs clear back to the edge of his spine.—Laurence American

"Governor's Sunday," as the Irreverent dally press now styles time-honored "Thanksgiving," is appointed for Nov. 28th.

Papa-"Come here, children, and give this lady a kiss. This is the new mamma I promised to bring you." Der Kleine Karl—"But, papa, she is n't new." —Fliegende Blaetter.

A CURE FOR DRUNKENNESS .- A half ounce of ground quassia, steeped in a pint of vinegar, is recommended by Medical Classics as a cure for drunkenness A teaspoonful in a little water should be taken every time the liquor taste is felt. It satisfies the cravings

Goose to Turkey-" Do you know why you resemble a busted combine?" Turkey-"No; why?" Goose-"Because you can't gobble any more."-New York Sun

New York's fund pledged for the World's Fair-if it comes to Gotham-has reached \$2,104,050.

THE NATIONAL EMBLEM. The NATIONAL EMPLEM. France has her lity, And England her rose, And everybody knows Where the shamrock grows; Scotland has her thistle, Flowering on the hill, But the American emblem Is the one dollar bill. —Den

-Denver News

A writer in the Newburyport News says: "If you will refer to Daniel Wilson's Pre-historic Times, A. D. 749, pages 100 and 167, you will find an account of an Escuimaux who went across the Atlantic in an open canoe in 1750."

About forty-two words per minute is the most rapid

### A New Work by Mr. Colville.

The MS. of Mr. W. J. Colville's new book, "Tirk-OSOPHY. A STUDY OF MAN AND THE UNIVERSE." has been given to the printers, and they will proceed with the work as fast as possible. It will extend to about 450 pages, and in style of binding, etc., will closely resemble his translation of Kardee's "Genesis," The retail price will be \$1.60. Subscribers who send us \$1.10 immediately will have this valuable work mailed to their address as soon as it leaves the press.

Due notice will be given in the columns of THE BANNER from time to time as to how the work progresses, and when it will be issued.

The following is a synopsis of its contents: Theosophy, or the Wisdom-Religion, what is it and how did it originate?

A critical study of all the great religions of the world, their points of unity and difference.

Spiritual Anthropology, a study of man here and hereafter. Spiritualism in all countries and ages; the identity

of Spiritualism with the truth in all religions. Practical Theosophy, of spiritual knowledge ap-

plied to government, industry/ficalth and social life. Reviews of all important works treating on Theoso phy, Spiritual Science, etc., etc.

Practical directions and advice for the cultivation of the intuitive instinct, and the prevention and cure of moral, mental and physical discord.

This work is specially intended for busy people and investigators, and will be a fearless, non-partisan review of this great subject, entirely unbiased by the peculiar notions of any particular school.

17 Colby & Rich, Boston, reprint from the London edition "My Lyrical Life; Poems New and Old," by Gerald Massey, the first collected edition. Massey's poems were popular years ago on account of their political and patriotic character, the poet having sought inspiration in the cause of humanity in general, and in particular in that of the working people of England and France; to-day he is unchanged, and gives to home rule the support of his verse. But his reputation will rest upon his home lyrics, which appeal to the tender sentiment and feeling of the family in its social and religious relations, and upon some of his ballads, for which he has gained a more limited circle of admirers. There are lyrics and ballads in which he rises to lofty and sweet strains, but Massey finds welcoming friends of his poems whatever their key-note, love of humanity, country, home, or spiritualistic revelation of human destiny; for his thought is always noble and often powerful, and many of his images, which are formed readily from nature or life, have beauty, and his style, although original and pecultar, and criticised as foreign, fits well to his purpose. The better part of four separate volumes that have been out of print for some time, and one hundred pages of later poems, make the two volumes of this neat edition.—Boston Daily Globe.

NEW YORK COLLEGE OF MAGNETICS .- Dr. Babbitt informs us that those wishing to take his college course can now do so evenings, and that the lecture course will commence Nov. 20th, at Prof. J. Jay Watson's concert-room, 15 East 14th street. Each lecture will be enlivened by Prof. Watson's delightful music. Those completing the course will be entitled to the diploma of the college, which is a chartered institution. Address E. D. Babbltt, M. D., Dean, 50 Union Square, New York.

TF-We would call the attention of our readers to the advertisement of George T. Albro, on page seven. It has been under the care of Mr. Albro that such mediums as Helen C. and E. Gertrude Berry, Hattie C. Stafford and many others have been developed into the work. 11

### Movements of Platform Lecturers.

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

Dean Clarke is ready to accept engagements to lec-ture on the Pacific Coast. Address in care Golden Gate, San Francisco, Cal.

Frank C: Algerton will makausngagements to lec-ture and give tests on week evenings in the New Eng-land States. Address 14 Ashburton, Place, Boston, Маяв

Mrs. A. M. Glading speaks in Washington, D. C., during November.

Miss Lucy Barnicoat will accept a few engagements for Sunday lectures and tests. Was at Brittan Hall, Haverhill, Oct. 20th, and will lecture in the same place Nov. 10th. Societies can address her at office, 175 Fremont street, Boston, Mass.

Dr. J. K. Balley spoke during October at Blair. Neb., and in Iowa at Red Oak, Creston, Lucas, Cleve-land, Hayesville and Webster-from one to true lec-turds in each place. His home address is P. O. Box 199 Reserving Res. 123. Scranton, Pa. J. Frank Baxter lectured last Sunday in Fitchburg, and will lecture next Sunday, and the remaining Sun-days of the month, in Portland, Me., for the First Spir-itual Society; Tuesday and Wednesday evenings, Nov. 12th and 13th, he will lecture in Meoneon Hall, Au-gusta, Me.; Thursday and Friday evenings, 14th and 15th, in Waterville, probably; Tuesday, Wednesday and Thursday evenings, 19th, 20th and 21st, in Dover and Foxcroft, Me.; and Friday evening, 22d, will give a benefit literary and musical entertainment for the previously-named Portland, Me., Society. Prof. J. W. Kenyon closed a successful month's en-gagement in Stafford, Ct., Oct. 27th, and will speak for the Troy, N. Y., Society the Sundays of November; the first Sunday of December ho will lecture for New Bedford, Mass., Society, and in Fall River the second. His address for November is 1631 Sixth Avenue, Troy, N. Y. J. Frank Baxter lectured last Sunday in Fitchburg, Mrs. Juliette Yeaw addressed the Spiritualists of Worcester, Mass., last Sunday, and will do so next Sunday. She is an active worker in the good Cause, and is highly appreciated by hosts of friends. Edgar W. Emerson is engaged by the Worcester So-lety for the 17th and 24th of November. clety

Special Notice to Subscribers. 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 renow will avoid in-convenience by sending in the money for ronewal 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 merits 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, Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 conte. HALL'S JOURNAL OF REALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy. 10 conte.

Health Magazine. Fublished monthly in New York. Single copy, 10 cents. BUCHANAN'S JOURNAL OF MAN. Monthly. Published in Boston. Single copies, 20 cents. THE CARNIER DOWE. Illustrated. Published weekly in San Francisco, Cal. Single copy, 10 cents. THE BIZARE. NOYES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

cents. RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, III. Single copy, 5 cents. THE NEW THOUGHT. Published weekly in Chicago, III.

THE NEW THOUGHT. Tublished weekly in Chicago, Ill. Single copy, 5 cents. THE WATCHMAN. Published monthly in Fort Wayne, Ind. Single copies, 10 cents. THE THUTH-BERKEH. Published weekly in New York. Single copy, 5 cents. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents. THE HEGROFHIST. Monthly. Published in India. Sin-gle copy, 50 cents. THE BUTTEN WAT. A Spiritualistic weekly journal. Pub-lished in Cincinnati, O. Single copy, 5 cents. THE BUTTEN WAT. A Spiritualistic weekly journal. Pub-lished in Cincinnati, O. Single copy, 5 cents. THE BATH. A Monthly Magrafine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

### ADVERTISING RATES.

Each line in Agite 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

Brecial Notices forty cents per line, minion, each insertion. Business Cards thirty cents per line, Agate, each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance.

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

(27 Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occu-pled by the cut will be one-half price in excess of the avenue runter of the start of the avenue of the start of the start

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 youch for The BANNER OF LIGHT cannol well undertake to rouch for the honeity of its many advertisers. Advertisements which ap-pear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to noily 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 Colby & Rich.

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

### A D V E R T I S E M E N T S.

STOUT PEOPLE. O BESITY safely cured by one who has been a fellow-suffer er. 8end stamp for particulars. DR. EDITH BERDAN, 13 Ellison street, Paterson, New Jersey. Oct. 19.

ESTABLISHED 1801. BARRY'S TRICOPHEROUS

**DR. STANSBURY'S** Spirit Remedies.

15

## Prepared under Control of an Ancient Band.

**PARCHO-HYGIENIC PILLS.** These Pills regu-iate the Liver and Bowels, and Digestion, act on the Kid-neys, purify the Blood, cure many Chronic and Nervous Complaints, favor all the conditions necessary to a high de-gree of development, and are valuable in all phases of me-diumship. Sent by mail on receipt of **31.00**. Bend also a brief description of your present state of health or phase of de-velopment, if you need any apochal directions or advice. **ELIXIE OF LIFE TONIC AND NEER VINE.** 

velopinent, if you need any special directions of advice, ELIXIE OF LIFE: TONICOAND NEEKVINE. —A newiy.discovered positive remedy for Nervous Debility in all its forms; Importency, Parilysis, Dyspepis, Insomnia, Neuralgia, Nervous Headache, Mental Sfrain, Loes of Vital-ity from any cause in either set. 'Warmated a true Elixir. THEROAT AND, LUNG HESALETE.—This won-drous remedy will cureatly of the state of the true for the rendy will cureatly of the state of the state of the cated, and all Acoute or Chrole: Diseases of the Throat, Chest and Lungs.' A complete Consumption Cure, if taken in time. Frice SLO per bottle-sent free. DYSPEPSIA TABLETS.—One Tablet gives im-mediate rollef in all cases of distressed feeling after eating. They stimulate and give strength, to the organs of digestion, and keep the bowels in an active and healthy condition. By mail, 50 cents per box. **FILE MEMEDY**.—A sovereign remedy in all cases of list, cures by re-list, on and removing the cause. By mail, 50. OLIBEAX OA TABLETS.—The Cure, Strengerstin permanently cures all forms of Catarth, Influenza, Colds in the Head, etc. By mail, So cents. WHITE BOSE EXFE WATERE.—Anew discovery for the relief and infamed Eyes. This maryelous remedy Weill prove a boon to thousands of sufferers. Acta like marke

WHITE ROSE EYE WATER.-A new discovery for the relief and cure of Conjunctivities, Granulated Lids, Weak, Sore, and Inflamed Eyes. This marvelous remedy will prove a boon to thousands of sufferers. Acts like magic in clearing the vision and strengthening the optio nerves. No pain; no danger. Frice \$1.00 per bottle-sent free. SEA-MOSS HAIH TONIO.-Warranted to promote the rapid growth of the Hair and Beard; cures Dandruff, and prevents the hair from failing out or turning prematurely gray. Free from all injurious ingredients. Frice \$1.00-sent free.

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HURY, 54 Dwight Street, Boston, mass, 4 Scott Street, San Francisco, Cal. The above named remedies are for sale by COLBY & RICH, No. 0 Bosworth Street, Boston, Mass., and will be sent by express or mail. If sent by mail, post Oct. 19.

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Author of "Bible Marvel Workers,"" Natty, a Spirit,"" Mes-merism, Spiritualism, Witcheraft and Miracle," "Agassiz and Spiritualism," etc. merism, Spiritualism, Witchersft and Miracle," "Agassiz and Spiritualism, "etc." CONTENTS: PREPACE. References. Explanatory Note-Definitions. MATHER AND CALEP. COTTON MATHER. ROBERT CALEF. THOMAS HUTCHINGSO. C. W. UPHAM. MARGARET JONES. Witchrop's Account of Her, etc. ANN COLE. Hutchinson's Account, etc. Cale and the and the second of Spiritualism, etc. Morse FAMILY. Physical Manifesta-tions, etc. Goodwin S FAMILY. Hutchinson's Account, etc. SARAH OSHORN. Was Seen Spiectrally, etc. MARTHA Co-REY. Her Character, etc. Gilles COREY. His Herolsm, etc. REBECCA NUMBER. Was Seen S an Apparition, etc. MARTH EASTY. Her Examination, etc. STRANNA MARTIN. Her Examination, etc. MARTHA CARRIER, Examination, etc. GEORGE BURROUCHE. His Susceptibilities and Character, etc. SCHMARY. Number Exceuted. Spirits proved to have been Enactors of Witcheraft. THE CONFESSIOR. THE PROSE-CUTORS. WITCHCHAPT'S AUTHOR. THE MOTIVE. LOCAL AND PERONAL. METHODS OF PROVIDENCE. APPENDIX. CHRIBTENDOM'S WITCHCRAFT DEVIL. LIMITATIONS OF HIS POWERS. CONSANT WITH HIM. His DEFENSE. DENONLOGY AND NECROMANCY. Bibli-cal WITCH AND WITCHCRAFT. CHAIRTENDOM'S WITCHCRAFT DEVIL LIMITATIONS OF HIS POWERS. CONSANT WITH HIM. HIS DEFENSE. DENONLOGY AND NECROMANCY. Bibli-cal WITCH AND WITCHCRAFT. CHAIRTENDOM'S WITCHCRAFT AND WITCHCRAFT. SPIRIT. SOL AND MERTAL POWERS-ADS OF MENTAL POWERS. ACOSMANT WITH HIM. HIS DEFENSE. DENONLOGY AND NECROMANCY. BIBLI-cal WITCH AND WITCHCRAFT. COLAND MERTAL POWERS. TWO SKES OF MENTAL POWERS. ACOSMANT WITH HIM. COUNT AND WITCHCRAFT. CHAIRTENDON'S WITCH AND WITCHCRAFT. SPIRIT. SOL AND MERTAL POWERS. TWO SKES OF MENTAL POWERS. ACOSMANT WITH HIM. COLD, 200, 20, 42. PTICE 5100, postage 10 c

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During the occasion her guides considered several questions from the audience-among them : " Prophecy, True and False"-in an able manner.

Mrs. Lillie's guides are like minute-men, ever ready at any time to illustrate the live issues of the day from the spiritualistic standpoint in a masterly and conclusive manner. We are glad to welcome her once more as a worker in Boston.

PSYCHIC STUDIES .- The November number treats in its leading article, upon "Our Relations to the Spir itual World," Editorially Mr. Morton applies some sensible remarks, in the way of a rebuke, to "a small class of Spiritualists (minus spirituality) who, through inordinate self-conceit, have arisen to such superhuman heights of unfoldment that they can see nothing higher than their own profound intellects, and with whom the expression of devotional feeling, or a belief in a grand cause-the parent or fountain of all effects -generally called God, or the uplifting of the mind in prayer, seeking for inspiration from higher sources, is a subject for ridicule and derision." This is followed by a consideration of "Spiritualism as a Religion," by the veteran Spiritualist, Herman Snow. San Fran cisco, Cal.: Albert Morton. For sale by Colby & Rich.

BUCHANAN'S JOURNAL OF MAN. - (November.) "Laurence Oliphant and his 'Scientific Religion," are subjected to a close analysis by the editor, who, admitting that Mr. Oliphant was sincere, earnest and religious, writes despairingly of his "Scientific Re-ligion." "The Existence of Jesus" is the subject of the next article. Dr. Peebles's essay upon the subject is given in full. Of the remaining contents are "Dr. Ashburner on Psychic Science," in which reference is made to one of the earliest and best mediums, Mrs. Hayden, long a resident of Boston; "Female Physi-cians in India," and "Civil Service Reform." In the department of "Anthropology" the fourth chapter is given of "The Gallian System of Phrenology." Boston: 6 James street.

Erglish papers give an account of a woman having one morning informed her husband that the night before she dreamt she took his breakfast to him where he was at work, and while he was at the top of a chimney she saw a hook come out, and he fell. She at the same time warned him as he was going to work to be very careful. That day he met his death by a fall from the top of a chimney as he was removing the ladder he had used, the accident being caused by the drawing out of a hook connected with his apparatus-as seen in the dream.

Home ron Adep Courles Association - A meeting will be held under the susplets of the above Association at Young's Hotel, Boston, Friday afternoon, November 8th, 1889, at three o'clock; President of the Association, Elizabeth Abbott Carleton, M.D. Addresses will be made by eminent speakers interested in the charities of this city.

E. Judson. of Providence, R. I., writes that he has had several interesting sittings with Dr. Stansbury, and received pictures of his guides, and messages by means of telephone, telegraph and trance, and at his last sitting a picture on porcelain, which he recognizes as a portrait of his mother.

The publishers of the American Speciator issue the October and November numbers as one, and announce its discontinuance, to give place to "The Arena," a new monthly magazine of one hundred and twelve pages, the first number of which is to appear in December with the same editor, Mr. B. O. Flower. until by good acts they blot out their earthly evilones. for himself.

rate made by an operator sending messages by the Morse system.

The Russians have found that wolves will not pass under telegraph wires. The government has utilized this discovery in clearing many of the districts by erecting many wires throughout the regions infested with the brutes.

Louis Kossuth, the Hungarian patriot, has, it is an nounced, become a naturalized Italian citizen.

SIGNS OF BAIN.

SIGNS OF HAIN. Vhen I hear der rain trops batter, Und I see der mut kvite blain, Den I dink dot 's putty surely Dot ve gohn to got some rain. —Albany Express.

The plans for "Holy-Land " Talmage's new church in Brooklyn are completed, and his present intention is to dedicate it the first Sunday in next October.

NEW MUSIC.-We have received the following from White, Smith & Co., 576 Washington street, Boston: Vocal--" When the Lights are Low," words and music by Gerald M. Lane; "Two Robin Redbreasts," by Ar-thur E. Fisher; "Slon," sacred song, music by Paul Rodney, words by G. Clifton Bingham; "Quis est Homo," sacred duet, Rossini, Instrumental-" Odor of Flowers," series of easy pieces for piano, by Paul Keller-" Dancing Waves Waltz," "Soldier's Life March." "Dance of the Sylphs Schottische," " Happy Butterfly Polka"; "Caprice d'Oiseau," for violin and plano, by Marlon Osgood; "My Little Pussy Cat," child's song, Harry Birch; "Two," song, Eben H. Bailey. For planoforte—"Fortune March," Franz von Suppe; "Bluebeard Waltz," Paul W. Denzel; also "Conclave Grand March," Charles D. Blake.

How THEY WERE TOLD APART. — "Speakin' of twins," said old man Chumpins, "there was two boys raised in our neighborhood that looked just alike to their dyin' day. Lem did n't have any teeth and his brother Dave did, but they looked pree-cisely alike all the same. The only way you could tell 'em apart was to put your finger in Lem's mouth, and if he bit yer 't was Dave."—Lewiston Journal.

A sad reminder of the romantic period of our his tory embraced in the old French and Indian war was recently found at Ticonderoga, N. Y., where laborers digging a sewer in one of the principal streets of the village unearthed the tombstone and coffin of Lord George Augustus Howe, who was killed while leading his forces against the French in a battle at Ticonde roga, July 8th, 1758. The skull of the body was intact, but the rest of the bones were disjointed and considerably decayed. The oak coffin was in a fair state of preservation. The remains were reinterred in the village cemetery.

The Methodist minister who was recently arrested down in Alabama for passing counterfeit money ap-pears to have a pretty good defense. He admits that he passed the spurious money, but he also proves that he got it out of the contribution box in his church. There were eight sliver dollars in the box, and seven of them were counterfeits. The members of his con-gregation are still at large.—Ex.

A new book, titled "The Slaves of Folly," by William Horace Brown, is on the market, but we have n't seen it as yet. The principal characters, says a newspaper critic, are "an inherently weak man, who naturally develops into an unprincipled scoundrel, and an inherently bad woman, with no element of weakness about her." There are many just such characters in this world, without doubt. But whatever they may be while here, unquestionably their position will be a de-plorable one in the world to come for a long time-

87 Within a few days we have received nu-merous orders for Payson Longley's beautiful inspirational music. As a musical composer, Mr. Longley is truly wonderful. He has not only surprised the musical world by the num-ber of his compositions within a few years, but the quality of his productions, without a single exception, has given his music a world-wide fame. No person could write such songe as C. Payson Longley writes, unlass possessed of a Payson Longley writes, unlass possessed of a tender, loving nature, inspired by the genius that warms and spiritualizes everything it touches. The music is always simple and touching, peculiarly adapted to the words he embellishes with the harmonious setting. He has selected two poetical compositions of the writer and set them to beautiful melodies-"They'll Welcome us Home To-Morrow," and "Open the Gates, Beautiful World," We trust all our readers who are lovers of music will notice the advertisement of Mr. Longley's muance with their demands and means. - New Thought. sic, and make selections therefrom, in accord-

HORSFORD'S ACID PHOSPHATE relieves Men-tal and Physical Exhaustion.

### To Correspondents.

The 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.

W. B. F., STOCKTON, CAL. - The handbill you have for warded to this office-which states that " Dr. Chas. Slade was to make his first appearance in your place in company with "his English mediums," to give "a religious lecture on Spirit Power in full light "--carries on the face of it proof of gross fraud. Dr. Henry Slade, the genuine medium, is is an arrant impostor. His handbill is enough to show this fact, if no other evidence was available. Warn the people of California against him.

### 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 be lieve 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



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### QUESTIONS ANSWERED. THROUGH THE MEDIUMSHIP OF

Mrs. M. T. ShelhamerfLongley.

### Report of Public Séance held Oct. 1st, 1889. Questions and Answers.

QUES.—In what sense (if at all) may the fact of Immortality be called conditional instead of universal and natural? For instance, certain teachings of the New Testament upon which the Second Adventists have built their theories seem to teach or strongly indicate that it is condi-tional; also the same idea seems involved, if not distinctly stated in certain Rosicrucian litera-On the other hand I never read a direct spiritthe statement was plain, or the natural inference clear that all who have gone before are found on the other side.

ANS.-We do not accept every statement made in the New Testament or in the Old as a conclusive fact to be relied upon. There is much in the so-called Scriptures that we reject much in the so-called Scriptures that we reject as unworthy the consideration of the progres-sive mind of the present day. There is also much within those pages that may be accepted as true spiritual teaching and helpful guidance to the aspirational soul. We do not harmonize with our Advent friends, with any of the oc-cult school, as for instance the Rosicrucians, exceeded or with any others who at the prescult school, as for instance the Rosicrucians, so called, or with any others who at the pres-ent time are coming forward, and demanding a recognition of the theory or claim that immor-tality is limited, that it is conditional, that any one human spirit can be shut out from the im-mortal world and denied the heritage of eter-nal progression. We do not accept this: we be-lieve that the very humblest and most unde-veloped, the very crudest and most unrefined individual who exists to day, or has existed in the past, possesses the spark of immortality, so-called, is in reality the spark of immortality, so-called, is in reality the spark of divinity, which links the human to the divine, which proves its relation-ship to the Great Spirit or the Univeral Pres-ence.

Spirits, many of them, may have to pass through strange experiences, through unfold-ment after unfoldment, and stages of evolu-tion, even, before they will reach perhaps the same plane that others more advanced, intelli-gent and intellectual have attained; but that does not blot out the spark of immortality, nor deprive it of its divine heritage of eternal pro-gression; on the contrary, it is the law of eternal progression at work with such spirits, bringing them forward surely toward a higher

Vou will find that man, in his search for knowledge and his desire to solve the inyste-ries of the universe, propounds strange theo-ries; he allows his imagination to work, somethose who set them into outward expression. But we are not bound to accept these strange theories and opinions without demanding prac-tical evidence of their worth and utility; and therefore if the Rosicrucian or any other theorist comes forward and claims that certain souls are deprived of immortality, that the gift of eternal life is conditional to man, we, as questioning, reasoning human beings, have a right to demand of the individual the proof of his statement. Why does he believe this? What reason has he to suppose that any human intelligence, however lowly and undevel-oped it may be, does not possess within itself possibilities of great unfoldment and spiritual and mental expansion, which under other con-ditions than these which surround it here, may be breakly out and and surrively and into here info ditions than these which surround it here, may be brought out and developed into beautiful and useful expression? What proof has he-that this does not exist? What evidence has he that one soul is immortal, and another is limited only to expression upon this mundane sphere of life? He can bring no evidence, even though he say that he has come into communi-cation with spirits of another realm who de-clare to him that there are spirits existent on clare to him that there are spirits existent on earth who will not be abiding in the other life. This is no evidence that what they claim is true; they make an assertion, but they bring forward no conclusive testimony to substantiate their claim.

words or listen to them, for those who scan our reason and judgment upon the matters pre-sented, and if they can find them in accordance with truth, or can see a truth in the expres-

with truth, or can see a truth in the expres-sions conveyed, they may be received and per-haps prove helpful to such minds. We give our opinion upon many questions, because we have studied the subjects at hand, and formed an opinion upon them. Of course we believe our opinion is right, and certainly, if we believe it correct, we must consider it as knowledge to our own individual mind, there-fore we present it as our knowledge. We do not say some other spirit may not come for-ward, more fully informed upon the subject, who shall add to what we have said, or perhaps amend it in some way, so as to give you more who shall add to what we have said, or perhaps amend it in some way, so as to give you more full information upon it. We are always very glad to have any spirit do that; therefore we only say, we give our opinion, we advance what knowledge we possess; you must take of that what will prove of worth to your minds; if it is of guidance and instruction, you will be as-sisted in your search for truth, but if it does not prove helpful, you have always the privi-lege of throwing it aside.

Q.- [By L. B., Carterton, New Zealand.] In years gone by I had a friend to whom I was very much attached, and whom, in course of time, I had quite forgotten; all at once I beyan think-ing of this friend, and it seemed as if I could not help doing so. I fancied I saw her standing and pointing to a vessel approaching from the dis-tance. Some months afterward I heard of my friend's deccase. Was this experience of mine a result of the wish of her spirit to acquaint me of her demise f her demise?

A.-We should judge so. Undoubtedly the friend held a strong attachment for your cor-respondent, as the correspondent held for the friend; there was a spiritual sympathy exist-ing between them—one which is not affected by space or distance, time or events; a spiritu-al sympathy which is strong and abiding, and which attracted that spirit to the friend on earth.

earth. Undoubtedly after her demise the spirit de-sired to manifest to the mortal friend, and she exercised her psychological, spiritual magnet-ism upon that friend, probably did so constant-ly; and as the earthly friend felt the influence ly; and as the earthly friend felt the influence or magnetism of the spirit, she became cogni-zant—so to speak-intuitively of that spirit-presence; her clairvoyant sight was acted upon, or her spiritual perception, so that the spirit-friend was beheld in such a manner as is mentioned by your correspondent. This was undoubtedly a spiritual manifestation brought to bear upon the mortal through the direct sympathy and the affectional presence of the one who had passed on from earth without the knowledge of the friend who still remained. We should judge this correspondent to be me-diumistic, and undoubtedly if a series of sit-tings for development were undertaken, medi-al unfoldment might ensue which would prove al unfoldment might ensue which would prove of blessing, not only to the one on earth, but to spiritual friends on the other side.

And now, Mr. Chairman, Lotela desires to come for a few moments. Friends who wish to have questions answered concerning sub-jects kindred to those usually considered at this place, may have them thus considered by placing them upon the table prior to the open ing of the circle.

### Lotela, the Indian Maiden.

How do, pale-faces? I want to tell you about some spirits that are here this afternoon.

### Agnes Brown.

A young lady gives the name of Agnes Brown. She wishes to send greeting and love to her people, who are in the far West. Her father's name is C. G. Brown. She tells Lotela that name is C.G. Brown. She tells Lotela that sometimes she can come very near to him, and that makes her feel good, because it seems to her that he fealizes her presence; but he would like words from her through a medium that he can realize truly come from his spirit-child. She gives her love to all, and says she forgets none of the dear ones whom she left on earth. Although years are nearing smith some on the ries of the universe, propounds strange theo-ries; he allows his imagination to work, some-times very freely, and personalities are pleased in hold upon the material things of life is many times to form individual opinions that no one else can claim-something original with themselves; and the more weird and startling or sensational such theories and opinions may seem to the world, the more delighted are those wey say have here. She says she knows the ones who are here. She says she knows the I have been asked mentally, Mr. Chairman, many times to speak, and my dear husband is waiting for one word from me—not but that he feels it is well with me: I learned some-thing of spirit-return while dwelling in the flesh. I am happy in my spirit home. I felt that the dear friends came to aid me many times through my suffering; and as my spirit two called up hicker I caught a dimons of loyad Thave been asked mentally. Mr. Chairman. changes they have made, and she has been with them, has traveled with them, and she knows that it is better, that conditions are knows that it is better, that conditions are brighter in a spiritual sense than sometimes they were before. She desires them to know how happy she is over the prosperity of the friends of earth, as well as in the beau-tiful spiritual life which is hers on the other side. This spirit's father has had a good many people in this part of the country. I don't think he always lived in the West; he used to be in this spirate and her relations how and was called up ligher I caught aglimpse of loved ones as they came around me, and I felt it would be well. As the gentleman said, it was would be well. As the gentleman said, it was but a ripple, a little stream; it seemed not dark; I felt not alone. Oh, no! for loved ones came crowding around me, taking my hand, and seeming so anxious to aid me, and to show me their beautiful homes beyond. The build-ings seem to be as real as those here, only they are not material. My, surrose in coming to day is to let my think he always lived in the West; he used to be in this State, and has relations here, and the spirit says that many of them have gone over and are alive in the spirit-world, and they send their love and greeting to him, wishing him to know there will be a glad relation by-and bye. There's a young lady spirit with her; they are both real bright and shining. One comes here by the name of Annie, who is related to her and who wants to send her love to her people in this part of the country, not to her people in this part of the country, not far away from Boston. The one that came first says her people will see her message, so she feels glad to be here. be remembered as the wife of Dr. D. E. Cas-

Etta Parr.

never knew here on earth, and they tell me they belong to our families, and I must be one of them in their spirit-homes. I want to tell

and to tell lier to do her best to be a help and comfort to her mother, to try to make her heart glad that she has this dear one left her on earth. "Father says he has his little Etta now, in the spirit-world. Mother has Emmie here, and by-and-bye we will be altogether in the beautiful home above." There seems to be another name connected with the little girl that she talks of, it is James, but it is n't a brave's name, it is some one here on earth. Perhaps the people will know what it means. Lotela do n't.

pounded at this circle, but generally they are considered by the spirit who addresses you to day. Your correspondent says that he notices what is usually offered from this place is rather the expression of our opinion, than claimed to be absolute knowledge or facts. Well, we think it is better for one to humbly claim not to know everything that is advanced before him, not to hom, or subject that is offered to his consid-eration. It is well, we think, for those who scan our it is well, we think, for those who scan our it is well, we think, for those who scan our it is well, we think, for these their own is he has another name, Olive. Her mother is be has another name, Olive. Her mother is

much afflicted with her head for a good while before she passed away." Perhaps they will know who that is; I do n't. This little lady calls herself Etta Parr, and she has another name, Olive. Her mother is Mrs. Morcy L. Godfrey, of Boston. She hopes her mother will go on with her plans just the same, as far as she can, as they intended to, be-fore she went away. She went away this sum-mer; was drowned from a boat. She and the marm-squaw were planning to make changes, to do certain things this year, and she wants her mother to do as near as she can what they planned, not to feel depressed, as if she did n't care now, because she has gone.

### Fannie Davis,

A little lady comes now who calls herself Fannie Davis. I should think she was about fifteen summers old when she went out. She fifteen summers old when she went out. She wants to send her love to her people in Buffa-lo, N. Y. There is a young man she calls Harry. She wants him not to give up his studies and go into a big factory, as he has been talk-ing about doing, but to keep on with his school-ing for another year. He will see that it will be very much to his advantage if he does that. be very much to his advantage if he does that. She says he can do it, because he is not obliged to go to to work this year. She wishes he would not get tired of his studies, because now he has gone through the hardest part, and will get a good deal of knowledge if he keeps on as she wants him to. She gives the name, too, of a brave, John Davis. I don't think he is right in Buffalo, but very near there. She says Sarah wants sometime to come to him and give him a message; and she thinks she will do it through some of the mediums you have here. here.

### Dr. D. Ambrose Davis.

Here's another spirit by the name of Davis; he do n't come with the last one, and has noth-ing to do with her. He says: "I have been wishing for a long time for the opportunity of sending my public greeting to old friends and workers for the spiritual cause. Tell them that the old man does not feel the weight of years pressing upon him; he is young again and full of zeal for the dissemination of God's truth. I have known of the change that has and full of zeal for the dissemination of God's truth. I have known of the change that has come into the life of one near to me, and to me it has seemed good; in fact, all things seem beautiful to me. I look with a broadening eye upon my friends and upon the world; in spite of the experiences and the changes that some-times seem disturbing. I can see that a line of light and beauty runs through them all, draw-ing each one toward a higher and better way. I give my love and friendly greeting, and wish all to know that I still live. I am Dr. D. Am-brose Davis, of Chicago, III." That is all Lotela is going to say this time. Good moon, everybody.

since the exchange came to me and the beau-ties of spirit life were shown to me. We fail to express in words to you the beauties of that bright land just across the river. Ah! dear friends, it is but a ripple, and the loved ones approach and beckon us on to their beautiful homes. James F. Gault.

### Mrs. Dr. D. E. Caswell.

### Alabama Pratt.

Alabama Pratt. I hardly know how to speak here. Some-times it seems as if I should break down, but the guides kindly consent to stand beside me, that I may gain the power to say what I wish in this meeting, in public. I should much rather have come privately, but we must not complain. It is a privilege that is extended to me to-day to speak here, knowing some of my loved ones in South Boston will understand why I do so. We, as spirits-for I know I can speak for some others-would much rather speak with them at home, if we could be per-mitted to; so think not, kind sir, that my peo-ple do not understand something of our com-ing, yet not so much as it is their privilege to learn; in this day of enlightenment, where oping, yet not so much as it is their privilege to learn; in this day of enlightenment, where op-portunities are granted on the right and on the left, I feel that mortals should try to grasp them, for you little realize how much they will be worth to you if you do. We appreciate just your taking pains to come and listen to what we have to say, although our kindred may not

we have to say, although our kindred may not be present. I am very happy to feel that I can say a few words, knowing they will-reach some dear ones who will be glad to feel that I have been pres-ent in this meeting. I made the attempt at different times, when there were some friends here who I thought would convey a message to the dear ones at home, but I failed in the attempt. Alabama Prott attempt. Alabama Pratt

### Moody Quimby.

**Moody Quimby.** Well, well, as I saw the hady step up so close I thought she would hardly speak; she did n't seem very strong, but as the guides had prom-ised to stand by her, you find, sir, they keep their promises; they do not forget, as many do in the flesh. I think, Mr. Chairman, I am not forgotten in this good city of Boston, and I know that source of the guardians of the peace will remember me, especially at Station Three. I have not a very extended message to leave, only to say to each one of the boys: Go on; be faithful to the charge that is given you, and take care that you learn a little of something be faithful to the charge that is given you, and take care that you learn a little of something besides what concerns material things while you have the privilege here. I don't come here to tell you I did learn all that it was my privilege to, not by any means. I might have learned a great deal more, but what I did learn was just so much to help me when I threw off the old garment and put on the new one that don't need any patching. There are some in this good city that I know will wonder in their own minds why I have

The tack of the observe of the ob

The gentleman spoke so loud I hardly felt I could stay, for before I passed away I was very weak, and in coming in contact with mortals and with the earth I feel a little of the same sensation. Think not, kind friends, that I suf-fer. I am very happy to-day to be privileged to speak here in this meeting, for there are many anxious ones waiting to hear from us. There are very few to day but would be glad to hear a word from their loved ones, whether they acknowledge the truth of these communi-cations or not. We understand more than you give us credit for. As has been stated before, it is a life of learning; and when we look upon your faces here the thought flits through our spirit minds: When it would give you happi-ness, why will you not learn something while you dwell here, when you have been warned, advised so many times, not by one, but by warm who here becoming the table to the fine fine fine. you dwein here, when you have been warned, advised so many times, not by one, but by many, who have been anxious that their friends should learn something of spiritual things while dwelling in the form? We, and that means more than one, have done our work, too, for them in the form, to enable them to understand this. It is work means hind are in the form to understand these to be a superstant of the set is many years, kind sir, since the call came to me from that beautiful beyond to come up higher, and as I heard the welcome voices of loved ones who had preceded me many years before, I could not realize at first that I had made the change; but in a little time it was made plain to me that I had left the old form of flesh and put on the bright garment that needed no more patches. As the gentleman said: it is true we do return often to our loved ones, and we are not wholly confined to friends, but go wherever the dictation of the spirit leads us. It is beau-tiful and blessed to feel that we are so free, and can go wherever we will; there is no holdand can go wherever we win; there is no hold-ing us in one location, it makes no difference where the spirit may take its flight. And how beautiful it is to think we can come into com-munication with our friends! Dear Angie, sister, remember although it is so many years since I passed from your sight, I have not forgotten you, not for a moment. so many years since I passed from your sight, I have not forgotten you, not for a moment. Father, mother, sister, brother all stand be-side me, wishing to be remembered to you, dear sister, and to the brothers, who do not in-terest themselves in regard to our return. I know it is not because they have lost their love for us who have crossed over that little stream, not by any means. I wish to say to you, dear sister, that what you are learning to-day will be of great help to you when you are called up be of great help to you when you are called up higher. How many times has mother said, if she had only known more of spirit-return be-fore leaving the form, it would have been of great benefit to her. great benefit to her. Think not we come here to murmur or to complain, but dear sister and brothers I wish I might do something or give some manfesta-tions that you might realize when I am with you, for the Angel of Life has come many times into the family and left many vacant chairs; but there are none in heaven. I know you are interested in spirit-return, while the brothers know more of the material. Brother Willie sends love also. I cannot single out each one, because so many times, as I said, the Willie sends love also: I cannot single out each one, because so many times, as I said, the Angel of Life has stepped into the home and broken the circle, but in a little time will the family be again reunited. We are looking for-ward to that day when, as mother has said, she will have her children all given back again. My dear slster dwells in South Boston. I know she will readily understand who has spoken, and, as I said, all send greetings to her and the brothers that are yet dwelling here. We have friends in the State of Maine, also in this State, who, when they shall see the mes-sage, will know why I have spoken here in public. Mary Ann Miller.

### NOVEMBER 9, 1889.

this side. They are taken up so much with the material they give very little thought to the spiritual. Not only one; I find many in the same box. It has been truly said it would be better for you to learn this side and not walt until you cross over, for if you do you must begin down with the children to learn your a b o's, and you might get those learned on this side. Up in Bridgewater, Vt., I think they will know who has been speaking here when they come to read this paper. They tell me it goes all over the land; so if it does it must reach the old Green Mountain State. I am very happy, sir, to know that I am priv-'lleged to speak here. I feel myself exactly while I am taking control of this medi-um. I am very happy to state that it has been my, privilege to go to school after leav-ing the old form. Well, it was n't so very old, either; I call it a kind of worn-out body. I also find on entering spirit life-what do you think of it?-that your heaven is just exactly what you make it. Then you'd better make it prety good, had n't you? I must be my-self; I don't want to be anybody but Isaiah, and I'm not going to be, either. I've got the floor now, and I'm going to say a little more They used to say a good many times, after I maxum is, that he don 't make his appearance as a disembodied spirit?'' I don't know what they said that for. I've got a better body that is ever had in this life; I don't know what they said that for. I've got a better body that is ever had in this life; I don't know what they said that for. I've got a better body than I ever had in this life; I do n't know why they use that term. We have our senses, we hear remarks that are made many times when they little know we are there on a visit. I said, I believe, I would not find fault, and I don't mean to.

I am very glad, sir, that this place is open for every one. They tell me it is free, without money and without price. But I want to ask

What do you do with all your poor people? You know the humble Nazarene said when upon earth: The poor ye have always with

you. [We have a poor box, where those present may contribute what they feel inclined to give.] That is thoughtful of you, and I hope all the people who come will be as thoughtful as you are. Surely a penny now and then would n't be missed. I am very much obliged to you.

### Ann Tibbetts.

You will readily understand that spirits must You will readily understand that spirits must be themselves; we have no desire to personate anybody else. How many times have I seen spirits enter this room eager to speak, that some loving friend may know they have been here. My darling daughter, as I have seen you in the audience many times my spirit has gone out to you—it has yearned for you, that you might know mother did not forget you. Dear child, I do not leave you, and since your dear companion has been transplanted to the land of light and love the loneliness that has crept over you has drawn you closer to us who have made the change; and the dear child that you

of light and love the loneliness that has crept over you has drawn you closer to us who have made the change; and the dear child that you have thought so much of meeting in spirit-life comes to you daily and hourly. I send greetings to the loved ones yet dwell-ing in the flesh. Freddie, remember I am not far from you. I not only come to you, dear child Margaret, but to them all; and do just say to Annie, Albert is here and sends greetings. He is not strong enough to speak for himself, but will, in time, that the dear loving ones who mourned him so much may feel that this sor-row is but for a time, for learning something of our return will give you more happiness than all the earth contains. Then seek the avenues, that you may learn of our coming. When the little sounds come you may know it means something; we must speak through sounds when we are not provided with a medium. My dear child, I say to you again, I am happy; it makes my spirit glad when I know you are try-ing to learn something of the world you are right. My dear child is in this city; I have also loving friends in Dover, N. H., and I know they will be glad to hear from me. The dearest name on earth is mother. I have looked down into the audience many times, as I have stood here, a silent listener, and I have felt, dear child, that you must have known if one spirit was permitted to stand here aud listen, others were. I bring greetings to you, to kindred and was permitted to stand here and listen, others were. I bring greetings to you, to kindred and friends, and to the whole world.

We form acquaintances in spirit-life which are very pleasant. Often I hear good-bys are very pleasant. Often I hear good-bys spoken on earth, sometimes with sunshine, at others with sorrow that crushes the heart. There are none spoken with us, only words of welcome. How many times, loved ones, do we converse together of you here yet dwelling in the form. How sweet it is to feel that you keep the memory still fresh of us to whom the change has come. Ann Tibbetts.

Q.-Who is the control who answers these yuestions I and what assurance or guarantee can be given as to the correctness of the unswers I notice some of them seem to be more like simple expressions of opinion rather than of positive branketing knowledge.

A.-Your correspondent wishes to know who A.—Your correspondent wishes to know who is the control who answers these questions to-day. It is a spirit from the other life claiming the same name that he bore on earth—that of John Pierpont, known in various localities, es-pecially, perhaps, in old Massachusetts, and particularly in good old Boston. When he lived on earth his employment was of such a nature as to bring him in contact with many minds, some of whom accented his teachings ninds, some of whom accepted his teachings, others of whom differed from him. We do not place much dependence upon names in the spirit-world; we make use of them to distin guish one from another, but very often we use some name not known to mortals, some name that we did not possess when on earth, but which perhaps more fully corresponds to our own natures, or is adapted to them, than that cognomen by which we were distinguished of them in their spirit homes. I want to tell mother that I have seen her dear mother, too, and she sends her love to her, and a spirit called Judah, and ohl so many whose names I could call over, if I had power to come and speak for myself. They are all happy in the higher life, and they wish their friends on earth to know that there is no death any-where for any human soul." Now she wants to send her love to her sister, and to tell lier to do her best to be a help and comfort to her mother, to try to make her bere. In coming back to earth we do not place so much reliance upon names, whether humble or lofty, as we do upon the sentiment ex-pressed, the truth conveyed, or the convictions which are set forth; and therefore it does not which are set forth; and therefore it does not matter much whether it is John Pierpont, Thomas Jones, or some other personality who is speaking to you from this place, if you can accept the words given, if there is a truth in them, or which is of the utmost importance if they set a train, of thought working in your own mind, or if they stimulate you to form ideas of your own, and to individualize your-selves as thinking, reasoning human beings. At the opening circle of this season the spirit who answered your questions was one known

who answered your questions was one known on earth as Samuel B. Brittan, not only as a doctor of medicine, but also one who was highly intellectual in thought, in research and in ex-pression: a lofty mind, keen, brilliant and inci-sive, which grasped opinions and thoughts readily, and we may say very accurately. And so we might go on, and tell you who has, from time to time, considered the questions proare not material. My purpose in coming to-day is to let my loved ones know I have been able to speak, be-cause I have been asked mentally so many times to do so. Not that they felt I lacked companionship there, or that I was unhappy, by any means. In Charlestown District I shall be remembered as the wife of Dr. D. F. Com

Albert Messenger.

well.

# A spirit comes who passed away only two or three moons ago, who went through the deep waters to the other world. She wants to send her love to her mother, and tell her not to grieve or mourn for her. She knows the shock was severe and sudden, and she realizes how heavy the sorrow presses woon her but she Albert Messenger. Eighty-one years, Mr. Chairman, you would think was a pretty long life to dwell here be-low, but it seemed to me very short, the years flitted by so quickly. In Lawrence, Kansas, I know I am not forgotten; also I have friends in Providence, R. I., and in Norton, Mass. I feel assured my message will reach them. I thought I knew a great deal of the beautiful beyond and of spirit-return. In many points I did, but I did not understand one eighth part of what I have learned since I passed away, or what is called "died." I would fix that word over a little and say I just emerged from one life into another. I left three children here, two brothers and a sister, and I have been at-tracted to them many times since throwing heavy the sorrow presses upon her, but she says: "Please, mother, try to be resigned to my transition to the higher life, because your grief draws me back constantly, and seems to hold me down to this life. I long so to comfort you. I bring you so much love, not only for myself but from the many dear spirits whom I have found on the other side. I saw father soon after I went, and I recognized him, for I remembered then how he used to look to two brothers and a sister, and 1 have been at-tracted to them many times since throwing off the old worn out garment of clay. Think not that I had any doubt or fear, for I felt not, as some have, that I was taking a leap in the dark. It was light all the way for me, and the loved ones crowded around me before the spirit took its flight. I will not repeat the words that so many do me when I was a little bit of a child, and it al spirit world. He looked just the same as he did; that is, not any older. He sends his love. The spirit with him he calls Albert, and there is another bright spirit, Georgiana; they are his people and with them he forms associations in the other life. I have seen so many that I

I will not repeat the words that so many do. Happy! they know I am-they have no doubts. I speak of the dear friends that dwell here. I make no specialty of the kindred, for I say to you to day we are all of one family-God's chil-dren. I bring greetings to the whole world, but it is very natural we should speak of our relatives first, for you know it would be so with you here. I realized, as many spirits have told you, what was passing. I know many times the question is asked by dear friends, "Why do they not speak a little more to the point?" We would answer you, dear friends, we give you what comes into our minds at the time. You must readily understand we do not have two or three weeks to make up a speech; have two or three weeks to make up a speech ; we must speak quickly, and vacate the channel for another, which we are willing to do. Albert Messenger, of Lawrence, Kan.

### Isaiah Maxum.

In the spirit word. Mother has Entre 2014 and y-and-bye we will be altogether in the beautiful home above."
In the spirit word is nother, which we are willing to do.
Albert Messenger, of Lawrence, Kan.
In the seems to be another name connected with the little girl that she talks of, it is James, but it is n't a brave's name, it is some one here on earth. Perhaps the people will know what the out of this region it gives me a little supplicies the sumshine here at the North that we do in the South. I am very happy to state to my friends, my aunts, and so many more, especially is all right; when the book of life is opened on the other spirits had to say. To day, sir, I there is a privilege for them to beak of life is opened on the other spirits listening to me, so you will

arrie Bond.

**Carrie Bond.** I felt while the lady was speaking perhaps I could not control, but the guide stepped closely to me and said: "You never will succeed unless you make the attempt." Therefore I do so, and I feel with the help of others I may speak a word that will bring comfort to some loved ones yet dwelling in the form. I did not understand before passing away that any splrit could control one in the form, but I found in a little while it was not only possible but true. My mother! how her heart sank when she knew that her Carrie must go, the angels called me away so quickly.

called me away so quickly. To Johnnie I would say, to-day, learn some-thing of the beyond. How many try to leave the impression upon you that it is better to learn. Often you reply: "If it is a life of pro-gression what matters it?" We would not urge this upon you if we did not feel it would give you more happings and bring estigation to you more happiness and bring satisfaction to

Many times I have walked up and down this Many times I have walked up and down this room when others have been speaking; but you must understand we do not make any disturb-ance by walking here, for spirits tread lightly, and we love to liston all the while as we walk beside you. Many of you, dear friends, to day, need the magnetism that we bring to you, and and we need what you may give back to us; therefore we thank you for what you do for us, although you may do it unconsciously. When they said Carrie Bond was dead I heard the words so plainly, and they crashed upon my ears. If you would but let me substitute the word life for death, and if you could only feel that we had but stepped from one room into another. I think it would take away a great deal of sorrow from your hearts. Our into another, I think it would take away a great deal of sorrow from your hearts. Our purpose in coming here is a double one—to gain happiness ourselves and that you may gain happiness by our speaking; therefore you may say to us we have a selfish motive. We do not mean to be selfish, but we love to speak to you and to tell you of our homes beyond. Mother mourned me as deeply as it was pos-sible for a mother to mourn a child, and to day there are others that would be glad to hear from me. I have friends in Somerville, also in Haverhill, who will be pleased to know that I have had power given me, and permission to

I have had power given me, and permission to speak in this meeting. Carrie Bond.

### Monroe Smith.

Waiting and watching patiently for a word from the dead! No; from the *living*, Mr. Chairman; for I say to you, to-day, we see no dead people. Where are the dead? Not with us; it must be this slde of life, for on the spirit-wide all are ally and active.

side all are alive and active. Do not suppose for one moment that we are not interested for you in the flesh. We are in-terested, not only for our kindred, but for many others.

In San Francisco I know they have not for-In San Francisco I know they have not for-gotten me, by any means. I have tried many times to make myself known, and I have failed every time but once. You may ask me how I have gained so much power. I will say to you plainly, mortals here, it is because of the band of red men who stand beside us. Faithful to the last is old Sagoyewatha. God loves the Indians as much as the pale-faces; and if you, dear friends know how much help and strength

## NOVEMBER 9, 1889.

# BANNER OF LIGHT.



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We wish to verify the message that came from our darling boy, PLUMMER CATE, through the medium shin of Mrs. B. F. Smith, on the 21st of June last, and

### BANNER OF LIGHT

# Banner of **H**ight. BOSTON, SATURDAY, NOVEMBER 9, 1889.

8

### "Surprise" to Col. Orockett.

On the evening of Thursday, Oct. Bist, a sample detachment of the many friends of Col. W. D. Crockett, the popular and efficient President of the Onset Bay Camp-Moeting Association, assombled by individual agreement at his residence, Bird street, Roxbury District, this city, to "surprise" and congratulate him on the attainment of his seventieth birthday.

the attainment of his seventieth birthday. The evening proved from first to last—under the genial direction of Mrs. Crockett and her daughter, Mrs. Sadie Billings—one of mental enjoyment and spiritual profit. Singing was participated in by Charles W. Sullivan and his sister, Prof. C. P. Longley and wife, Mr. and Mrs. J. B. Hatch, jr. Masters Charlie and Ed-die Hatch, et al.; Mr. Sullivan also gave well-rendered and much-enjoyed imitative selec-tions; Dr. A. H. Richardson, John W. Day and the host of the evening made remarks; Mrs. M. T. Longley read an original poem which she had written for the occasion, and, under control of Spirit John Pierpont, made a congratulatory speech, bearing witness, as did all present, to the long-continued fidelity of Col. Crockett to the best interests of the spir-itual cause. Mrs. Longley's poem is here ap-pended:

pended: TO COL. WM. D. CROCKETT, *TO COL. WM. D. CROCKETT*, On the Occasion of his Seventieth Birthday, Oct. 31st, 1889.

BY M. T. LONGLEY. BY M. T. LONGLEY. The sands of Time have gently run From Life's clear glass away, And seventy times the yearly sun Hath marked thy natal day. Bach forward step from childhood's hour Has been an upward mount; And stories of thy maniy power The passing years recount.

To deeds of nobleness and worth Thy life has faithful proved, And from the moment of thy birth, Thy soul has been removed Beyond the taint of sin or wrong, From evil thought or word; And ever, in its purpose strong, Thy heart is grandly stirred

To speak for *Truth*, and own its sway, To strike for human right— To live in honor day by day, And make the world more bright. And so, we greet they here, dear friend, With loving words and true, Our sympathles with thine to blend, Our *friendships* to renew.

As threescore years and ten have rolled Thy honored head above, So may thy future days enfold Thy life in tender love. May happiness thy heart entwine, And joy thy spirit crown; May sympathy and peace divine Come like a blessing down.

And when at last thy work is o'er, Thy victories abily won— Upon some fairer, brighter shore, With greetings of 'Weil done! Weil done, good brother, worker, friend ''— The angels will acclaim— "Thy life was *faithful* to the end, And honored was thy name! ''

The partaking of a choice collation, and an hour spent thereafter in listening to more mu-sic and singing; and the giving of spirit de-scriptions of character and surroundings to each one present by Mrs. A. S. Hayward, closed the pleasant exercises, after which the

The partaking of a choice collation, and an hour spent thereafter in listening to more mu-sic and singing: and the giving of spirit de-scriptions of character and surroundings to each one present by Mrs. A. S. Hayward, closed the pleasant exercises, after which the party dispersed with oft-expressed good wishes for all under the Colonel's hospitable roof. **One of Hon. A. H. Stephens's Expe-riences.** We are indebted to Lawyer E. A. Snow, of Boston, for the following respecting one of Hon. A. H. Stephens's experiences as a lawyer in Georgia in the *ante-bellum* days: A doctor named Royston had sued Peter Ben-et for his bill, long overdue, for attending the vife of the latter. Alex. H. Stephens was on the Bennet side; Hon. Robert Toombs, then seator of the United States, was for Dr. Roy-ston. The doctor proved his number of visits, their value according to local custom, and his veremes a settiny, it was evident it was an addence of and carries it hrough stages of growth, through pro-tered what we have. What we need most is to know what we are. Our present destiny is what concerns us most. I—as I stand here van onthing to ny case, and now speak." Mr. Stephens told him there was nothing wherewith to rebut or offset the claim, the only thing left was to pay it. "No," said Peter Benet, "I hired you to speak on my case, and now speak." Mr. Stephens told him there was nothing to atta free was nothing to say, he had looked on to see if it was made inst Mr. Stephens told him there was nothing to sy, he had looked on to see if it was made inst Mr. Stephens told him there was nothing where with to rebut on offset the claim, the out, and it was. Peter was obstinate, and at itast Mr. Stephens told him there was nothing what faulties and derice in was differ an an, and the inward life is an ana, and the inward life is an ana, and the inward life as a man, and rened was the award of the sa was and and reter to see its as man, and the further the see. "I will," said Peter Bennet, "I Booby toom the information of the sa m

Free Apiritual Micetings are held in the liannen of Light lialt, No.9 Bosworth street, regularly twice a wook -on Tuesday and Faipay Afrennoose, J. A. Shelha-mor, Chairman.

mor, Onsirinan.
Boston Spiritual Temple, Berkeley Hall, No. 4
Berkeley Mtreet, corner of Tremout. – Bunday services at 104 A. M. and 75 P. M. Speaker for November, Mrs. R. & Lillie. R. Holmes, President, George S. McCrillis, Treasurer.

First Spiritual Temple, corner Newbury and Excter Streets.—Spiritual Fraternity Society: Sundays, 2% P. M.—Mrs. H. S. Lako, speaker; H. A. M., Fraternity School for Children; Wedneaday ovening mooting at 7%. M. D. Wellington, Secretary.

Ohlidron's Progressive Lycoum No. 1.-Sunday at 10% A.M. in Paine Memorial Hall, Appleton street, near Tromont. Ernst R. Wendemuth, Secretary; L. L. Whit-lock, Conductor.

Br. M. Br. W. A. Halo, Chairman.
 Twilight Hall, 780 Washington Street.—Sundays, at 10% A. M., 2% and 7% P. M. Eben Cobb, Conductor.
 Engle Hall, 616 Washington Street.—Sundays at 10% A. M., 4% and 7% P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor.

Odd Fellows Building, Room 2.—Conference Meet age every Thursday evening. L. L. Whitlock, Chairman. The First Independent Club meets every Tuesday at Twilight Hall, 789 Washington street. Sewing Circle at 3; Suppor at 6; Meeting at 8 P. M. I. G. Wellington, Soc-

Cambridgeport.—Meetings are hold every Sunday even ing at Odd Fellows Hall, 548 Main street, by the Cambridge Spiritualist Society. H. D. Simons, Secretary.

Berkeley Hall - Boston Spiritual Temple Society.-Last Sunday morning Mrs. R. S. Lillie was

 Scelety.-Last Sunday morning Mrs. R. S. Lillie Was welcomed by a large audience, and after the usual preliminary exercises questions were submitted, and replied to by her guides, relative to Mediumship and Prophecy. They also formed the subject of the very able discourse that followed. The speaker sought to impress upon the minds of her hearers the all-important fact of the great need of investigation of the problems that confront humanity to-day. Investigation leads to the understanding of the law governing prophecy, and they who understand the law confront humanity to-day. Investigation leads to the understanding of the law governing prophecy, and they who understand the law can prophesy. Prophecy belongs to the realm of the Spiritual. Take the accounts of the exercise and results of mediumship and prophecy from the Bible and the church, and it would leave both without foundation. To find fault which and scoff at either is the merest folly, serving only as a clog to the wheels of the car of progress. In the unfoldment of and fidelity to our spiritual natures, by which true or false prophecy can be determined, the bodily instrument under the guidance of a true soul can rarely fail to portray the event that must follow. The service closed with a poem. *Evening.*—The exercises were questions of a similar character to those of the morning, and a discourse which was chiefly a review of Spiritualism past and present and well calculated to make a deep impression upon the audience, closing as usual with an improvised poem, and a song by Mr. Lille.
 **First Spiritual Temple, corner Exeter and** welcomed by a large audience, and after the usual

First Spiritual Temple, corner Excter and Newbury Streets.-Sunday, Nov. 3d. Owing to the extreme inclemency of the weather, a small audience greeted Dr. F: L. H. Willis at the Temple; but in quality it was unexceptionable, and, from the pro-found attention with which they listened to the elo-quent lecture presented on the great question of hu-man destiny, it was evident it was an audience of blukese

thinkers. Dr. Willis began by asserting that the law of hered-

did his other patients, for somethin' made 'om all die mighty sudden !" Ilere the applause made the speaker sit down in great confusion, and, in spite of a logical restatement of the case by Senator Toombs, the doctor lost and Poter Bennet won. Meetings in Boston. Free Spiritival Meetings are held in the BANNER OF

America Hall, 724 Washington Street.

Amorica Hall, 724 Washington Street.— The morning sorvice of last Sunday was opened with remarks by the Chairman, W. S. Eldridgo, M. D., and Miss Nottle M. Holt, each with tests. George Dutton, M. D., President of the Vermont Medical College, just returned from Europe, gave interesting details of his trip. The Chairman, Dr. W. A. Hale, closed the ser-vice with tests, remarkable in detail. "The Impetus of Time" was the subject of an ad-dress by the Chairman at the 2:30 session, followed with remarks by Mr. King, Miss Nettle M. Holt, Mrs. Jennie K. D. Conant, Mrs. A. Wikins, and L. E. Whit-lock. Tests were made by the Chairman, Mrs. I. E. Downing, Miss Holt, and C. D. Fuller. Tests given by Mrs. Downing, Miss Holt, and C. D. Fuller. Tests given by Mrs. Downing, Miss Holt, C. D. Fuller, and Dr. Hale. Good music throughout the day. The services last Thursday were interesting, several mediums participanting. The services of Frank Alger-ton have been secured for Thursday, Nov. 21st, for lests, and if conditions are favorable, independent slate-writing. Ering your own slates. Usual services next Thursday at 3, next Sunday at 10:30, 2:30 and 7:30. Good mediums and speakers will be present. M. M. Holt., Sec'y.

### Meetings in New York.

The American Spiritualist Alliance meets at Royal Arcanum Hall, & Union Square, between 17th and 18th streets, on 4th Awenton on the dist and third Thursday of each month at 8 p. Partice sceing articles in the sceular press treating of Spiritualism which in their opision should be "replied to are requested to scene an arked copy of the paper to either of the officers of The Alliance. Prof. Henry Kildle, Prosidout, 7 East 10th street; Mrs. M. E. Wallace, Record-ing Secretary, 219 West 42d street; John Franklin Clark, Corresponding Secretary, 59 Cedar street. A delphi Hall, corner of 52d Street and 7th Ave-nue.-The First Society of Spiritualists holds meetings every Sunday at 11 A. M., 2% and 7% P. M. H. J. Newton, Prosidont.

rresuont. The People's Spiritual Meeting every Sunday oven-ing at 8 o'clock at residence of Mrs. M. C. Morrell 250 West Séth street. Good mediums and speakers always in attend-ance. (Removed from Columbia Hall.) Mary C. Morrell, Conductor.

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

Inrs. A. U. Morrell.
 The Psychical Society meets every Wednesday even-ing, at 8 o'clock, at 510 Sixth Avenue, near 30th street. J.
 F. Saipos, President, 476 Brondway.
 The Ladies' Society of Mercy meets at Spencer Hall, 14 West 14th street (removed from Columbus Hall), every Sunday at 24 r. M. Proceeds devoted to charity. Kate A. Tingley, Conductor.

### The First Society of Spiritualists .-- The mem-

bers of the First Society were agreeably surprised last Sunday morning on learning that J. Clegg Wright was to address them, and each Sunday of this month. Mr. Wright discoursed upon "The Philosophy of Neces-sity." He said: "The necessitous study of Philoso-phy is the mechanical philosophy of the constitution of the universe; and by the universe I mean all attri-butes and modes of phenomena. Before Bacon's time, when cause and effect came into play, men created a divinity to account for all phenomena. But as the ence has done more for man than all the theology in the world. Knowledge will never kill the soul, but we cannot get beyond mysteries. Some things will always be scaled in mystery. Men formerly thought that evil deeds were recorded, and men punished for wrong do-ing in the other world as well as in this. But there are social ethics: Nature never made a thief; Nature does the best she can with the material she has on hand; but she has no high or low, no exalted, no de-based. The intellect of Balaam's ass was as high in its own order as that of Shakspeare. Nature has no room for pride." Mr. Wright closed with a poem. The meeting in the afternoon was opened with a song by Mrs. McCune. Mrs. M. E. Williams made re-marks upon "The Understanding of Medlumshin," in which she complimented Mr. Wright upon the able manner in which he had discussed the necessity of the phenomena of Spiritualism to the advancement of the Cause. Mrs. Goodman related some of her many ex-periences in a foreible and interesting manner. Mrs. A. C. Henderson made remarks, and gave several psy-chological readings. Mr. Wright related an experience that was listened to with great attention. A duct, a beautiful rondificin of "Sweet Home." was sung by Mrs. Libby McCune and Miss Badie DeKraft. Mrs. M. E. Williams passed mong the audience and gave nu-merous tests that were recognized by the recipients. In the evening Mn. Wright spoke upon several sub-jects from the audience. He will speak next Sunday, and every Sunday during the month. bers of the First Society were agreeably surprised last Sunday morning on learning that J. Clegg Wright was

### The Proposed Medical Bill.

To the Editor of the Banner of Light : Now that the members of the General Court have been elected, it is the duty of all lovers of medical freedom to be active in meeting the threatened issue that has been proposed by the Massachusetts Medical Society in its late convention: f. e., a movement on the part of that Society for a new enactment, which will it consummated put a stop to the people em-ploying magnetic and clairvoyant physicians or irregthe part of that Society for a new enactment, which will it consummated put a stop to the people em-ploying magnetic and charvoyant physicians or irreg-ulars - a law which will, in effect, refuse permission for such aid to the afflicted with disease who desire their services after being given over as incurable by the would-be *special* guardians of the health of the people of this State. The friends will please remember that as yet *noth-tray* has made its appearance from the "Regulars" save the suggestion above noted; therefore there can be no Remonstrances presented until the first move is made by the expected Petitioners for a new enact-ment; at the same time the Remonstrants can be at work preparing themselves to meet the issue in case the Medical Boeiety above named does not see the foily of continuing its efforts for a monopoly against the best interests of the people. In various States in the Union stringent laws in-corporating a "medical trust" have been enacted without opposition, the people not being alive to the issue, and not appreciating their danger until too late. Friends of medical treedom in Massachusets, and officers of Spiritualist and Liberal meetings, can, by calling at 9 Bosworth street—or sending a postage stamp to Colby & Rich, at the same address—obtain a heading to a Remonstrance Petition, whereto they can obtain signatures of adult citizens—maile and fo-male. These petitions, when signed, should be held by those obtaining the signatures, 'till due notice is given in THE BANNER that the offensive has been assumed by the doctors; instructions as to what is to be dome with the signed Remonstrances will then be given by your correspondent. Good results, in defense of medical equality and the freedom for the people, can also be accomplished by individual voluntéers personally calling on the newly-elected members, and directing their attention to the recent decision of the New Hampshire Su-preme Court regarding the non-validity of doctors' plot laws, and pointing out to them the natu

Nummerland Notes .- We have had a delightful but unusually heavy rain for this season of the year. The average rain fall for this section is about seven teen inches per annum ; about nine have already fallen ; the grass has started, and the country has commenced

the grass has started, and the country has commenced to assume its winter garb of green. The winter months here, it must be remembered, are in reality the sum-mer ones, so far as vegetation is concerned. We are now assured of bountiful harvests for the coming year, which will be to the divantage of all who accept the generous offer or Mr. Williams to all actual residents of Bummerland—of hand to farm free of rent. We are growing and guilding in population every week. Mr. C. T. Norcross, of Chicago, who came three weeks ago to investigate us, shows his satisfac-tion by settling and building, his house being now ready for the roof. He expects his family to arrive about Jan, ist. Mr. Jesse Scott and family arrived from Kansas on the 20th, and will build immediately on their beautiful lots in Bleek 20. Mr. Jesse Bimonds, of Alameda County, Cal., has let a contract for a cottage, and the lumber is being haul-ed on bis lots to day. Mr. Grant Meginniss and wife, from San José, Cal., arrived this week to make their permanent home with us.

Mr. Standard and the second and the

Lynn, Mass.-The Independent Spiritualists of Lynn had Frank Algerton as speaker Oct. 20th and 27th. He addressed large and appreciative audiences during his engagement.—Nov. 3d we had the pleas-ure of listening to Mrs. Kate R. Stiles, of Boston, who gave fine discourses, after which many tests were given, which were recognized in nearly overy instance. She will again occupy our platform noxt Sunday. L. S. K., Cor. Seo'y.

Children's Progressive Lycourn met at Exchange Hall, Market street, Nov. 3d; opening exercises, sing-ing and Silver Chain; music by the orchestra; enter-tainment by the following: Harmonica solo by Har-old Cheever; recitations by Cella Goodwin, Annie Hallisy; song by Mr. Boardman; reading by Mrs. E. I. Hurd. After removal of badges, closed in form. SADIE S. COLLYER, Lyceum See'y.

drenching storm deterred many from attending the lectures of J. Frank Baxter in this city. As it was, however, the Society of Spiritualists was fortunate in having such an attraction as he with his various ac-complishments; for notwithstanding the rain, large audiences were convened, especially the one of the evening. The day lecture was a remarkably fine pro-duction, and that of the evening well adapted to the occasion. Both lectures were practical and reforma-tory, but none the less spiritual. Mr. Baxter is a plain and lucid speaker. His musical selections were very enjoyable and his poetic selections timely—sermons in themselves. His descriptive scance was excellent, and the many descriptions of spirits were easily recog-nizable.—Mrs. Sarah A. Byrnes will lecture here next Sunday. WACHUSET. trenching storm deterred many from attending the

vening of Sunday, Nov. 3d, was the largest of the season, and was caused by the announcement that Dr. F. L. H. Willis was to be the speaker. Although it was a rainy night the audience was a good one. The Doc-tor chose for his subject "The Fhilosophy of Spirit-ualism," and held the close attention of his hearers. At the close of his lecture your correspondent heard many remarks expressive of pleasure and satisfac-tion. Sunday evening next Dr. Willis is to be with us again, and we have no doubt a fuller house will greet him. We also expect Mrs. Whitney, of Boston, who gave us such excellent singing two weeks ago. H. D. SIMONDS, Sec'y. son, and was caused by the announcement that Dr. F

Providence, R. I., Binckstone Hall .- The storm of last Sunday prevented a large attendance upon the lectures of Hon. Sidney Dean at this hall upon the lectures of Hon. Sidney Dean at this hall, but those who braved the elements were well repaid for the effort, not alone in the lectures—which were equal in point of interest and intellectual research of any previous one—but also in the harmony of sweet sounds which were rendered by the trained voices composing our choir. At the morning service two se-lections from "Trovatore" were given, and highly ap-preciated; and in the evening several selections by our quartette choir were rendered with fine effect.— Our services next Sunday, both morning and evening, will be of unusual interest, and we expect a large at-tendance. E. H. DUNHAM, Sec'y.

Haverhill and Bradford, Brittan Hall. Last Sunday was the first appearance of Mr. F. A. Wiggin upon our platform before the Fraternity. An-Wiggin upon our platform before the Fraternity. An-other rainy Sunday was unfavorable, but in the even-ing the audience was a large one, to whom the speak-large number of spirits purported to be present giv-ing avarlety of tests, and many were fully recognized. Mr. Wiggins's powers of psychometric delineation ap-pear to be strengthening and growing. Among the spirits purporting to be present were Capt. John S. Frost, of Newburyport; Otis Sargent, Merrimae; Jaue Deardon, Edmund Gage, Sarah J. Langley, and others of this city.— Next Sunday the speaker and test me-dium will be Miss Lucy Barnicoat, of Boston. E. P. H.

### NOVEMBER 9, 1889.

INFANTILE

Skin & Scalp DISEASES 1 Sig P.S. J Remedies.

FOR OLEANSING, PURIFYING AND BEAUTIFYING thoskin of children and infants and curing toturing, disfiguring, itching, scaly and pimpiy discases of the skin, scale and blood, with less of har, from infancy to old ago, the OUTICUNA REMEDIES are infallible.

CUTIOURA, the great Skin Cure, and CUTIOURA BOAP, an exquisite Skin Benatifier, externally, and CUTIOURA Re-solvers, the new Mierd Puriter, internally, cure overy form of skin and bloo diseases, from pimples to scrotula.

Bold overywhere. Price, CUTIOURA, 50c.; SOAP, 25c.; RE-SOLVENT, SL. Prepared by the POTTER DRUG AND CHEM-IOAL CORFORATION, BOBTON, MASS. Send for "How to Cure Skin Diseases."

Baby's Skin and Scalp preserved and the beautified by CUTIOURA SOAP. KIDNEY PAINS, Backache and Weakness cured by OUTIOURA ANTI-PAIN PLASTER, an instantaneous pain-subsiding plastor, 25c. MD9 ø MY LYRICAL LIFE.

### Poems New and Old.

### BY GERALD MASSEY.

BY GERALD MASSEY. The Pooins of Mr. Massey were first placed before the American public in 1834, and at once became enthusisatically admired in this country, as they had been in England by such men as John Ruskin, Hugh Miller, Mathow Arnold and Waiter Savage Landor, and Bighly praised by such an-thoritics as the Britick Quarterly Review and the London Athenaum. Those who held that early edition in such esti-mation will warmly welcome the present. It contains the best poems given in the former, critically revised, and in some cases added to, and upward of two hundred additional ones written since that time, inspired by the reformatory, progressive and spiritualistic events that have made the last third of a contury the most notable period in the bistory of the world. Their beauty of expression, impfressiveness of thought and vividness of description are unsurpassed. Landor has said they "remind us of Shakspeare in the best of bis sonnets"; and Ruskin: They are "a helpful and pre-cions gift to the working classe." Bince the Issuance of the early editions Mr. Massey has be-come a Spiritualist, and being such, and one of it in able ad-vocates, flis poems, as they now appear, are of special inter-est to our renders. In his preface he says: "The Britinuality who has plumbed the void of death as I have, and touched the solid 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 pasionate wailing of unruitful pain. He cannot be bercaved in soul! And I have ample testimony that my poems have done vertime withich has made and many index shrind to live." Two volumes, Bono, fine cloth, pp. 364 and 427. Price §1.30 Per volumes, Bono, fine cloth, pp. 364 and 427. Price §1.30 Per volumes, Bono, fine cloth, pp. 364 and 427. Price §1.30 Per volumes, Bono, fine cloth, pp. 364 and 427. Price §1.30 Per volumes, Bono, fine cloth, pp. 364 and 427. Price §1.30 Pe

### ZÖLLNER. **An Open Letter**

## PROFESSOR GEORGE S. FULLERTON, Of the University of Pennsylvania, Member and Secretary of the Seybert Commission for Investigating Modern Spiritualism.

### BY C. C. MASSEY,

# Of Lincoln's Inn, London, Eng. Prof. Fullerton having made in his notes appended to the famous Preliminary Report of the Seybert Commission cor-tain statements placing Mr. C. C. Massey as a Spiritualist in a rather unerviable position, the latter herein sets the mat-ter right, and in doing so, clearly shows that the Professor had no foundation in truth for what he said. In this con-nection it may be remarked that Prof. Fullerton has since, in a lotter to Mr. Massey, admitted that he was mistaken. Mr. Massey's Letter should be widely circulated, as it com-pletely disproves the charge of Prof. Zöllner's disqualifica-tions as an investigator of phenomena at the date of his seances with Dr. Henry Slade. Pamphiet, pp. 16. Price 5 conts, postage free. 6 copies 25 cents; 15 do. 50 cents. For sale by COLBY & RICH. Of Lincoin's Inn, London, Eng.

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# "Psychic Studies."

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Fitchburg, Mass. - Sunday last the driving,

Cambridgeport, MInss. - Our meeting on the

Mr. Stephens told num there was nothing to say; he had looked on to see if it was made out, and it was. Peter was obstinate, and at last Mr. Stephens told him to make a speech himself, if he thought one could be made. "1 will," said Peter Bennet, "if Bobby Toombs won't be too hard on me."

Toombs won't be too hard on me." Senator Toombs promised, and Peter began: "Gentlemen of the jury, you and l is plain farmers, and if we don't stick together these 'ere lawyers and doctors will get the advan-tage of us. I aint no lawyer nor doctor, and I haint no objections to 'em in their proper place; but they aint farmers, gentlemen of the jury. Now this man Royston was a new doctor, and I went for him for to come an' doctor my wife's sore limb; and he came and put some salve-truck on it and some rags, but they some salve-truck on it and some rags, but they never done one bit of good, gentlemen of the jury. I don't believe he is any sort of a doc-tor no way. There is doctors as is doctors, sure enough, but this man don't earn his money; and if you send for him, as Mrs. Sarah Atkins did, for a negro boy as was worth one thousand dollars, he just killed him and wanted pay for it." "I don't!" thundered the doctor. "Did you cure him?" asked Peter, with the "slow accent of a judge.

"bld you cure nim?" asked Peter, with the slow accent of a judge. The doctor was silent, and Peter proceeded: "As I was sayin', gentlemen of the jury, we farmers, when we sell our cotton, has got to give valley for the money, and doctors aint none too good to be put to the same rule; and I believe this Sam Royston is no doctor, no

The physician again interrupted with the re-nark: "Look at my diploma, if you think I am mark

"His diplomer!" exclaimed the new-fledged orator, with great contempt — "his diplomer! gentlemen; that's a big word for printed sheep-skin, and it did n't make no doctor of the sheep skin, and it dud n't make no doctor of the sheep that first wore it, nor does it of the man that now carries it. A good newspaper has more in it; and I p'int out to you that he aint no doctor at all." The man of medicine was now in a fury, and screamed out: "Ask my patients if I aint a doctor!"

I asked my wife," retorted Peter, "an' she

"I asked my wife," recorted Peter, "an'she said as how she thought you wasn't." "Ask my other patients," said Dr. Royston. This seemed to be the straw that broke the camel's back, for Peter replied with look and tone of unutterable sadness: "That is a hard sayin', gentlemen of the jury, and one as requires me to die or to have power as I 've heard tell ceased to be exercised since the apostles. Does he expect me to bring power as I 've heard tell ceased to be exercised since the apostles. Does he expect me to bring the Angel Gabriel down to toot his horn before his time, and cry aloud, 'Awake, ye dead, and tell this court and jury your opinion of Roy-ston's practice'? Am I to go to the lonely ohurchyard and rap on the silent tomb, and say to 'em as is at last at rest from physic and doctors' bills, 'Get up here, you, and state if you died a natoral death, or was hurried away by some doctor'? He says ask his patients; and, gentlemen of the jury, they are all dead Where is Mrs. Beazley's man, Sam? Go ask the worms in the graveyard where he lles. Mrs. Peak's woman, Sarah, was attended by him, and her funeral was appointed, and he had the corpse ready. Where is that likely him, and her funeral was appointed, and he had the corpse ready. Where is that likely Bill, as belonged to Mr. Mitchell? Now in glory, expressin' his opinion of Royston's doctrin'. Where is that baby gal of Harry Stephens's? She are at rest. Gentlemen of the jury, he has et chicken enough at my liouse to pay for his salve, and I furnished the rags, and I do n't suppose he charges for makin' of her worse, even if he do n't pretend to charge for curin' of her, and I am humbly thankful that he gave her nothing for her in'ards, as he

or creates a world. But it does concern me vastly to know whether I have power to perfect myself as a man, and remedy what faults and deficiencies I possess. Has this interfor power of ille a destiny toward per-fection, or shall the outer combination of circum-stances and events compel to deholoncy and want by thwarting that interfor power? These are vital questions, as grand as humanity it-self. They are not questions of inheritance, but of destiny.

After the state of the state of

ciency, some break in the order and perfection of the universe. If we can accept hopefully and thankfully the offer-ing of existence as the greatest boon that can be be-stowed by the infinite good, we have begun to prepare ourselves for the next step toward the fulfillment of our destiny, namely, the perfection of that being which it is so grand and giorious to hold. There is an interfor power in each individual that can create individual strength, purity and excellence out of all the adverse circumstances of life. Then man's spiritual destiny is under his own control, and circumstances cannot interfore with or change it. We all inherit as a part of our birthright the great law of progress. Nature herself, with her myriad forces, knows of but one direction—onward forever! And the human being has within him his humanity, and he has all that he needs to lead him on in the great march of human progress. This is the control of destiny—the soul's immortal progress. Can we escape that destiny? The response comes echoing through the arches of ten thousand ages past, and is nore down from the eternal to be: Thou art, ohi man, and God is in thee, and therefore thy des-tiny is ever toward the infinitely perfect, pure and good, with what degree of progress thou must answer for thyself. Dr. Wills will occupy the platform the remaining

good, while where the platform the remaining for thyself. Dr. Wills will occupy the platform the remaining

Bundays of November. The children's lesson next Sunday at 11 A. M. will be: "Our True Relations to Animals." Social each Wednesday evening at 7:30. Women's meeting Thursday afternoon at 2:30.

Engle Hall, 616 Washington Street.-Last Sunday's morning conference opened with singing by Mrs. M. F. Lovering, and an invocation by Mrs. Dr. Mrs. M. F. Lovering, and an invocation by Mrs. Dr. Crosby, who also spoke upon "Spiritual Healing." Subsequently remarks were made by Mr. Kirsch, Dr. Coombs, Mr. Ridell, Dr. Eames, Miss Jennie Rhind, Mrs. M. W. Leslie, and Dr. Thomas. Afternoon.—Slightg and an invocation by Mrs. Cros-by, supplemented with remarks and tests by Mrs. Buck, Mrs. Downing, Mrs. Cutting-Luther, and Jenuie Rhind.

Buck, arts. Downing, and Cause Andrew Arts. Rhind. Evening.—Plano solo by Prof. Hudson, song by Mrs. S. E. Buck, reading of a poem and remarks by Mrs. Cutting Luther, Tests by Mrs. S. E. Buck, Mrs. M. W. Leslie, Frank W. Baker, Mrs. Cutting Luther, and the Chairman. "Spiritual Healing" will be the sub-ject of discussion next Sunday. Wednesday afternoon meeting at 3 P. M. F. W. M.

Acknowledgments.

### To the Editor of the Banner of Light:

To the Editor of the Bander, of Light: Since my last report I have received from a friend in Chicago \$2.00; Mrsill, Li Jacobs, Leonidas, Mich., 1.00; from my old friends in Detroit, Mich., Augustus Day and wife, \$10.00-making in all \$13.00. Total to date for Cottage Fund, \$490.15; balance due on car-penter's bill, \$41.72a:cha: Mrs. Chase is slowly recovering from the paralytic shock and fall; is able to slt up some, and we hope for recovery, which oungpirt-friends assure us will come. They visit us daily, making a great addition to the en-joyment of life here. Cobder. HU., Now, 1st, 1880.

Cobden, Ill., Nov. 1st, 1889.

Newburyport, Minas.-Sunday, Nov. 3d, Mrs. B.

F. Smith, the well known medium, who sits on Fri-days at the BANNER OF LIGHT office, through whom

days at the BANNER OF LIGHT Office, through whom spirits give individual messages, lectured and gave tests for the First Spiritualist Society. Though the day was disagreeably stormy, the an-nouncement of Mrs. Smith's appearance attracted a good-sized audience. At the close of her lecture she gave from spirits present loving messages to relatives and friends, proving that there is no death, and the audience went home satisfied that they had received messages from their ascended loved ones. In the evening Mrs. Smith gave a short lecture on "Life and Death," which was a masterly production, and listened to with close attention. She supple-mented her remarks with tests of the most positive nature, the writer being personally cognizant of the truth of many of them. Mrs. Smith is a grand instru-ment of the spirit-world. The largest audience of this season was present to-day to greet her. Next Sunday Mrs. Addie M. Stevens, of Claremont, N. H., will lecture for our Society.

Providence, B. L .- The Ladies' Ald Society of

attendance. The meeting was unusually interesting. attendance. The meeting was unusually interesting. Miss Florie Salmon gave a recitation; Mr. Julius Corrde a poem; Mr. Bdwin Straight a suitable ad-dress. There was speaking by our Fresident, Mrs. Waterman, Mrs. Osborn and Mrs. Goodrich; and our good medium Mrs. Humes gave excellent tests. Last of all, but not least, the New England supper was well patrohized, making the occasion profitable as well as pleasant. A. C. C., Scoy.

Allegheny, Pa.-A correspondent writes: "The First Society of Spiritualists of this place is flourishing under the ministrations of the guides of Frank T. Ing inder the ministrations of the guides of Frank T. Ripley. Mr. Ripley closed bis second month here on Sunday, Oct. 27th. He has been reingaged for the month of November. His lectures and tests bring out large and intelligent audiences. The hall seats four hundred people, and it is filled every Sunday evening. Mr. R. has made many friends here, whose good wishes will attend him when he goes in December to other fields of labor."

Attleborough, Mass.-Mrs. Cella M. Nickerson, of New Bedford, spoke for the First Spiritual Society Nov. 3d, delivering one of the finest lectures ever given from our platform. Subject: "The Duty of a Spiritu-allst Spiritually." It was a very instructive discourse, which the members of our Society, as well as all Spir-itualists, should take to themselves.

FREDERICK W. WRIGHT.

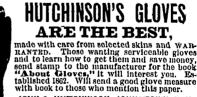
Lowell, Mass.-The Spiritualists will hold a Soclable, under the direction of the Flower Committee, Saturday, Nov. 30th. A Fair and Festival for the ben-efit of the Society will be held on the evening of Sat-urday, Dec. 14th.

### Meetings in Brooklyn.

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

Conservatory Hall, corner Bedford Avenue and Falton Street.-Regular meetings every Sunday, at 11 A.M. and 8 F.M. W. J. Rand, Secretary.

Spiritual Union, Fraternity Rooms, cornor Bedford Avenue and Bouth Bocond street, meets Sunday evening at 750 o'clock. Good speakers and modilums always present, Porter E. Field (39 Powers street), Secretary.



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