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The Rostrum.

SPIRITUAL SOLVENTS.

BY SPIRIT PROF. MAPES.

A Lecture Delivered in New York, Sunday Morning, Aug. 25th, 1878, through the Trance Mediumship of MRS. CORA L. V. RICHMOND.

(Reported for the Banner of Light by Clara E. Brockway.

INVOCATION. (BY A. A. BALLOU.)

Infinite Spirit, thou Source of Life and Light, thou Source of all Intelligence, to whom we forever turn for guidance; who art the Sublime Ruler of the universe, the Mover of all worlds, the Creator of all forms of life-thou Infinite God, we praise thee, and upon the altar of thy love we would lay the offerings of our devotion. Our spirits would turn to thee with thanksgiving and praise. The world is filled with beauty because of thy light. Thou art the beacon-light of the soul when cast upon stormy waters; thou art the undying hand uplifting those who are in darkness, sustaining the weak and faltering, bending near unto the lowly. Oh, Divine Spirit, even the earth praises thee with manifold voices of rejoicing; the song of bird, the blooming of flower, the fragrance of all living things like incense goeth outward and upward to thee, in song of harmony, in sound of praise. The mountain praises thee with voiceless silence! The winds and waves repeat the anthems of creablossom and perfume, making an altar and sanctuary of life. The soul of man, like these, by intelligence and immortality would praise thee in words and works of loveliness, would find in thee strength and light and power; in the ministrations of thy angels, the uplifting tokens of thy voice, would find that thou art very near, through ministering spirit, through guardian angel, through voice from within the soul. Thou who hast reared shrines and altars of the spirit in ancient days; thou to whom the thunders of Sinai and the voice upon Olivet were known; thou who hast given to prophet and seer the signs and tokens of thy presence, make thy power manifest. We praise thee that this day a shrine is found, that an altar is reared in human hearts and by human firesides, filled no longer with terror and doubt and gloom, but with immortal messages of love, light and inspiration, with praises to thee. Oh, kindle anew the flame! Make this life full of the blessings and perceptions of the spirit, until the spirit-land shall no longer be afar off nor strange, but near to every fireside, and the Kingdom of Heaven near unto every heart, even as to those who praise thee in immortal worlds with deeds and words of rejoicing forever.

THE LECTURE.

Mr. Chairman, Ladies and Gentlemen-The theme of my discourse may in itself require some explanation. The solvents of the ancient alchemist, were few. The primal elements were supposed to be earth, air, fire and water. The solvents of modern science are manifold, supposed to be contained in those four combinations of natural forces: earth, in its organic and disintegrating power; air, in its power of solution of much of organic life; fire, the synonym of light, also containing the chief element of disintegration—the one solvent of the alchemist. the one expression of power in the laboratory of the chemist; water, also, a solvent of Nature, or itself soluble by fire.

Modern science declares the primates to be almost numberless. Scarcely have we found one ere another and another and another are forced upon us, until instead of four elements we have them amounting to hundreds: light, containing in itself many of these; air, holding in solution what the earth contains, and the water and heat, holding also in solution thousands yet undiscovered by man. Sweeping into material science-which in the last half century has achieved wonders, marvels of mechanism, wonders in discovery of ether, light, heat, sound. electricity, numberless forces formerly undiscovered, undreamed of-is an unknown force, a force adequate to do not only what light and heat and every form of organic and inorganic life have heretofore performed, but far more than these are capable of doing; a force that is not amenable to human discovery, very slightly amenable to human control, having for its origin of use and discovery an unknown and impalpable realm, yet opposing, in contact with organized substance, a greater power than the combined forces of mechanics, chemistry, or any

yet this force is so little known and credited that science resolves it is not in existence, while many scientific minds have credited it with wonderful performances, given it a strange name, passed it by with this solution, and decided it cannot be understood. I propose to show you how this spiritual power-by whatever name it may be called-is applicable not only to the external uses of the scientific mind, but accounts for, explains, and in time will perform the work that science herself now performs, giving to man the key of those heretofore unexplained, unsolved mysteries in creation. For my own part, I was never satisfied with the approximate results of research in the sphere of causation. I knew quite well that these results were only approximate, and that no substantial cause had ever been discovered for any organic result in life. I was never satisfied with what was supposed to be a primary condition of matter in chemistry, knowing quite well that this primary condition was but another phase of cause-an effect-and that the cause lies still more remotely veiled from the comprehension of man. I had tried to discover evidences in some chemical combinations where those differences were known to exist. But chemistry was inadequate. I am aware that clairvoyance and psychometry have done this measurably, but you are also aware that while clairvoyance may have discovered the manner in which these manifestations are carried on, and while the psychometrist may discern the spirit and intention of these things, there is still a point unattained yet, in any discovery of clairvoyance, any solution of these mysteries baffling the scientific mind in its research and bewildering those who endeavor to explain its philosophy.

The statement of spiritual truth is as possible as the statement of material fact. The laws underlying man's spiritual nature will be revealed more fully than those that now are explained accounting for his physical being. The forces of life themselves lie in the spiritual—the effect of that life is in the organism. Man's province externally is of the senses-the organism, its creation and disintegration. There the province of external science ends. Spiritual science solves not only the organism and its disintegration, but the mind, its structure, the action of the spirit upon the mind, and the very foundation and source of intelligence itself. The only absolute solvent in the universe must be spirit. All else is amenable to causes, to decay and disintegration; all else is but the result of organic and creative life. I shall define what I mean by these two terms: Organic life, as I understand it, is that result of law and one primordial germ cell and atom creating a succession er, on the contrary, is a power producing the same results as those visible in organic life, without employing either the generic or organic functions of existence for that production-all classes of miracles, every kind of manifestation

baffling the external senses of man. The spiritual manifestations of to-day-the forms produced and dematerialized, disintegration of solid substances, an entire series of results produced without the aid of the usual natural laws, and frequently entirely in opposition of laws supposed to control and govern matter -exist under the creative function-that is, the power of mind, that is the power of spirit in direct contact with matter. God as an infinite spirit exercises the creative principle when the organic principle is not in operation, and spirits individually exercise the creative principle when organic law will not suffice to demonstrate that which they require to prove. The organic law of the human mind in its outward organism has been inadequate to the perception of the spiritual truths. In all time men would have a sign. Among the ancient prophets angels talked and walked as men. There must be physical forms surrounding the body to prove the existence of the soul with many minds even in later times; when Christ was upon earth you understand that the manifestations called miracles were the result of the exercise of this direct creative power in spiritual sources, either in the mind of Christ himself or the angels ministering to him. Therefore this creative power was the result of spiritual force that underlies organism and can control and direct it. All substances are not controlled by the creative action directly, for the reason that the other organic action suf-

In ordinary process of nature it is sufficient, adequate and necessary that the functions of life shall go on in what is called the natural way, in accordance with generic and organic life. But when spiritual power sweeps in and materialistic ages require proof, then the spirit steps aside from this organic to the creative. becomes partner with the Infinite, exercises that power that belongs to the absolute essence of mind and manifests the province of creative intelligence. Spirits who manifest themselves through physical phenomena to earthly minds, do so sometimes in accordance with organic laws, sometimes in accordance with super-organic or creative laws. Many things alleged to be miraculous are in accordance with the superorganic law, namely-the law that supersedes all so-called natural functions suspending life, animation, external organism, the attraction of atoms and every property which science declares to belong to matter, at volition. And for the exercise of this volition the spirit must not only be familiar with organic laws and processes-these, many of them, baffling science, the science of anthropology as yet but partially conquering them -but must also be familiar with the supernatural or supermundane laws-laws of creative life, laws of disintegration, with everything

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primal state must be known and understood. Combinations to produce certain results must be understood, and these forces that lie between man as an organized being and spirit as sentient, conscious intelligence, separate from organic functions, must be fully known and understood. The contact of the disembodied spirit with material, organized bodies, is the result of a long chain of laws unknown to human intelligence. You are aware by what mechanical processes you can control matter. Every step which you take in that direction-excepting only the ster which belongs to the spiritual and its contact with the human body-is understood by you. The mechanical force necessary to move this table can be measured; the power essential to create a building, uplift any kind of structure, produce light and heat artificially, all are known to you and capable of measurement. That which is not known is the contact of the spirit itself with the body and brain that produces and comes in contact with this volition. That portion the spirit-world understand. Where the point of contact lies between the spirit of man and his organism, the effect upon the brain, the power of the will upon the external organism. the exact point of involition and rolition, all must be understood before the spirit can work upon these substances surrounding mankind. This involition is power and force which the spirit diverts from the external organism to spiritual purposes. The organic volition is that which you voluntarily employ in your daily life; but there are left large portions of spiritual volition unemployed.

The odyllic force, the psychic force, the various other terms employed as names to account for these results, constitute only an approximate interpretation, but inadequate to the full solution, since it does not account for the conjointure of intelligence with the force employed. Man's intelligence reaches in certain directions, employing forces voluntarily that produce given results. Man's intelligence reaches also in certain directions involuntarily, employing forces by involition that otherwise were unemployed. All questions of intuition, all premonitions, all perceptions of the spirit, all discernment of man's characteristics by individuals apart from the senses, belong to that which I term involition. The spirit-world employs this vast involuntary force surrounding you-that you are incapable of employing because you do not understand it-and acts upon it directly by volition, thus producing out of that which is inorganic and vague in the air surrounding you, results intelligible and clearly understood, showing that the point of contact with matter is not the extreme external verge of mechanical sciof living organisms or organic combinations as ence, but the extreme internal verge of the so fully in accordance with the vision of the poet tion, and each sweet flower praises thee with the result of contact and generic life. Creative point of spirit contact with the vitalized atom. and dream of past ages it sounds transcendental there is the beginning of its power over matter. Wherever spirit can, by the will, force any substance to do its bidding without physical or mechanical contact, there is the point of the solution of these manifestations. Your spirits can do this only through organic life and functions. The spirit-world employs not only emanations from your organism, not only the organic aura surrounding you, but this vast inorganic substance that lies in-solvent. There is, therefore, a force which, primarily, spirits, must employ for the production of these manifestations. The contact of life, intelligence, spirit, upon substance must forever be greater than contact of mechanical power on substance, for physical force can only reach matter at certain external points of contact, while spiritual force can pervade matter, disintegrate organism, can, in fact, destroy that which is supposed to constitute its materiality. To illustrate: It will require ten, or twenty, or fifty pounds of physical force to remove this desk. The point of contact must be external merely. There is no adequate power otherwise to move it. Spirit force, employing the involuntary substances that surround you -of which you are unaware-can permeate the desk, can not only move it from its place, but separate its portions and fibres one from the other. The inadequacy of the external method is apparent since you can only cause it to change places as a body. If you wish to destroy it you must either cut it into fragments-it then would still be perceptible to the external sense -or burn it. The spirit force, on the contrary, is capable of permeating every portion of the fibre, and of destroying that fibre, showing that so far as spirit is concerned, organic life has no existence save a transient existence: that solidity does not belong to substances, when viewed

> The manifestations of Spiritualism in the production of material forms, and the retention of those forms in material organism, show that this process of spiritual power cannot only be carried to the extent of the semblance of organic life, but so closely imitate it as not to be discernible from it, so that no human art can detect the difference, and that the process of materialization carried on in a few moments can imitate the process of organization that requires months or years for its production. The tree, requiring many years for growth, producing the wood from which all of this furniture is derived, can be so clearly imitated, as to entirely baffle detection of science, in a space of twenty minutes or a half hour. Fabrics that require months for their production and growth, can be imitated and retained as materialized substance, showing the power of the spirit to gather from the substances of the earth atoms that shall not only represent but shall actually be the same as the atoms employed in the ordinary production of fibrous tissues and the various articles of raiment worn by man. This not only applies to the materialization of inanimate things, but flowers, human forms—the structure that applies to the primal sources of nature, be- of which appears to be perfectly organic, having ment; that departing with the ancient customs man can no longer wear a mask and veil, but is

from the spirit side of existence.

but so far as scientific observation can detect, actually are the same. A half hour for the creation of a form, that in ordinary course of organic life requires twenty or thirty, or fifty years! How is this accomplished? Simply by the creative, as taking the place of the organic process. Simply by rapidity of atomic accretion, instead of growth. Simply by that kind of volition that belongs to the spirit when disenthralled from its organic functions, and depend ing only upon spiritual, or (as you term them,) involuntary functions for its life. The spiritform accompanying the human intelligence, when disembodied from its earthly form, is alike amenable to volition. Every change of mind is mirrored upon its surface, every transient thought has expression in the substance about Spiritual substance is so responsive, that the thought has but to exist, and the atmosphere surrounding the spirit mirrors that thought immediately. Were you aware of it, the same spiritual substance surrounding yourselves mirrors your thought upon the spiritual atmosphere and constitutes a light or shadow-the key of the psychometrist, the force which the clairvoyant perceives—an aura surrounding you which produces a kind of wave that carries sympathy from one mind to another, and makes the atmosphere light or dark, shadowy or bright, according to the nature of your thoughts.

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Upon the surface of human life you glean a man's character and intelligence by observation, by shrewdness of scrutiny, by changing of the facial lines and expression. Sometimes you do so by perception, if you are rarely intuitive. In spirit-life, on the contrary, and to the spiritual discerning, the thought is mirrored upon the atmosphere. It is not the slow line of organic demarcation which requires years to make a line of character visible, but the immediate response of the atmosphere around you, that shines brightly or shadows darkly, according to the state of mind you represent. It is not the raiment that requires months of toil to prepare, and veils, perhaps, sorrow in the heart, but the raiment of involuntary life, woven in fine meshes of thought, attracting substance simply in accord with your thoughts, and clothing the spirit in brightness or darkness, according to the state of mind. This is immediate. A doubt expresses itself upon your spiritual atmosphere as a cloud upon the surface of the sun. There is no mistaking your tendency, attributes, inclination, spiritual growth. All these are reflected, varying like the chameleon, changing like the hues of the rainbow, but light or dark according to the states of mind, inward structure of the spirit, according to the spiritual growth. And this is not only not a vision and dream-being and Utopian—but it becomes the very fact of life after all. The clothing of the body, the external structure of the human form, growing gray with age and wrinkled with adversity and decrepitude, becomes in spirit-life the exact representation of the spirit state. If the mind is agged and torn to pieces, torfured with unbelief and doubt, weighed down with despair and anxious, the spiritual body is likewise torn, the fragments representing only that which should be a completed being. Your physical bodies are tortured more by spiritual states than physical causes. You attribute the feebleness of old age to contact of external life - heat and cold, hunger and over-feeding. But for my own part I discover that the chief causes of these deficiencies lie in the lack of harmony between the spirit and body: that long years of care, remorse, avarice, ambition, and of pride will do more to mar the body than any external elements with which you can come in contact. And while it takes long years to produce those wonderful changes visible upon the human form, still in the spiritual they are immediate and responsive, and the spiritual life -lying close beside your mental-is a reflection of all within you. Just beyond that are the spirits of those disembodied, guiding and directing these atoms unemployed by you, pouring into your natures psychological impressions, revealing constantly their power and presence by dreams and warnings, accounting for the wonders that exist in your own thoughts and minds. and making of the dream of the poet the palpable foundation, and for all that constitutes man's spiritual and religious nature, the only solid foundation that there is in the world. The universe builded upon matter is as a house upon the sea-shore with shifting sands. The universe founded upon spirit is as a temple upon a rock, as the sun in the centre of the solar system, as the soul itself founded upon the spiritual intelligence of the universe. I marvel much, since I know that science, which so much amused and instructed me in earthly life, is now so flimsy, so inadequate to explain the sources of existence-I marvel much that the scientific mind is satisfied with this.

But what shall science do, since all her longings and researches do not discover the one absolute solvent? What shall she do, since she is but floating in a sea of effects and arrives never any nearer causes? Her range is in a certain orbit; she cannot go beyond that orbit, and within it can only say there are more and more facts, filling up the whole of the circumference of the observation of man, but failing to discover the centre, which is the source of life. I hail with delight and joy those sciences which approach more nearly to the sanctuary of Nature's life: those minds that have wrested from scientific observation the very power and force which belongs to the spirit. And I will here predict that these sciences will ultimately so far supersede and overshadow ancient methods that the physicist, scientist, the man who deals with external causes, will have no employ-

department of science, or all combined. And | youd the organic function. Atoms in their | all functions of life-are thus not only imitated, | and laws shall the science of materia medica, the science of external physics depart, leaving man to the intelligence that accounts for physical things by the process of spiritual law; leaving true anthropology fully revealed, and the power of psychometry, clairvoyance, mental perception, to take the place of the old-time methods As electricity usurped the power of slower conversation, as steam has taken the place of the old time slow methods of progress, as the stagecoach is no longer perceived save in remote districts, so will this method of solving the problems of Nature take the place of the ancient customs, and we shall no longer have bodies of scientific men standing up in their places to declare these things are impossible, but professors of schools and universities saying, "Science of the materialist is inadequate to solve these questions, but psychometry, clairvoyance, the science of mind can do it, and we cheerfully delegate this question to those who understand t." I cannot interpret that phase of mind which, being inadequate to account for anything in itself, shall still say it is impossible that it shall have an existence. I know that the stars are in their places and the world moves, even though I may not have solved the ultimate source of that motion.

I know that human thought and spiritual intelligence have these powers, even though I may not know what constitutes the very soul and heart of the Infinite. Kepler, Herschel, these are my friends, but if they deny to spiritual substances a greater power than that which belongs to the light of the stars, then they are no longer in their thrones, but become eclipsed by the higher light of planets that shall arise in their places. Plato and Socrates, these are my friends; but if they deny the substance of that spiritual truth that is now clearly proven, they will have set in darkness while new lights and prophets appear. Science is my friend, but if she remain in ignorance, wearing the mask of Materialism, I shall say, You will have to die, for a greater light is coming in the world. To Materialism, standing behind the veiled altar of religion, and strewing earth with bloodshed and ruin, I shall say, This is not religion, but the outward form, outward corpse. That which I believe in is alive and worshipfulthe wonderful power that connects man's spirit with the Infinite Presence abiding everywhere. And all these are my friends who portray the life and power of man on earth, but not he who denies the power of man beyond human clay, closes his eyes, stifles his mental nature, and chooses to cry that the sun does not shine because he willfully blinds his eyes to the rays. These are my friends who without prejudice or bigotry say, "All things are possible, since the laws of the universe are limitless. I may not have seen these things, but nevertheless I admit that they are possible." Shall man deny? Shall he stand at the outer door of creation, and declare what does not exist within? Shall he, on the outside walls of existence, on the very external verge of life, say, "I know not what is there, but still God is not there, spirit is not there; it is impossible that these shall be?" Who shall declare the impossible? Whose voice is adequate to say what cannot transpire? Who shall determine what are the laws and ultimate and limit of the universe? I declare to you that everything is possible; that the orthodox thought "All things are possible with God" in another, larger and universal sense is absolutely true. God being intelligence, life, power, creation, organic life is possible, inorganic life is possible—as also are the creation of worlds and substances by the slow growth of organic law, the instantaneous creation of forms by the application of spiritual life.

The Spiritual Philosophy comes more nearly to proving creation, as given in the book of Genesis, than any theology with which I am familiar, since it is quite possible that it could have been done "as is there recorded." That it may not have been done in that way is also possible, but the actual limit of possibility is not bounded by the book of Genesis nor any other record in the Old Testament. To-day there are miracles, and the world is familiar with demonstrations that at one time would have been styled "magic," "witchcraft," "sorcery," and which would have caused men to be put to death for possessing. To-day, persecution takes on a different form: (to persecute that which was real was the idea of the past:) but today only that which is unreal is persecuted. Formerly the true witch, he who had dealings with the dead, must be put to death. To-day it is only he who practices fraud. Does not the world advance? Two hundred years ago, for being witches your forefathers were condemned and put to-death. To-day it is only the real that can stand. He who has power of conversing face to face with angels, is upheld and sustained in your midst. The voice of humanity clothes itself with new power and toleration, and we are in the midst of a world that decries that which imitates pure and lofty communion of spirit, while it seeks the communion, believing by prayer and force of will in that which is not only possible, but lies all around you. I predict for the coming time the employment of these spiritual solvents for all difficulties in life-to social life, to the life of society in a larger sense. to individuals, who by spiritual perceptions will understand one another better. You will no longer touch at the outmost points of Nature. The spiritual force will usurp the physical, you will understand that which lies within. The unknown will be unveiled, the spiritual nature made palpable, you will abide as the spirits do. face to face; falsehood will be unknown, because you will discern it, and the power of lirfing, being and doing the best that is within you will conquer, when spiritual solvents shall take the place of the dull material weapons; when understood as spirits know and understand one

ASPIRATION.

Poem Ly Spirit Ouina. Subject of Poem Given by the Audience.

As light unto the opining flower, Clorious as air that wreathes the morn, Is Aspiration's kindling power, That doth the waiting soul adorn.

As leaps the prisoned soul from clay Toward the life and light above : As mounts the sky-lark toward the day, Thrilling the air with songs of love E'en thus the soul mounts through the sense, To find its endless recompense.

Hast seen the dark and dismal pool, Wherein no germ of life is found, At last illumined by the flower Whose radiance fair is shed around. Drinking Heaven's light and nectar dew The while the sun was shining through?

Even as the water lify there, . Upon the slumbrous lake so still, So the soul mounts to upper air, Answering to God's electric will! It is the morning of the soul,

The resurrection out of sense,

The undiminished, perfect art

The full and blessed bright control Of Reaven's decree alts recompense The prayer, the Jonging of the heart For what is true and grand and high,

That bringeth Heaven's own glory tigh-Oh. Astitution that art named. A hope and prayer, a pulsing life, Descend into each soul, and weave A garment pure from stains of strife. Of peace and love and carnest prayer, Responsive to Heaven's Feanteons air.

BUNEDICTION. Oh angels from the spheres of light. Bend over with your lannished brows, Stone down into the earthly night, Receive andw these butman vows ! And may your blessings ever prove

A perfect triumph of all love.

New Organization.

whe Enter of the framer of lagat;
It has been a common remark among the crities of Spiritualism that it was impossible for Spiritualists to organize, but a number of earn-est, devoted souls, have at last proved that it

est, devoted souls have at last proved that it was possible to do so.

Last August these pioneers met in Phoenix Hall, in Phohadelphia, and the result of their labors is shown in the circular below. At first it was abard struggle, but new all runs smoothly, and new members are added every Sunday. The interest is increasing, and the hall in which the meetings are held is so crowded that many are compelled to stand during the services, and the members are seriously considering the subject of moving into a larger hall. One hour is devoted to a conference and one hour to a free voted to a conference and one hour to a free circle, with tests of spirit presence by both pri-vale and public media.

The work is progressing rapidly among the thinking classes of Philadelphia. The subjoined the circular to which I refer. Philadelphia, Pa.

First Spiritual Society of "The Gelden Rule," Philadelphia, Pa.

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The Great Solid, the titled through nature exhibits himself to manigh hat the decire attribute which we to through matter two effected processes, brought to hear upon our himself to have a solid to make mreigh spirit power.

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fellowship.

JOHN TINGLEY, President,
HENNY WILLY, Socretary,
The regular meetings of this Society are held every Sunday afternoon, at the lock, at Phoenix Hall, Favline street,
The every less consist of Conference and Free Circles, Seats
free, Public Invited.

Cleveland Notes.

To the Editor of the Banner of Light:

Hudson Tuttle, the author and lecturer, of Berlin Heights, Ohio, is the regular speaker for this month before the First Religio-Society of Spiritualists in this city. He yesterday took for his introductory lectures the "Ethics of Spiritualism," and will probably continue the subject through the entire month. The two lectures yesterday, like the last work by him of that title, were particularly interesting. As a Spiritualist, I am proud of the last contribution of his to our literature. "The Ethics of Spiritualism" should be in the library or on the centre-table of every Spiritualist, so that it can be referred to at any moment; it is full of good things, and may be read with profit over and over again. Let those who have not already got it send to the Banner of Light Office and procure a copy, and those who have send and get another for their friend who has hitherto sneered at the literature of Spiritualism; for this truly is a work that reflects much credit on the "belles lettres" of Spiritualism.

To-morrow the funeral services of William R. Dodd, who passed on yesterday, will be presided over by Hudson Tuttle and the officers the Society, both Mr. and Mrs. D. being Spiritualists.

Next month, December, and possibly January, Mrs. C. Fannie Allyn will be the speaker. She was highly successful here last winter for three months, and quite a revival through her ministrations is anticipated. There is a fine opening in this section for a good materializing medium. Nov. 4th, 1878. THOS. LEES.

MINCE PIES .- The Ohio Former says that if the ladies will try the following rule they will have good mince pies: Six pounds of beef, five pounds of suct. five pounds of sugar, two ounces of alispice, two ounces of cloves, three-fourths of a pound of chinamon, half a pint of molasses, and one and one-fourth pound of seedless raisins, two pounds of currants and half a pound of citron chepped fine, two oranges, one lemon skin, and all chopped fine, two parts chopped apples to one of meat. Brandy and cider to taste. What a dose for the stomach!

Spiritual Phenomena. LIVES SAVED BY SPIRIT-INTER-

VENTION. To the Editor of the Banner of Light:

The recent sad disaster to a steamboat on Long Island Sound, with loss of several lives, has reminded the writer vividly of an incident in his own experience, never before published, which illustrates the truth of spirit-guardianship, and explains why triendly intervention on the part of spirits, to avert disaster, is not more generally realized.

In the autumn of 1853, during the first Crystal Palace Exposition in New York City, the writer, then resident in Boston, planned a visit to the former city and the Great Exposition, in company with his wife. (She was then at times clairvoyant, and enjoyed some of the earlier phases of mediumship.) Being then employed as editor of the Railway Guide, generally known as "The Pathfinder," I was accustomed to traveling on passes furnished by the railway authorities, and, on the day set for the journey, the people are so incredulous as to our presence, being very busily occupied with office duties up to near the hour of departure, had left it to a friend to secure a pass and state-room by either of the several railway and steamboat routes which he should find most practicable. At a late hour this friend came in with a pass by the Fall River route, remarking that there was a great rush of travel that day, and the only state-rooms on the boat not engaged were two located directly over the boiler-not considered very desirable on account of the heat- one of and I went home to get my companion and pro- draw for themselves. ceed to the railway station.

whom I had left in the morning full of pleasant anticipations of the trip, quite unprepared to: go, and her countenance marked with sadness and anxiety. She explained that within an hour or two a strong feeling of dread and presentiment of danger had come over her; she felt that pen to us, and our children would be left orphans... This was altogether unusual with her, for she was fond of travel and never before had experienced such forehodings. I endeavored to reason her out of this feeling, for which I could see no reasonable ground. She at length burst. into tears and declared positively that she could not go in the face of such a strong presentiment of evil. I then inquired if she felt there was any danger in my going on the trip alone. She said she could feel none-only that she must not

Looking at my watch I found it was too late to reach the Fall River station in time for the train. I then remarked that neither of us could go by that route now, but, possibly I might go by the Norwich line, the train for which left halt an hour later. Mrs. N. immediately sprang to her feet, the anxiety left her face, and the burden was gone from her mind, and she exclaimed, "If you will go by that route. I will go with you!" She hastily prepared herself with the utmost cheerfulness, a carriage was called, and by great exertion we stepped on board the Norwich train just as the conductor gave the signal to start.

A little incident soon occurred which showed that we were under the guardian care of invisible friends, and how these, under some conditions, can influences the action of mortals unconsciously to themselves. Not having time to procure a pass from the proper official, or even tickets for the trip, I doubted if the conductor, with whom I was personally unacquainted, others, would allow me, much less my companion, to tide without payment of the usual fare. This was a matter of some moment, for, not anticipating this expense, I had not provided myself with a large amount of surplus funds. Soon the conductor came along. I handed him my business card, on which was stated my occupation, intending to add an explanation of the circumstances, and to ask the usual courtesy extended to me on other roads, but expecting that he would demand at least one fare for my companion. He looked at the card, hesitated a moment, seemed about to speak, then nodded, and passed on without a word. At that instant my companion burst into a suppressed laugh.

"What are you laughing at?" I inquired. "At what I saw," she said. She then proceeded to state that as the conductor entered the ear, she saw enter immediately behind him the spirit of a friendly Indian, whose attendance and care she had often been made conscious of, and whom she had learned to love and confide in from the many valuable services he had rendered. Giving her a smile of recognition, the Indian said: "Look at me-see what I will do." She saw that he kept close at the conductor's heels, and when the latter took my card, and was about to shake his head in refusal, the Indian put both hands on the conductor's head, and with a comical grimace compelled him to nod!

"An optical illusion," was it, Mr. Materialist? Very well, have it your own way. Only I must say that in more than twenty-five years of experience, I have often found such "optical illusions" very useful and pleasant things to have round.

All went well until about two o'clock A. M. when our boat came to a standstill. My companion at once thought of her unpleasant premonitions, and exclaimed, "Something has happened!" Going on deck I learned that the Fall River boat, which could be seen near at hand, had met with some serious accident, had been sending up signals of distress, and our boat had gone to her relief. She was taken in tow until off New Haven harbor, when, at daylight, both boats stopped, and the passengers of the Fall River boat were transferred to ours. Then I witnessed a scene of horror and agony such as I hope never to behold again! The boat's boiler had collapsed a flue, and the hot steam, rushing principally into the two state-rooms, one of scalded the sleeping occupants, some of whom cruciating agonies from which death alone

could relieve them. mother, and eight children, with a servant-who were on their way from Maine to their home in Chicago. Arriving in Boston late, they had been obliged to take those two remaining state-rooms fore we reached New York, and two more-(I think five in all)-ended their sufferings in a hospital in that city, leaving only a scarred and indescribable suffering, to proceed to their

been rescued, by a timely premonition, given, as we had reason to believe, by kind spirit-friends! On the first favorable opportunity afterwards, I took occasion to inquire of spirits if this premonition was from them? The answer was most emphatically in the affirmative.

Then why did you not give us explicit information of what was to occur?" I inquired.

"Because the medium was in too positive and excited a condition for us to communicate anything definite. We could only operate on her feelings to produce a general sense of forebod-

ing," was the reply.
"But how did you know beforehand that the disaster was to occur?"

Answer: "When we knew that you had decided to go by that route, having a care for your safety, we went and made an examination, and discovered the danger."

"Why, then, did you not warn others, as well as us? Why not in some way inform the officers

of the boat of the defect in the boiler?" Ass.-"We did our best to impress others and to save all, but found it impossible to make any sensible impression upon them. The masses of and so insensible to our influence, that we cannot serve them when we would, but are obliged to see them rush blindly on to disaster and death, and then we do the best we can to alleviate the consequences."

Such, in substance, was the talk we had with our spirit-friends in regard to this melancholy .case. The statements made will doubtless apply in many other cases. It at least suggests some inferences as to the practical uses of Spiritualism/when it shall become more prevalent, and which would be at my disposal if I wishe tit. of cultivating susceptibility to spirit influences This vas accepted as the only place available, bof the better class, which inferences readers can

One other point may need a word of explana-Arriving at home, I was surprised to find her, tion. Why was no objection manifested to my going alone on the doomed boat? Simply, no. doubt, because, as was my custom, I should have taken a berth in the cabin instead of one of the dangerous state-rooms, and there, as the result proved, there was no danger. This seems to have indicated that not merely a disaster in a if she went some dreadful disaster would hap- general way, but the extent of what was to occur, was foreseen. Ancora, N. J.

MRS. ANNA STEWART'S SEANCES AT TERRE HAUTE, IND.

To the Editor of the Banner of Light :

Being desirous of doing all in our power to encourage mediumship, and also if possible encourage those who are seeking after truth and more light in regard to the life beyond, we send you some of our experiences during a visit of over three months at Dr. Pence's, Terre Haute, Ind. We arrived in November last, became guests at Dr. Pence's residence, and began at once to investigate the séances given by Mrs. Anna Stewart: although believers in Spiritualism, we were skeptics as to these manifestations, and having been informed that the medium, Mrs. Stewart, had been detected practicing fraud in Chicago, we resolved to be more than ordinarily careful in our investigations. We began by examining the scance-room, cabinet. and rooms adjoining, and after several thorough inspections, in which we were aided by Dr. Pence, we were satisfied beyond the possibility of a doubt that there was nothing in the construction of cabinet or room that could be used for the purpose of practicing fraud. We found the séance-room located in the second story of Pence's Hall, in the rear, over the store-room attached to Dr. Pence's drug store; this storeroom being open day and night, and constantly visited by the clerks in Dr. Pence's employ, and DIAGRAM OF SEANCE ROOM.

Cubinet.
Door leading to half above.
Door leading to ante-room.
Patform in front of cabinet.
Postition of Dr. L'ence during séance.
F Windows booking into open yard.
Door to room used by medium.
Door leading to half.
Door at head of stairs leading to store below. K K Benches for audience.

The cabinet we found constructed of thin boards, stained brown; it is about seven feet high, five feet wide, and two and a half feet deep; it stands on two trestles about two feet high, five feet wide, and two and a half feet deep; it stands on two trestles about two feet high, at the end of a room, and about three inches from the wall; the ceiling of the room being very high, there is a space of several feet between the top of the cabinet and ceiling. There is in the floor of the cabinet a small register, and in the top a small hole, in which is inserted a stove-pipe, the other end of which is placed in the flue on the side of the room; these are for the purpose of ventilation, and it does not require nuch investigation to satisfy any one that that is solely their use. The front of the cabinet is composed of two doors, one about three feet wide, and the other about two feet wide; in the larger door is an aperture covered with a black cloth. The contents of the cabinet consisted of a chair, a bell and a tambourine. There is a gas jet suspended from the ceiling in front of the cabinet, directly over the seat occupied by Dr. Pence, who by an ingenious contribution or applicate the light of the room. Have

hope never to behold again! The boat's boiler had collapsed a flue, and the hot steam, rushing principally into the two state-rooms, one of which we were to have occupied, had horribly scalded the sleeping occupants, some of whom were now already dead, and others suffering excruciating agonies from which death alone could relieve them.

It appeared that most of the sufferers belonged to one family by the name of DeWolf—a father, mother, and eight children, with a servant—who were on their way from Maine to their home in Chicago. Arriving in Boston late, they had been obliged to take those two remaining state-rooms or none. Two or three of the children died before we reached New York, and two more—(I think five in all)—ended their sufferings in a hospital in that city, leaving only a scarred and mutilated remnant of the family, after days of indescribable suffering, to proceed to their Western home. But these were not all. If I recollect rightly, there were fourteen or more badly injured victims of this disaster.

There is a gas jet suspended from the ceiling in front of the cabinet, directly over the seat occupied by Dr. Pence, who by an ingenious contrivance regulates the light of the room. Having witnessed so many seances, it would be imposed so many seances, it would be imposed to their one required by Dr. Pence, who by an ingenious contrivance regulates the light of the room. Having witnessed so many seances, it would be imposed by Dr. Pence, who by an ingenious contrivance regulates the light of the room. Having witnessed so many seances, it would be imposed so many seances, it would be imposed to the reply from the cabinet and attention to describe more fully.

The medium, Mrs. Anna Stewart, is a lady about five feet one or two inches light, or rk complete from unsociable. During our stay at Terre and all attents to describe and all though inclined to be reticent we not unsociable. During our stay at Terre and private séances during the day: we were a trouble to the reply from all to the effect that they

fere with the ordinary conditions necessary for the production of the manifestations. [On several occasions while we were there the medium, previous to entering the cabinet, was thoroughly examined by a committee of ladies to demonstrate that there was nothing secreted about her person with which these manifestations could be produced. These ladies reporting that they were satisfied the medium had nothing on or about her but her usual clothing, she entered the cabinet, and in a few moments the séance began.] The light is lowered so that features can be distinguished at a distance of about eight or ten feet; then as the séance advances the light is increased often by request of the spirits. In a few moments after the medium enters the cabinet she is entranced by an Indian squaw called "Minnie," who at once makes herself acquainted with the audience. At several scances we "Minnie," who at once makes hersel acquainted with the audience. At several scances we have seen over twelve materialized forms, male and female, short and tall, old and young, white and black, and all dressed in a different manand black, and all dressed in a different manner. One of the séances was commenced by the appearance at the large door of the cabinet of a female figure clothed in white, with a gossamer-like shawl thrown around her shoulders; she was introduced to the audience as Miss Alice Belle Pervis, who had passed to spirit-life by drowning. She was taller and more slender than the medium, and as she stepped from the cabinet into the light her features could be distinctly seen and were very unlike the medium. This materialized spirit walked to the edge of the platform, shook hands and spoke with several of the audience, the cabinet doors being open and the medium being in full view. She then reëntered the cabinet, and by what followed seemed to be destrous of proving to us that there were two persons in the cabinet, which she did to our entire satisfaction, for on again ed seemed to be desirous of proving to us that there were two persons in the cabinet, which she did to our entire satisfaction, for on again opening the doors the spirit and the medium were both discovered standing side by side, each with a hand on a door, the spirit holding the small and medium the large door, and working them to and fro, and by request exhibiting their disengaged hands—the medium at the same time speaking and imping, while the spirit continued moving the other door. The spirit then asked if we were satisfied, and receiving our reply in the affirmative, the doors were closed, and in a few moments Belle, the spirit, again opened the doors. The medium this time being scated, Belle placed a handkerchief in Mrs. Stewart's hand, which she kept waving while Belle stepped down from the platform and walked along the aisle—the cabinet doors being onen, the medium in full view waving the handkerchief. After a few moments Belle entered the cabinet and bade us good night.

To attempt a detailed description of the many different spirits seen would fill every column of

good night.

To attempt a detailed description of the many different spirits seen would fill every column of your paper, no two scances being alike. We have seen parents and children, husbands and wives and friends materialized and almost at once recognized by relatives and friends, whether skeptic or believer; and never will many of the scenes in that scance-room pass from our memory.

the scenes in that scance-room pass from our memory.

Now we will attempt to describe our private scance, which of course to us is the most important. At this scance were present my wife, Dr. Pence, my son, aged ten years, and myself. The first spirit materialized was my wife (I never having scen her in earth-life). She stepped from the cabinet and platform, and, leaving the cabinet door open and the medium in full view, came and sat between my wife and self, at once beginning to converse about family matters. She held a long conversation with my wife about their home in England, &c. She remained outside of cabinet over ten minutes.

The next form was that of my aunt, my moth-

long, ridge-like scar on the spirit's arm, that was the result of an accident when young, and was only known to my wife, I never having heard her mention it. My wife then gave her mother a little locket with the request that she would wear it whenever she returned, which she promised to do. After a few moments' pleasshe promised to do. After a few moments' pleasant conversation we hade her an affectionate good-bye, feeling satisfied, beyond the possibility of doubt, that materialization is a truth—that these manifestations through Mrs. Anna Stewart are genuine, for, like Thomas of old, we had not only seen and heard, but had placed our hands in the wounds.

E. G. GRANVILLE, SARAH GRANVILLE. Norfolk, Va.

MY EXPERIENCE, vs. "TEST CONDI-TIONS." To the Editor of the Banner of Light :

I have never waited upon the spirits for physical manifestations in good faith unsuspiciously, that I was ever deceived.

To prove the utter futility of providing by test conditions against seemingly fraudulent phenomena, practiced by mediums, provided the spirits are so disposed, I will relate an experience had a few weeks since with Miss Laura Morgan of Terre Haute, Ind., the medium for

spirit-materialization. I had attended her scances a few times, inspected the cabinet, found all right. At the request of her controls, it was the practice to secure the medium under test conditions by a one and a half inch brass rim around her waist, padlocked in the front, and the key held by myself; the medium filled both, hands with flour, and they were crossed behind her and securely tied. In this condition she took her seat on one side of the cabinet. In the back of the rim were two holes, through which a leather strap was passed, and then extended out through two holes in the side of the cabinet, and the ends tied together, remaining in sight of the sitters during the entire scance. The medium goes into an unconscious trance. We always found her as she was placed in the cabinet at the first. On my last-visit, in company with Ansel Edwards and son of New Orleans, I made the request, which was assented to, that the medium sit in the cabinet free and untrammeled by test conditions. During the séance my spirit-daughter, conversing with me, remarked the medium was tied, which I found to be the case after the close of the séance. The medium's hands were crossed behind and tied with a small hempen rope, and then stitched with thread to the sleeves of the medium. I tried to release the medium and found it a difficult matter, and sent her back into the cabinet for the spirits to perform the work, which was done in less than five

minutes. I am of the opinion if reasonable and sincere Spiritualists, as well as investigators, will only trust the spirits confidingly, they will succed better than by doubts, suspicion and test conditions.

J. EDWARDS.

Washington, D. C.

Children's Department.

A SHORT SERMON.

One and all, who hear my lay,
This much I have to say:
Each day, and every day,
Do-what is right—
Right things in great and small;
Then, though the sky should fall,
Sun, moon, and stars, and all,
You shall have light.

This further would I say:
Be tempted as you may,
Each day, and every day,
Speak what is true—
True things in great and small,
Then, though the sky should [21],
Sun, moon, and stars, and all, in
Heaven would show through.

Figs, as you see and know, Do not of thisties grow; And though the blossoms blow While on the tree, Grapes never, never yet On limbs of thorns were set; So, if you good would get, Good you must be.

Life's journey through and through
Speak what is just and true,
Do what is right to do,
To one and all,
At work, and when you play,
Each day and every day,
Then peace shall gild your way,
Though the sky fall.
ALICE CAICY.

TALES OF THE EVERLASTING MOTHER.

Written down through the Mediumship of ADELMA, BARONESS VON VAY. Of Gonobitz (in Styria). Austria, and translated spe-cially for the Banner of Light.

DEAREST, THOU ART DEAD! What do I see? A man lost in painful reflec-

tions, absorbed in mental soliloquy. I hear it Listen! "Which is really harder, the cold natural death of the body, or the living death of a beloved being? Yes, my darling, thou art dead -dead to me. Thou livest and movest among mankind, art with me on this earth, and yet thou art nothing to me-we are more dead to each other than all the dead. Natural death, the grave, would be a deliverance, for then thou wouldst be mine, spiritually mine. But it comes not, and we must and ought to live. How fresh and full of life did the earth appear to me once ! How heautiful the spring, with its blossoms, its sparkling dew, blue heavens and dreamy clouds ! And my heart was so light, my lips overflowing with sweet language, my whole being full of energy and the joy of life. For I loved thee, and love makes the earth-life all beautiful. Sweet it is to be with one's dearest, free from sorrow and anxiety. Blessed moments, that appear as a marvelous realization of enchanted dreams! Futurity, what wert thou to me? Nothing. I was changed into a confiding child, living only in the endearing moments of the present. But a moment has parted us, and crushed and dead in the midst of apparent life we move slowly through the years, indifferently following the tide of time. Nothing more can harm us, for we their home in England, &c. She remained outside of cabinet over ten minutes.

The next form was that of my aunt, my mother's sister, whom I at once recognized, even to her style of dress. She also came from the cabinet, took a seat beside us, and conversed for nearly ten minutes. Then came the spirit of my wife's uncle, which was fully recognized then a friend of mine, a late resident of Brooklyn, N. Y., Robert Dunbar, who was connected with the press of that city. I fully recognized him, and had a very pleasant meeting, conversing over many incidents which happened between us while he was invite earth-life.

But the test given by the spirit of my wife's mother seemed to cap the climax. She came looking so natural that I at once recognized her from having seen her photograph only. My wife at once recognized and embraced her mother who drew her into the cabinet and there caressed and conversed with her some time. My wife then asked her if she would give her told her to wait a little while with patience and she would try and satisfy her. No one in the room knew what my wife referred to. After waiting a few moments, the cabinet door was again opened, and her mother invited my wife to the cabinet, and in a few moments my wife exclaimed, "Oh, it is I it is my mother!" I was requested to go to the cabinet, and there felt and saw a long, ridge-like sear on the spirit's arm, that was the result of an accident when young, and have already experienced the most bitter of all toward home, to continue the life of separation until his last breath.

A WALK.

She went-firm, sure and straight were her footsteps, and yet she went as if in a dull dream. The rain poured down; water dropped from her hat and cloak; wet were the curls that hung down over her shoulders, and wet were her pale cheeks. But she knew it not. The people going by her called "Good-day" to her. "Good-day," she answered, scarcely noticing them. On she walked, lost in a dream, and only mechanically following the pathway.

"How good it would be to walk on and on, never stopping; to go on for all eternity, without to-day or to-morrow, right or left. Then to be dead, without memory and without feeling! Oh, what pain is in my breast! how my heart aches! If I could only go on forever and forget everything!"

The pathway led her up a steep hill, how steep'she did not notice. Her head was sunk, her eyes fixed; and so she walked on, full of painful thoughts, till it had left off raining and the sun was sending a parting greeting through the clouds to the refreshed earth. Then the wandering one suddenly stood still. Dreamily, as if awakened from a deep sleep, she looked up. From the pines and fir-trees, as well as from her clothes, the water was still dripping. Only her own eyes remained dry; inconsolably they looked up to heaven.

"Where am I then? Ah, so far from home? How did I come so quickly here? What! the sun sets already! And I am here? Where shall I go to? Home-back into the gloomy room again, and into the old places that have so much to say? Can I not go on-on till the end?"

But the sun sent again a last greeting to the earth; the leaves and boughs of the trees rustled and moved to greet each other once more. It was as if they whispered: "And thou? hast thou no greeting, no prayer of thanksgiving, no song of reconciliation and forgiveness?"

She wended her way homewards, softly repeating to herself the lines of a little hymn she had learned in her childhood, and as she reached home the light from her window met her with a friendly welcome, and she entered the house

with a prayer for peace and rest upon her lips. The next morning, giving her hands to some one who looked at her mildly, she said cheerfully: "How unhappy we should often be, if what we wished for aloud in a moment of pain or passion should be suddenly fulfilled."

[Continued in our next.]

TF From Messrs. Colby & Rich, of Boston, we have received "Buddhism and Christianity Face to Face, or An Oral Discussion between a Buddhist priest and an English clergyman held at Pantura, Ceylon, with an introduction and annotations by J. M. Peebles, M. D."
This is a very good exposition of the doctrines of Buddha. The same firm send us "Christ, the Corner-Stone of Spiritualism." by J. M. Peebles, M. D. A work characterized by bold thoughts and good style.—Philadelphia Saturday Evening Post.

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"SALVATION-WHAT IS ITP"

to the Editor of the Banner of Light : No doubt all the Banner of Light readers thank you for publishing Dr. James M. Peebles's Instructive discourse, "Salvation-What is It?" Hearers and readers always appreciate more the mental efforts of one who lives up to what he teaches. It does not seem possible that any could take exceptions to the drift of the lecture, which inculcates striving for a higher, purer

life: nevertheless, if not too presumptuous, I would like to criticise a few points.

subject of knowledge." It is true that we live, and always shall live, in the eternal now-shall practically never know a future; still, it is customary to say that we look forward to certain experiences in the future; now if we know that spirits communicate with us, sometimes those that have dwelt in spirit-life for years, (for instance, the spirit Aaron Nite, who informs Bro. Peebles that he left his form two hundred years ago,) does it not amount to knowledge that we shall do the same? Of course this only has reference to a future or continued life beyond the grave; of an eternal life we can know nothing. It has been said that we can only know that which we have experienced; yet, do not those who have never visited Chicago or San Francisco know that these cities exist as well as those who have? Would they not stake their lives on this knowledge?

Again: "Save yourselves! such language is little better than mockery!" It does not strike me in that light; for do we not save ourselves if we struggle daily to live the life, and thus find heaven, in contradistinction to being saved by Jesus, or any other scapegoat, from our sins? Man is hardly to be compared to articles of merchandise, for he is an active, reasoning being—"limited, but master of his own limitation"; he should use help from various sources, from spirits, mortals, and from prayer; but these are of little benefit unless he works himself. When a carpenter has used different kinds of stock to build a house, does he not say, "I built that house"? and may not one who strives for a better life, although using assistance wherever found, say that he has worked out his own salvation? Man is presumed to have a divine and an animal nature; the latter, in the majority of cases, ruling; while the divine or higher nature only obtains the relative mastery when the in-dividual labors to accomplish it. Is not this trying to save or harmonize yourself?

Says the lecturer: "Does some caviling Christopposer, who ever feels like doubling up his fist in rage when passing a church-edifice, exclaim, 'New bottles for new wine, and new coined words for new ideas'?" Exactly so; and now be so kind as to tell us precisely what the "new ideas" are? I have great respect for man's religious nature, therefore I can have no unkind feelings toward church-edifices, or their members, for I know if I thought and felt as the latter do, I should worship in their way; that to interfere with their rights would be to undermine my own; but I cannot see the utility of mystifying people by using the word Christ to express a principle that existed ages before the Nazarene was born. I cannot say with Hudson Tuttle, "About this Christ-principle we confess we know nothing," for I agree with Brother P. about the thing itself; but why not call it the Love-principle, instead of befogging it by the term Christ? This savors too much of the sensitiveness of some Spiritualists, who wish to be called Christian Spiritualists, for the reason, probably, that it sounds a little more popular. Christianity, and much besides; wherefore then should I wish to add the word Christian, any more than the Christians should add Jewish to their name, because of the truths contained in the Bible? ABBOT WALKER. Salem, Mass.

CAPITAL AND LABOR.

To the Editor of the Banner of Light:

Mr. A. C. Woodruff, in the Banner of Sept. 21st. draws attention to the capital and labor question, the "dire distress that now prevails, and which weighs down so many of our people.' Would not the limitation of man's individual desires in the accumulation of wealth have the effect, within a reasonable time, of amending man's condition? Excess of wealth brings excess of poverty; the one extreme seems inseparable from the other. We may well consider, if men of great wealth own many houses or their equivalent, or large estates, whether the result is not forced upon us that some persons, some families, would be without houses, without possessions.

Superfluous wealth - wealth beyond all reasonable wants, and giving the widest range to those wants, beyond all that culture and taste might desire, or of help to those we leave behind. is an evil that few will deny, however difficult restraint in this direction may be. At first sight it would appear that great undertakings could not be pursued under a revolution so subversive of much that we have thought necessary in our manner of life; but there would be the same labor, the same energies-less obtrusive perhaps -the same means, only more widely distributed, and they would come together, combine under new systems for any and all purposes, as occasion required. Moderation of individual desire, the suppression of overstrained, selfish purpose, brought into all business relations, would check over-production and the consequent depression and wide-spread suffering that follows. That there is over-work, over-production, far out-stripping the necessities of man, is the present condition of our country, indeed of the leading nations of the world. The less capable, those not equal to this terrible struggle of existence, would find work that has been left to them, rotated to them by the more fortunate, the capa-ble, the successful. But the result of such a change in the economic condition of the world, would be the voluntary and inevitable reduction in the hours of labor, all men doing something, and not over-doing; we would realize what has hitherto been called an Utopia, but in truth what we are elsewhere taught, that in the coming time man's condition is to be greatly elevated and improved.

Labor-saving machinery, startling inventions in the same line, are a providential design to wrest man from his grasping, selfish propensities and hasten the better day. They are symbols, indices that point to and demand a change in the whole constitution of human society. But when the doing right, the living right, comes to be applied to nations, to the life of a great people, or people who have lived regardless or certainno mean work to change the currents of thought

and action into safer channels; and the purport of our remark that the reform must begin with the individual, with the competent and successful-and no other effect could spring from it, as we have endeavored to show, than the raising and elevating the laboring and dependent classes. If statesmen, of whatever name, between this and then, can lead us onward in peace and security, give honest thought to this demand of labor, that cannot be put down, that must be considered in future legislation-in the manifold concerns that enter into our varied lifethey will have done a good work. The solution of this great question of capital and labor, however, rests with the rich more than with the poor, but will they-will men surrender this in-Dr. Peebles says: "Logically expressed, we ordinate desire, this concentrated power, withoan only know what is. And as the future does out a catastrophe? That the angels of heaven not now exist, at least to us, it cannot be the will try to accomplish the one—the road to safe.

ty-and avoid the other, there can be no doubt. Continue to defend the mediums with the might of your great paper. This medial gift, the greatest, vastest, most comprehensive that has appeared to men, requires not the mind only, but the heart and soul, to penetrate its inmost secrets. That some of our brethren have been lured astray on this subject seems conclusive, and yet the discussion has done good.

Springfield, Ill. GEORGE BARRELL.

Chicago Letter.

Miss McAllister, the Musical Medium—Mrs. Rich-mond's Lectures and Receptions—Mrs. Simpson, the Flower-Test Medium, and other Matters. To the Editor of the Banner of Light:

It was my good fortune recently to hear Miss Ellen McAllister play the piano under spirit control, and I thought that some account of it might interest your readers. This young lady is the daughter of Judge McAllister, one of our most prominent Circuit Judges. Those who have known her for years, declare her to be a young lady of singular purity of life and nobleness of character, and the very soul of sincerity and truthfulness. She bears her wonderful mediumship with great humility, taking no credit whatever to herself. All her music is impromptu, and she never plays the same piece twice, and never knows what she is going to play when she sits down to the piano. The music given through her is pronounced by competent judges to be of a high order, and good musical critics declare that many of her pieces exhibit the exact characteristics of the music of the great composers, such as Beethoven, Mozart, Schumann, Mendelssohn, Gotschalk, &c., &c. Her control readily responds to requests from the audience, playing upon any theme suggested. On the evening in question, a gentleman requested something akin to the "Dead March in Saul," when she immediately gave us a grand and majestic funeral march. The manner in which she represented great storms and other grand themes, filled me too full for utterance, awakening thoughts of the "Music of the Spheres," the 'Diapson of the Universe," "Nature's Divine Harmony," and although I cannot satisfactorily to myself describe my feelings and emotions on that occasion, in the language of Milton,

..... "I was all ear,
And took in strains that might create a soul
Under the ribs of death!"

If, as Byron avers, "our earth is but an echo of the spheres," how shall I find words fittingly to characterize the music of this marvelous medium, who seemed to be really engaged in

"Untwisting all the chains that the The hidden soul of Harmony"? I am told by friends of the Judge's family that Miss Charlotte, a younger daughter, of some fifteen or sixteen summers, is also being developed as a musical medium, and now, under control, plays harp accompaniments to her sister's piano, in perfect unison, and bids fair to rival her sister in mediumship. If two persons can be controlled to play impromptu music, upon Spiritualism, to me, includes all that is good in different instruments, in perfect accord, why may not a whole orchestra be thus controlled? Verily, we have little or no conception of the grand possibilities of humanity, even in the near future! In earlier years, ere I had had an ocular demonstration of the "ministry of angels," I was accustomed to wish that I had been born a thousand years later in the world's history, that I might enjoy "the good time coming"; but now I not only know that I shall enjoy it, but shall have a hand in helping to bring

it about. In this connection, let me say that already a grand entertainment is talked of in our Society, the programme to embrace an inspirational lecture on music by Mrs. Richmond, a variety of Miss McAllister's marvelous musical utterances, &c., &c.

Mrs. Richmond's incomparable lectures still continue to attract the most intelligent audiences, and at the annual meeting of the Society in September some thirty persons were admitted to membership, among them several of our leading citizens.

The ladies of the Society and Lyceum hold regular fortnightly sociables in the parlors of the church, which are well attended, being enlivened with vocal and instrumental music, recitations. &c.

Having seen no special mention in the Banner of Light of Mrs. Richmond's weekly receptions, I want to say to your readers that occasionally I receive a delicately-printed missive couched in the following language:

"SPIRITUELLES CONVERSATIONS. - and Lady:

OUINA requests the pleasure of your presence on next Friday evening. A friend may be invited, if in sym-pathy."

Ouina, from whom the invitation comes, is the poetical control of Mrs. R., and one of the brightest stars in the galaxy of spirits controlling her. These, receptions are extremely enjoyable, embracing music, invocations, answers to philosophical questions by Mrs. R.'s ever-ready control, and the giving of spirit names by Ouina to all present not previously named. She places the medium's fingers upon their "think-boxes," in the region of ideality, and gives each a verse of poetry, which usually describes their leading traits of character, and closes with the spirit name. Some evenings she gives thirty or forty of these little poems, which are beautiful beyond description, and all of which are taken down by

description, and all of which are taken down by a stenographer.

Among the leading features of interest in Chicago at the present time is the independent slate-writing medium, Mrs. R. C. Simpson, in whose presence also the spirits bring beautiful flowers, under conditions which appear to me to be perfectly "fraud-proof." Your correspondent never had, during a period of twenty-seven years, more satisfactory tests than in her presence. She is from New Orleans, and intends to make Chicago her permanent residence if the climate is not too severe for her. She is constantly crowded with business, and gives the best satisfaction.

I believe your readers have already been and

I believe your readers have already been apprised of the fact that Mrs. Richmond is to "exchange pulpits" with Dr. Peebles, the great spiritual pilgrim, during the month of Decem-

And now, fearing that my letter is already too ly in ignorance of the higher obligations, it is timed success of "the dear old Banner."

Bunner Correspondence.

BANNER OF LIGHT.

Massachusetts.

MIDDLEBORO'.-That well-known, highly respected and venerable lady, Miss Mary Williams, closed her very useful earthly career, and passed to the higher life from her residence in this place, Oct. 26th. She was a teacher in the public schools of Boston from 1826 to 1856, and her peculiar fitness for the position made her a general favorite. Formerly she was Orthodox in her religious belief, but a quarter of a century ago she began to investigate the Spiritual Philosophy, and becoming fully convinced that it was true, accepted it, and has ever since remained firm in her convictions, doing what she reasonably could to impart a knowledge of it to others. She was one of the earliest subscribers to the Banner of Light, and remained a patron to the last. The following deserved tribute to her memory and worth (though, as is usual with the secular press in such cases, it carefully avoids any allusion to her belief in Spiritualism,) is copied from the Middleboro' Gazette of Nov. 2d, 1878:

bellef in Spiritualism,) is copied from the Middleboro' Gazette of Nov. 2d, 1878:

"The Death of a Venerable Lady.—Miss Mary Williams, who died in this town on Friday of last week, was in the ninetieth year of her age, having been born in Easton on the twelfth day of January, A. D. 1789, her birth antedating, by more than three months, the first inauguration of Washington as President of the United States. She wis the daughter of Stimpson and Mary (Blackman) Williams. She improved all the advantages which the schools of her earlier days afforded, and for several terms attended an academy in Providence. She subsequently faught school in her native town for twenty years. The late Messrs, Oakes and Oilver Ames were members of her school several winters. Miss Williams afterwards removed to Boston, and there taught one of the public schools for thirty years. She was very successful as a teacher, her school being considered by the committee a model, and upon their invitation was frequently visited by distinguished strangers. She resigned her school in the year 1856, after having been engaged for more than half of a century in the laborious and exacting profession of teaching. Miss Williams was one of the constituent members of the Central Congregational church, then worshiping on Winter street. She was eminent for her zeal and interest in the many missionary and charitable objects connected with the church. She was tenderly attached to her pastor, the late Rev. Dr. Rogers. Since leaving Boston Miss Williams has resided with her relatives in this town, and in Fall River. Like a sheaf of wheat fully ripe, she has now been gathered to well-spent and useful life."

Spring Figure of

SPRINGFIELD .- The Republican of Oct. 30th contains the following statement: "James Emerson, of Willimansett (Chleopee) has a young woman visitor at Willimansett (Chicopee) has a young woman visitor at his house who, in spite of her disbelief and that of her relatives in Spiritualism, is turning out a medium of the first water. She went into a trance four days ago, when she said: 'My name is Julius N. Ives; I died at Cromwell, Ct., Sept. 15th; am happy, and wish my friends written to; I shall be seventy-six years old Dec. 1st.' In reply to Mr. Emerson's inquiry afterward, the Cromwed postmaster wrote a day or two ago that one Julius N. Ives came from Middletown Jan. 18th, and died at Cromwell Sept. 12th, aged 75. This girl has never been in Cromwell, and says she never knew a man by the name of Ives. She has at othertimes given names of deceased parties whom she subsequently said she never knew, and dates, which on examination proved correct. Mr. Emerson, who is not a Spiritualist, says the young woman's comb and hairpins will at times go suddenly 'kiting off' about the room, and he avers that her shoes and stockings have been taken off by invisible means, as he and a friend held her hands, she being unconscious during the operation."

Pennsylvania.

PHILADELPHIA.-W. L. Jack, M. D., who has re-cently visited the Quaker City, writes as follows concerning the prospects of the cause in that locality: "Spiritualism, as a movement, seems to be holding its own in this city of Brotherly Love, despite the numerous obstacles and opposition it has to contend with. The regular society holding meetings at the hall, corner 8th and Spring Garden streets, is in an exceedingly healthy condition, the committee experiencing no difficulty in raising funds enough to support the very best lecturers in the field. During October Mrs. F. O. Hyzer, of Baltimore, has been filling the desk most acceptably. Her audiences have been large and appreciative. She is an inspired worker of rare usefulness and ability.

Among the efficient laborers here in the spiritual vineyard is Mrs. L. P. Danforth, whose heart and soul arg constantly engaged in furtherance of the cause. Sparing neither time nor money to promote the spread of spiritual truth.

Beveral new and valuable mediums are rapidly unfolding their versatile gifts, and give promise of exceptional powers as instruments for channels of communication between this and the higher life. Mr. Aired James I hear spoken of in the highest terms. He is a trance and materializing medium of recent development.

Mrs. M. A. Blackwood, a lady of years, who has re-Spiritualism, as a movement, seems to be holding its

He is a trance and materializing medium of recent development.

Mrs. M. A. Blackwood, a lady of years, who has recently recovered from severe illness, is an excellent medium, and is again at work.

Mrs. Katie Robinson, one of the oldest professional mediums here, and too well known to need any endorsement from me, is still doing great and good service in her special department of mediumship.

I would also mention the names of Mrs. Doll, whose hospitable home is noted far and near, Mr. J. Laning, the late efficient chairman of the meetings, and Mr. Champion, the present presiding officer, who, with his corps of able assistants, are all working harmoniously together for free thought and spiritual enlightenment."

Joseph Wood, Esq., also writes from Philadelphia under date of Nov. 4th, referring appreciatively to the notices given in the Banner of Light of the regular Sunday meetings in conference of the Keystone Association of Spiritualists at Lyric Hall. "I am." he says, "a strong advocate of these conferences, properly conducted. They have proved to me seasons of great soutrefreshing for the three years I have been identified with them in our city. Allow me to add that the First Association of this city is favored with the services of Brother Baxter, to continue for the month. Yesterday morning he opened before a very fair assembly as to numbers, and to appearance a very intelligent and appreciative body of listeners. Last evening the hall, 8th and Spring Garden streets, was full to its utmost capacity, and we were treated to a very exhaustive lecture upon the 'Science of Spiritualism,' which was listened to with very marked attention and decided approval." tices given in the Banner of Light of the regular Sun-

MISSOURI VALLEY .- The Times of Nov. 1st contains an article in remembrance of Nora Lyllian Thorpe, youngest daughter of F. and T. V. Thorpe, a lively tains an article in remembrance of Nora Lyllian Thorpe, youngest daughter of F. and T. V. Thorpe, a lively and good-natured black-eyed girl thirteen years eight months and fifteen days old, who passed to the higher life after an illness of ten days, on Saturday morning, Oct. 26th, 1878. The funeral took place Sunday F. M. The Rev. Mr. Douglass, of the Methodist Episcopal Church, officiated, and, by request of her parents, read selections from the Banner of Light, March 10th, 1877: "Behold I send the comforter, even the spirit of truth. Modern Spiritualism has come to bring the comforter, and we find in it the evidence that our loved one, who has passed from our sight, lives beyond the grave. It gives a consistent and practical religion on which we can lean without danger of falling. For her the morn has dawned, while for us the shades of night still linger a little longer. Be patient, oh you that loved her so dearly I think what her experiences are to-day, with all the beautiful and glorious scenes around her! The discords of earth have passed away, and she stands transfigured and glorified. Her sympathies are not gone from earth and earthly loved ones; she will return, more fully imbued with that spiritual loveliness which marked her in this life. Oh, beautiful is her liberty! now she stands amid the ever-blooming flowers, fragrant and sweet! Out of this life she has stepped, not waiting to be crowned by the grand harmonies of old age, and now stands on the sunny shore, in the dawning light, having escaped life's triats and burdens. The end of the earthly journey has come to her; the cross she holds is no longer burdened with earthly cares, but full of sweet and tender flowers."

She stands within the dawning light Upon the summer shore

She stands within the dawning light
Upon the summer shore
With kindred spirits pure and bright—
Not lest but gone before!
Where the glory of the sunbeams
Can never fade away,
And joy shall relign forevermore
In life's undying day.

New York.

OWEGO.-Stillman Putney writes, Oct. 28th: "In your issue of Oct. 12th, I saw a message from John DOWLING, and having been acquainted with him, I can verify the statement as published. He was a Baptist minister, and preached in the Second Baptist church in Providence, R. I., for a number of years; from which place he removed to New York, and from there passed away. He was an eloquent speaker, and yery much liked."

Kansas.

BROOKVILLE .- B. F. Worden writes : "Will you kindly publish the following rule by which persons not developed as mediums can obtain excellent manifestations? Let two or more persons, either ladies or gentlemen, or both, sit down at a light table or stand, which has a chip or thin book placed under one leg so it will tip backward and forward easily. Place both hands on, to the wrists, taking care that the clothing does not touch. At first it may take three or four persons to succeed. Hold the hands on lightly, so as to make the resistance to a free movement as light as possible. Do not take the hands from the table until the power has become strong, then you may remove one at a time. We have had most astounding manifesdeveloped as mediums can obtain excellent manifesta-

tations in our family in this way, within the past few days, none of us (to our knowledge) being at all devel-oped. The reason why undeveloped persons so general-ly fall is, because they sit at tables which the spirits cannot move."

Michigan.

FORT GRATIOT .- Mrs. E. A. Atwell writes : "The light the glorious light which broke over my soul in the earlier times of the manifestations, still glows on, and only grows brighter and brighter as time passes. May its steady, diffusive beams continue to shine on, till the whole earth be as one altar, and every soul a true and cheerful worshiper. Throw the Banner to the breeze, that the winds of heaven may waft the truth it bears to the outermost boundaries of earth. I have until lately been a resident of New York City, but quite recently have settled in Michigan, where I propose to ald with my best efforts our vilified and too often suffering cause."

Nebraska.

PATRON, BUTLER CO .- Joseph Baird, in renewing his subscription to the Banner of Light, says: "We cannot well do without it; we have had it in our family for many years. My wife and I live alone, and out of the way of lecturers. We are now past seventy-six years of age, have been interested in Spiritualism over twenty-six years, and are still anxious to learn more before we go to our new home. We admire the Message Department, and love to hear from that beautiful 'Summer-Land.' We know it will not be long before we shall go there. We are pleased with the manner you treat the 'medlum' question; it is so mild and kindly, yet advising every one to be careful and not be deceived." cannot well do without it; we have had it in our family

California.

READING .- E. G. Anderson writes in terms of highest appreciation concerning the mediums of the Pacific slope, and the work they are doing, but hopes that certain in their ranks will avoid in future, more fully than in the past, the templation to allow their glorious gifts to be utilized by the seekers after the name of the "to be" winning horse, the name of the "to be" fortunate mining corporation, the "lucky number" of the lottery, etc. "Our media," he says, "as a whole, are as noble-hearted, self-sacrificing and moral as any class on earth, and I would not for a moment intimate that such things are common, but when they do occur their very rarity makes them the more noticeable, and excites the more comment." est appreciation concerning the mediums of the Pacific

Maine.

PORTLAND .- H. R. Thayer, M. D., writes: "I read in the Banner of Light some time since a communication from JUSTIN HOWARD, formerly of Worcester. He says he was very fond of horses, and liked to pet them. I knew Mr. Howard well. He kept a livery stable there for a great many years. I consider the communication truly characteristic of the man when in earth-life. This is the first intimation I had that Mr. Howard had passed on to the more gental clime."

Written for the Banner of Light. TO LOUISE IN BORROW.

BY WILLIAM BRUNTON. I remember in our happy past, When the days sped like a dream, When no shadows on our souls were cast,

Only those that fleek the stream; I remember well the wish expressed That I would some story speak-Bringing to thy heart the sense of rest; But I knew my voice was weak.

Words of mine have not the power To respond to life like thine, When thy feet trod Eden's bower, When thy joys like gems did shine;

And my lips were mute because of this, Mute through love thou knowest well; Fain would Help and Hope afford thee bliss-Fain increase faith's fairy spell!

But I come to thee to-day and sing, As a bird that comes in snow, Comes and tries to tell the tale of spring, When the warm south wind shall blow!

Thou hast need of one with wiser skill To repeat the age's balm-To arouse the angel of good-will That bestows her comfort calm :

But be cheered in this thy trying hour, When the woods are sere with grief, When forsaken is the summer bower, Let my words bring bright relief!

Let there be a voice behind the mask That I wear-one known of yore; May she give all thy sorrows ask; May these words her form restore.

She is ever with me clothed in light, Sweet as in that far-off time, sed the portals of t Entered heaven's clear morning clime :

So she moves among the garden flowers. And the troops of children there, As the stars move in their shining hours;

Thus her life is bright and fair ! Not as we sometimes in sadness doem-Reft of all the light it knew: Things are sweeter, better than they seem; Death, like life, in goodness grew !

Seen like this the burden grows the less, Tears are checked and turn to pearls : Woes are changed and come with power to bless. Laughter, tripping, shakes her curls,

'T is no time for sorrow and regret, Since the present swift goes by; We shall meet as we have often met, We shall meet in yonder sky!

This no dream, the basis built of sand, Useless hope, alluring all in vain, But a truth that takes us by the hand, And restores the lost again!

And conversing thus on things unseen, We have sense that words ne'er tell; We upon their spirit helping lean; We awhile with them do dwell.

Comfort comes, I know, to thee e'en now, Tears are dried, and knowledge speaks; A halo rests upon thy sainted brow, Sorrow finds the rest she seeks!

LIST OF LECTURERS.

[To be useful, this List should be reliable. It therefore behooves those immediately interested to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur.]

and wherever they occur.]

REV. WILLIAM ALCOTT, Swift River, Cummington, Ms. J. MADISON ALLEN, Matfield, Mass., box 26.
MRS. N. K. ANDROSS, trance speaker, Delton, Wis. C. FANNIE ALLYN, Stoneham, Miss.
STEPHER PEARL ANDREWS, 75 West 5th St., New York, MRS. M. A. ADAMS, trance speaker, Brattleboro', Vt. MRS. DR, M. A. AMPHLETT, Care Dr. C. Bradley, Dayton, Ohio.
MRS. R. AUGUSTA ANTHONY, Albion, Mich. MRS. R. ALGUSTA ANTHONY, Albion, Mich. MRS. M. C. ALLREE, inspirational, Derby Line, Vt. WM, H. ANDREWS, M. D., Iowa Falls, Ia., MRS. EMMA HARDINGE BRITTEN, care W. H. Terry, SI Rissell street, McBourre, Aus.
REV. J. O. BARRETT, Glen Beulah, Wis.
MRS. NELLEJ, T. BRIGHAM, Colevain, Mass.
MRS. R. W. SCOTT BRIGGS, West Winfield, N. Y.
REV. DR. BARNARD, Battle Creek, Mich.
BISHOP A. BEALS, Jam shown, Chautanqua Co., N. Y.
MRS. PRISCILLA DOTY BRADBURY, Fairfield, Mo.
CAPT, H. H. BROWN, care Banner of Light, Boston,
Mass.
T. C. Buddington, Springfield, Mass.

CAPT. H. H. BROWN, care Banner of Light, Boston, Mass.
T. C. BUDDINGTON, Springfield, Mass.
M. R. E. BUDR. inspirational, box 7, Southford, Ct. DR. JAS. K. BAILEY, care of Religio-Philosophical Journal, Chicago, 111.
ADDIE L. BALLOU, box 695, San Francisco, Cal. Mrs. II. F. M. BROWN, Santa Barbara, Cal. PROF. S. B. BRITAN, No. 2 Van Nest Place, Charles street, corner 4th, New York.
HERVEY BARBER, Warwick, Mass.
W. S. BELL, 73 Fourth street, New Bedford, Mass, W. S. BELL, 73 Fourth street, New Bedford, Mass, Muss. Emma F. Jay Rullener, 318 W. 33d st., New York, Mrs. Emma F. Jay Bullener, 318 W. 33d st., New York, Mrs. Emma F. Jay Rullener, 318 W. 33d st., New York, Jr. R. Breel, and Mrs. Dr. Buell, Indianapolis, Ind. Jennie Butler Browne, box 44, Stony Creek, Ct. Priop. C. C. Bennett, M. D., New Haven, Ct. Lectures free.

MIRS I. C. BAILEY, Battle Creek, Mich.
A. B. BROWN, Box 741, Worcester, Mass.
J. P. BROWN, M. D., philosophical, Whitesboro, Texas.
MRS. ABBY N. BERNIAM, 20 Porter struct, Boston.
D. S. CADWALLADER, 525 West Seventh street, Wilmingster, 1921.

D. S. CADWALLADER, 25 West Soventh street, Wilmington, Del.
WARREN CHARE, Santa Barbara, Cal.
DR. DEAN CLARKE, Portland, Ore,
MRS. HETTIE CLARKE, trance speaker, will answer calls
to becture or attend funerals. 57 Dover street, Boston.
MRS. S. E. CROSSMAN, 157 Trefinon tarrect, Boston.
DR. J. H. CURRIER, 71 Loverett street, Boston, Mass.
MRS. JENNETT J. CLARK, Plainville, Ct.
GEORGE W. CARPENDER, Kendallville, Ind.
MRS. MARIETTA F. CROSS, trance, W. Hampstead, N. H.
MRS. M. J. COLBURN, Champlin, Hennepin Co., Minn.
MRS. BELLE A. CHAMBERLAIN, EUROKA, Cal.

MRS. J. F. COLES, trance, 735 Broadway, New York, DR. JAMES COOPER, Bellefontaine, O. ROBERT COOPER, Bellefontaine, O. ROBERT COOPER, Bellefontaine, O. R. G. C. CASTLEMAN, Knobnoster, Johnson Co., Mo. L. K. COONLEY, Vineland, N. J. MRS, ANA M. CARVER, No. 30 Stovenson's Building, N. W. corner of Main and Canal streets, Cincinnati, O. MRS, ANELIA COLBY, Permanent address, S. E. corner Arkansseavenne and Winnelago street, St. Louis, M. REV. NORWOOD DAMON, 8 Tyler street, Boston, Mass. WM. DENYON, Wellesley, Mass.
MISS LIZZIE DOTEN, Pavillon, 67 Tromont street, Boston, DR. E. C. DUNN, Rockford, Ill.
MRS. ADDIE P. DAVIS, South Lowell, Walker Co., Als. J. HAMLIN DEWEY, M. D., 63 Warren avenue, Boston, A. E. DOTY, Hom, Horkinger Co., N. Y.
A. BINGGS DAVIS, 286 Ellicott street, Buffalo, N. Y.
MRS. C. A. DELAPOLLE, Hartford, Cl.
MRS. S. DICK, 320 East 6th street, South Boston, Mass.
PROF. R. G. ECCLES, 101 448 st., Brooklyn, E. D., N. Y.
JOHN W. EVARTS, Inspirational speaker, Centralia, Ill.
THOMAS GALES FORSTER, 37 Powis Square, Bayswater, London, Eng., W.
J. WM. FLETCHER and MRS. SUSIE A. WILLIS-FLETCH-ER, 44 Hoomsbury Place, London, W. C., Eng.
DR. H. P. FAIRPIELD, Branchport, Yates Go., N. Y.
MRS. CLARA A. FIELD, Inspirational, 7 Montgomery Place, Boston, Mass.
MRS. M. A. FULLERITON, M. D., (of Philadelphia,) can be addressed till further notice in care of A. H. Frank, 122 West Eagle Street, Buffalo, N. Y.
GEORGE A. FULLER, trance and normal, Shorborn, Ms.
NETTIE M. P. FOX, Rochester, N. Y.
MRS. M. A. FULLER, trance and normal, Shorborn, Ms.
NETTIE M. P. FOX, Rochester, N. Y.
MRS, M. A. FULLER, trance and normal, Shorborn, Ms.
NETTIE M. P. FOX, Rochester, N. Y.
MRS, M. A. FULLER, trance and normal, Shorborn, Ms.
NETTIE M. P. FOX, Rochester, N. Y.
MRS, M. A. FULLER, trance and normal, Shorborn, Ms.
NETTIE M. P. FOX, Rochester, N. Y.
MRS, C. D. R. H. FULLER, Trance and normal Shorborn, Ms.
NETTIE M. P. FOX, Rochester, N. Y.
MRS, C. D. R. H. FULLER, Trance and normal Shorborn, Ms.
NETTIE M. P. FOX, Rochester, N. Y.
MR

DR. R. F. VARIASAN, COMMENCE, M. M. M. C. COMMENS, P. O. DOX 452, Sturgls, Mich. BR. C. D. GRUMES, P. O. DOX 452, Sturgls, Mich. KERSEY GRAYES, Richmond, Ind. N. S. GREENLEAF, Lowell, Mass. ISAAC P. GREENLEAF, 82 Montgomery Place, Boston. Mr. J. G. GILES, Princeton, Mo. SARAH GRAYES, Inspirational, Grand Rapids, Mich. Miss Lessie Newell Goodell, box 87, Amherst, Ms. Miss, Cornella Gardener, 68 Jones streat, Rochester, N. V.

N. Y.
LORA S. GREGG, West Littleton, Mass.
ELLA E. GIBSON, Marshalton, Pa.
MRS, V. M. GEORGE, 842 Montgomery Place, Boston,
E. ANNE HISMAN, West Winsked, CC, box 323.
LYMAN C. HOWE, Fredonia, N. Y.
MRS, S. A. HORTON, Galveston, Tox.
DR. R. T. HALLOCK, 149 East 15th street, New York,
MRS, A GNES M. HALL, 349 Main 81, Cambridgeport, Ms
MRS, A. ROGERS HEYDER, trance and inspirational
Grass Valley, Nevada Co., Cal., care Win, Hoydor, Esq.
AMANDA HARTHAN, M. D., Hillside Home, Carversville, Bucks Co., Pa.
MRS, M. J. UPHAM HENDER, 3254 Bush street, San Fragcisco, Cal.

ville, Buckeco, Pa.
Mas, M. J. Uphlam Hender, 325\(\frac{1}{2}\) Bush stroot, San Fractiseo, Cal.
Charles Holt, Clinton, Onelda Co., N. Y.
W. M. A. D. Hume, West Side P. O., Cleveland, O.
R. W. Hume, Long Island City, N. Y., will locture on
the reforms connected with Spiritualism.
Rev. J. H. Harter, Andura, N. Y.
Dit, E. B. Holden, inspirational, North Clarendon, Yt.
Muss, F. O. Hyzer, 433 E. Balthnore st., Baltimore, Md.
Muss, E. Hutterison, inspirational, Owensville, Cal.
Dit, Adelia Hull, 229 Flist street, Detroit, Mich.
Henry Hitchicock, 629 North 5th st., St. Louis, Mo.
Miss, M. A. C. Heath, Bethel, Vt.
Anthony Hughus, Jan, 239 Stewart street, Philadelphila, Pa.
Moses Hull, 463 Tremont street, Boston,
Dit, D. W. Hull, Montgomery, Mich.
Annie C. Tomey Hawks, trance, inspirational, 206
Union street, Memphis, Tenn.
Phof. William H. Holmes, Salt Lake City, Utah.
Zella S, Hastings, inspirational, East Whately, Mass.
Mich.
Many L. Jewett, M. D., trance, Entland, Vt.
Many L. Jewett, M. D., trance, Entland, Vt.

71.
D. P. KAYNER, M. D., St. Charles, III.
O. P. KELLOGG, East Trumbull, Ashtabula Co., O.
MIRS, R. G. KIMIALL, Lebanon, N. H.
MIRS, FRANK REID KNOWLES, Breedsville, Mich.
MIRS, DR. H. R. KNAGGS, box 227, Traverso City, Mich.
MIRS, NELLIE J. KENYON, Trauce, Woodstock, Vt.
MIRS, LAURA KENDRICK, 329 Tremont street, Boston,
flass.

MIS. NELLIEJ. RENYON, trainer, Woodsork, V.
MIS. LAPITA RENYON, Trainer, Woodsork, Roston.
Mass.
ANNA KIMBALL, IS West 21st street, New York.
DR. J. S. LOUCKS, Potsdam, N. Y.
MISS JENNIE LEYS, Inspirational, Los Angeles, Cal.
WM. F. LYON, Adrian, Mich.
HERRYC, LULL, 193 Washington street, Boston, Mass.
DR. GEORGE W. LUSS, beturer, Eaton Rapids, Mich.
MISS, F. A. LOGAN, Portland, Oregon.
CEPHAS B. LYNN will lecture in Troy, N. Y., durin:
November; in Philadelphia during February; in Stafford.
Conn., during May. Address, Sturgis, Mich.
CHARLES H. LELAND, Sherborn, Mass.
WHALIAM H. LAMBOTN, Wilmington, Del.
P. C. MILLS, 7 Montgomery Place, Boston, Mass.
WHALIAM H. LAMBOTN, Wilmington, Del.
P. C. MILLS, 7 Montgomery Place, Boston, Mass.
ANNA M. HIDDLEBROOK, M. D., box 778, Bridgeport, Ct.
MISS, E. H. FELLER MCKINLEY, San Francisco, Cal.
F. H. MASON, Inspirational speaker, No. Conway, N. H.
MISS, NETTIE COLDERS MAYNARD, WELE Plantas, N.Y.
M. MILLESON, CARE Romner of Light, Boston, Mass.
MISS, H. I. MORSE, Wayland, Mich.
J. W. M. VAN NAMEE, M. D., Ancora, N. J.
VALENTINE NICHOLSON, 51 ROCKWEIL St., Cleveland, O.
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MISS, L. H. PERKINS, trance, Kansas City, Mo.
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MISS, A. M. L. POFTS, M. D., beturey, Adrian, Mich,
THEO, F. PRICE, Inspirational Monon, White Co., Ind.
Lydid A. PEARSALL, Disco, Mich.
MISS, Doncas E. PRAY, Augusta, Mo.
DR. G. AMOS PEIRCE, Inspirational, tranco, box 87, Auburn, Me.
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STILLM N. PIERS VINERO, Thora, Co., N. Y.

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STILLMAN PUTREY, Owego, Tloga Go., N. Y.

F. L. Richardson, Grance, Augusta, Mo.

REY. A. B. RANDALL, Appleton, Wis.

MRS. PALINA J. ROBERTS, Carpenterville, III.

DR. H. REED, Chicapee, Mass.

J. H. RANDALL, trance, Clyde, O., till further notice, WM, ROSE, M. D., NO. 220 Perry street, Cleveland, O.

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MRS, CORA L. V. RICHMOND, 38 Oglen av., Chicago, III.

GEORGE I. ROSS, Inspirational, Attlea, Ind.

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FRANK T. RIPLEY, 123 West Eagle street, Buffalo, N. Y.

M. L. SHERMAN, trance speaker, box 225, Adrian, Mich.

MRS, ADDIE M. STEYENS, Inspirational, Claremont, N. H.

E. W. SHERMAN, trance speaker, how 225, Adrian, Mich.

MRS, R. K., STODDARD, lecturer, and her son, DoWit.

C. Hough, physical medium, 249 North 10th st., Philadeiphia, Pa.

OLIVER SAWYRR, Inspirational, Fitzwilliam, N. H.

ALBERT STEGEMAN, Allegan, Mich.

MRS, P. W. STEPHENS, Carson-City, Nev.

JOHN M. SPEAR, 2210 MI, Vernon street, Philadelphia

MRS, S. A. SMITH, Grance Speaker, Athol, Mass.

GHARS B, STEBBURS, Detroit, Mich.

DR. O. CLARK SPRAGUE, Rochester, N. Y.

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ABRA MER, L. B. SRYER, Hopston, N. Y.

JOSEPH DE STILES, Weymouth, Mass.

C. W. STEWART, Geneva Lake, Wis,

E. W. SLOSSON, Alburgh, Fr

Mass.
C. W. Stewart, Geneva Lake, Wis.
E. W. Stosson, Alburgh, Franklin Co., N. Y.
T. H. Stewart, Kendallyllie, Ia.
A. B. Spinney, M. D., 204 Woodward avenue, Detroit.

Heh.
DR. C. P. SANFORD, Iowa City, Iowa.
MRS, H. T. STEARNS, Packerton, Carbon Co., Pa.
MISS HATTIESMART, inspirational, 48 Grove street, Ohel-MISSHATTIESMART, inspirational, 48 Grove street, Ohelsea, Mass.
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J. H. W. Toohey, 16715 Broadway Square, Cholsea, M.,
Hedson Tuttle, Berlin Heights, O.
Mrs. Arrick W. Tannkir, Montpelier, Yr.
S. A. Thomas, M. D., Pennville, Ind.
TROMAS B. TAYLOR, inspirational, Milford, Mass,
BENJ. Todd, Charlotte, Mich., till further notice,
T. B. TAYLOR, M. D., 31 West State St., Trenton, N. J.
ELIZARETH L. WATSON, Titusville, Penn.
N. FRANK WHITE, 521 Tenth street, Washington, D. C.
SUSIE NICKERSON WHITE, trance speaker, 130 West
Brookline street, St., Elmo, Suite 1, Boston, Mass,
JAMES J. WHEELER, Cedar Lake, Herkimer Co., N. Y.
E. V. WILSON, Lombard, Ill.
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A. C. and Mrs. ELIZA C. WOODRUFF, Eagle Harber,
N. Y.
Mrs. Hattle E. Wilson, Hotel Kirkland, Kirkland

MRS. HATTIE E. WILSON, Hotel Kirkland, Kirkland

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MRS. SOPHIA WOODS, Burlington, Vt., care Col. S. S. Brown.
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MRS. MARY E. WITHEE, Mariboro', Mass., box 532,
R. P. WILSON, 247 East 524 street, New York.
MRS. RACHEL WALCOTT, No. 55 North Liberty street,
Baltimore, Md.
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MRS. N. J. WILLIS, 236 Broadway, Cambridgeport, Mass.
GEO. C. WAITE, 32 North Russell street, Boston, Mass.
SARAH A. WILEY, Rockingham, Vt.
LOIS WAISBROOKER, Riverside, Cal.
E. S. WHEELER, 237 Lambert street, Philadelphia, Pa.
DR. D. WISDER, Wyoming, Olio.
MRS. M. S. TOWNSEND WOOD, West Newton, Mass.
MRS. JULIETTE YEAW, Northboro', Mass.
MR. J. L. YORK, Ionia, Mich.
DR. J. L. YORK, Ionia, Mich.
DR. JOHN S. ZELLEY, Germantown, Philadelphia, Pa.

North Collins Meeting of Spiritualists

North Collins Meeting of Spiritualists.

The next Quarterly Meeting of the Spiritualists of Western New York will be held in Grange Hall, North Collins, Erio Co., N. Y., Nov. 16th and 17th, opening at 10 A. M. each day. Lyman G. Howe, of Fredonia, N. Y., Mrs. E. L. Watson, of Titusville, Pa., and others, will be present to address the people. A cordial invitation is extended to all, Grange Hall is one mile south of North Collins Station, on B. and S. W. R. R.

By order of Committee, J. W. SEAVER,

A Chicago pork-packer, says an exchange, whose pew-rent was raised to \$25, exclaimed, "Great Cæsar! here's a nice state of affairs; the gospel going up and pork going down! What's to become of us?

Our Afghanistan policy seems to be a clear case of Sher-Ali-enation.—Funny Folks.

...

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SPECIAL NOTICES.

SPECIAL NOTICES.

10 In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications condensed or otherwise of correspondents. If I columns are open for the expression of imprisonal free cought, but we armor undertake to endors the varied coles of opinion to which correspondents give interance.

10 We do not trail anotherwise letters and communicative. The name and address of the writer are in all cases in pensade axis generately of gostfrath. We cannot understood to return or preserve maintenance that are not used, when newspapers are forwarded which contain matter for a preserve in the sender will confer a favor by drawing a new around the article he desires specially to recommend for process. so who intend forwarding notices of spiritual me-

it is, who amend forwarding notices of spiritual meet, or are in our coming, will please to remember of the MANNIN or Literat forms go to press of Theodores and Week. Their notices, therefore, to insure prompt continuously must be towarded in time to reach this office on the preceding Menclay.

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 16, 1878.

PUBLICATION OFFICE AND BOOKSTORE. No. 9 Montgomery Place, corner of Province street Lover Floor,

COLBY & RICH.

PUBLISHIES AND PROPRIETORS.

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THE MISSION OF MODIUS SPIRITUALISM IS TO ESTER ISTO EVERY DEPARTMENT OF LIVE: To bring taining to the conditions under which the placforth a new and more fixtue order of thing a to infine a betfor aptill into every profession; to enter business clindes, and proclaim the "Golden Bule" as the legitimate standard of action; to redeem the world; to in ike men and women beta-ter; to teach them to live according to the dictates of the or man, that their lives may be pure and true, leading them up higher spiritually.

The Uses of Spiritualism.

We revert at this time to the unusually able and eloquent exposition of this subject, on his debut in this city by W. J. Colville and reported in the columns of the Banner, because of the universal interest which is felt in the subject and the thorough service done for our holy cause by efforts so sincere and so well directed. Few persons who were fortunate enough to listen to that discourse or to read the materialization phenomena, is seated. report of it in these columns, but were fed anew with the food that invigorates human belief and elevates and inspires human conduct. The lecturer took the high central ground, that while Spiritualism demonstrates immortality and un-" ever that faces could not be distinguished quite suils the conditions, occupations and surround, well when the spectator was within three feet man duty in a light new med prentige to itself.

lightly. Unless the teachings of Spiritualism court costume of the empire of the first Napoof no use whatever to man. Spiritualism, said from where the spectators sat. Another male the lecturer, is of use "through the communistigure, clad like a clergyman of the old school, gations given through its multitudinous media, and wearing a white neckcloth, came out, placed sity of good works done for humanity, rather of one of the party, and seemed very anxious to ing ended, and the rest of the evening was spent Banner of Light cordially extends its right hand than intellectual submission to a tenet. The be recognized. His features were quite dis-; in social conversation. ascribe their condition to deeds rather than two of the party to be a deceased brother-increeds; while, on the other hand, there comes law, appeared. During all this time Mrs. Holmes the world beyond are east in shadowy places, view of all. and they bear the sad testimony that they are in that state of being bound hand and foot by lars. Persons were repeatedly allowed to enter the chains which their own acts have forged."

itualism, or rather our Spiritualism itself, that found in a state of trance in his cage, the lock it becomes of real use to us. The world has of which was just as it had been left. The door long and eagerly been asking for its new Savior, was now unlocked, and he came out in a dazed, but the glorious morning star has already risen, which heralds the new dispensation of light and say could not easily have been simulated. love. Said the inspired speaker: "Again has johumanity's Savior been born amid burly con- roborative of our own in this case, that the theditions, and has displayed his powers in places ory of trick in the production of the phenomena that are other than the chief scats of the synagopus; seems to be no longer admissible. In Washingbut this is but another proof that truth ever and; ton City, last February, Mr. Darius Lyman, one only reveals itself to earth through the avenue of the most intelligent and experienced investiof humble and contrite hearts." Therefore our gators, tested the Holmeses upwards of fifty media are but humble men and women, sought times, under conditions repeatedly changed and for the living truth. The very charge of ignorance and obscurity which is brought against them is the best covering and protection of the will lend their aid in investigating these pheprecious truth which it is given them to communicate.

nounced the spiritual phenomena because they ments for testing the occurrences in a manner professed not to be able to believe that the en-satisfying to the scientific mind. To all courtefranchised spirits of the great ones of earth our and sincere investigators, however skeptical, could behave in so strange and uncouth a fashion they will offer every facility in their power for as to return for the purpose of oscillating a ta- eliminating the possibility of imposture. They ble or scrawling indifferent English through the themselves are certainly as much interested as hands or in the presence of persons with whom any one can be in bringing about this desirable in physical life they might perchance have re- result. fused to associate. But he reminded these critics "that it is not a question of dignity but of availibility with the returning intelligences. A man who desires to send a note to his friend, and finds but poor materials for the construction of the vehicle of his thought, will use the best writing materials to be had; and the disembodied intelligences are in like manner led to to their loved ones across the ocean of death the tidings of their continued life and the assurance of their ever-present and watchful care."

The case could not be more clearly stated, nor the truth more plainly told. In this brief paragraph is to be found a full and complete vindication of the numerous media of Spiritualism, who certainly cannot claim to be other than their gift is, and ought not to set up pretensions which their mere powers of transmission do not warrant. The spiritual media are as a body just what they are: the very word that describes them-media-best explains their true place and functions. It is not they who declare the dawn of the New Dispensation, but the disembodied intelligences who transmit the glad tidings through their peculiar organisms. And such truths are communicated, and by such methods as are likely to be most quickly apprehended, as the age itself is ready and waiting to receive.

The spiritually inspired utterances of Mr. Col- church, Vineland, N. J.

ville which we have spoken of above, coming as they do at a time when the scientifico-intellectual phase of the Spiritual Philosophy is being so strongly accented in this section of the country, are marked evidences of the interest and continual care manifested by the denizens of the better life concerning Spiritualism- the, tree of their own planting in these modern daysand are of particular value and worth to those who feel to be grateful for the rich gifts from on high which reach us through medial hands. The large audiences which have attended his discourses since he arrived in Boston, have demonstrated that the cause of phenomenal Spiritualism is not losing but rather gaining substantial ground, in New England, and concern. stantial ground in New England; and concomitant testimony is not wanting to prove that this is also the case the world over. Those speakers who afford through inspiration an avenue to the spirit-thought, are even more illuminated; than before, while our trance mediums utter words of wisdom which astonish the greatest skepties concerning our philosophy. Truly it seems that a new era in the advance of the cause is dawning. Let us all take heart, and press forward in the path which duty has severally marked out for us, confident that justice toward all and in all will triumph at last!

Mr. and Mrs. Holmes in Boston.

A small, select circle of Bostonians, male and female, all known to one another, assembled on Wednesday afternoon, 6th inst., at the rooms of Mr. and Mrs. Holmes, No. 8. Davis street, Boston, for the purpose of a séance. As our reading fully last winter, and notwithstanding reports to the contrary, I see no reason to change the American NEWS COMPANY, at Alexander Street, Boston.

THE AMERICAN NEWS COMPANY, and and A Chambers Street, New York.

PAGE PY E. DECT. Mr. and Mrs. Holmes, No. 8, Davis street, Bos-During these Mr. Holmes sits with the circle, his hands held by investigators. We will not pause to describe the phenomena, as they are well known, and have hever been explained by any theory not admitting the exercise of supersensual and abnormal powers.

Previous to the scance visitors were privileged to examine as closely as they chose all the instruments, apartments and arrangements pernomena occur. After the dark scance, came that with a subdued light. Out of two rooms. communicating, a cabinet some six feet wide and deep was formed, and at one side stood a sort of cage, made of diamond lath-work, the points of which were fastened by clinched wrought nails. This cage was barely large enough to allow a man to enter and remain in a sitting posture. It had a door fastened with a padlock. You are allowed to examine this cage thoroughly before the sitting, and at intervals gentlemen, as if their presence would be both while it lasts. A dark chamber is formed by an acquisition and a gratification. dropping a curtain between the front room, where spectators are seated, and the back inclosure, or cabinet, containing at its side this eage, in which Mr. Holmes, the medium for the

Two of the investigators, well known to the party present, locked Mr. Holmes in this cage, placed a seal over the padlock and held the key. There was a subdued light, not so faint, howings of the future life, it likewise reveals hus of a figure. In a few minutes figures began to appear. Two or three female forms came out, i That is a vital fact, not to be passed over clad in white. A tall male figure, clad in the are practically applied to the standards of life doon, showed himself in good light, crossed the by those who accept them, they are manifestly threshold and advanced a few steps into the in that they always teach mankind the necess bis hands in the way of benediction on the head spirits that claim happy states of life invariably—tinetly visible. Still another figure, believed by up a remorseful cry from those whose lives in sat outside of the curtain of the cabinet, in full

It is unnecessary to go further into particuthe cabinet to see that all was right, and at the It is only as we actually hele our faith in Spir- close of the manifestations Mr. Holmes was half-entranced condition, which an expert would

There is so much concurrent testimony corafter only by those who are serious questioners always satisfactory. Numerous phenomena of clairvoyance come in to confirm the physical.

We hope all who have leisure and curiosity nomena as closely as possible. We think they will find both Mr. and Mrs. Holmes disposed to The lecturer observed that many people de- cooperate in all practicable devices and arrange-

The point to be established is that spirits do communicate with mortals; the inevitable refraction of the rays of light that are sent through a medium is in obedience to a natural law with which it is needless to quarrel. A medium is but an earthly being, willing to be emutilize the means at their command, rather than ployed as an instrument and agent by invisible to enter into argument as to the character or ones. We are to take the conditions as we find quality of the manifestation which is to convey them, content to know that the more our use of them is founded in justice the surer they are to improve. It is, therefore, our first duty to defend rather than to accuse the media of the Modern Dispensation-passing over their inseparable frailties and faults with a charity which is largely mingled with gratitude.

> VACCINATION-Mortality: Thirty per cent .-From the Hamburgischer Correspondent, of Sept. 11th, we learn that at the little town of Lyck, in East Russia, a "lamentable misfortune" has occurred. Fifty children vaccinated there (with the same lymph) fell ill, and fifteen of them (or thirty per cent.) died, about double the rate ever supposed to have been formerly caused by

Dr. J. M. Peebles commences a course of eight lectures the present week upon "TRAV-ELS IN FOREIGN LANDS," in the Unitarian

Mrs. Pickering's Neauces.

We announced last week that this well-known medium for the materializing phenomena had commenced her sittings for the winter at her home in Rochester, N. II. Those who may have had their interest aroused by the announcement will be pleased with the perusal of the following letter, which comes to us from J. D. Jones, Esq., of Great Falls:

I found a change both in the location and con-dition of the cabinet from last winter; it was placed in another room back to a wall on which were mantel brackets with ornaments, etc., and where no chance for ingress whatever was afforded. I also found inside the cabinet a partition separating it in halves, composed of small iron rods set firmly in a frame-work of wood five inches apart at the outside edge, and forming a complete barrier between the half of the cabinet in which Mrs. P. sits and the half form which issue the spirit forms. The medium never having used this arrangement before, it was some time ere any movement was noticed, but finally a young lady stepped out and was followed by other forms, male and female, at intervals, till we had either eleven or twelve, four or five of which were recognized. We had a very satisfactory scance. The features of the forms were not so distinct as I have noticed, and the medium appeared to suffer more during the circle, both of which facts I attribute to the new order of things that evening within and outside of the cabinet.

I emlorsed the honesty of Mrs. P.'s medium. ere mantel brackets with ornaments, etc., and

to blame:
The scances at Rochester are genuine manifestations, and no statements adverse to this can convince me to the contrary. I anticipate remarkable phenomena this winter under her mediumship, if used with the slightest regard to fairness or justice."

Ladies' Aid Society.

This useful society of spiritualistic ladies have hired pleasant rooms in Parker Memorial Building, where they will meet every Wednesday afternoon, continuing, as is their custom, the session into the evening. Dr. A. H. Richardson, who acted as Chairman on the first meeting of the season, which was in this new location and held on Wednesday, the 6th of November, said in his remarks on taking the chair, that these meetings would be held regularly every Wednesday, and all those taking an interest were invited to be present, accenting the invitation to

On this opening occasion it began with a teaparty, which seemed to be appreciated, and the few select visitors as well as the members of the Society enjoyed it very much. After the tea part of the entertainment, Dr. Richardson introduced Mr. W. J. Colville to address the gathering, which he did, entranced, at some length, and on the subject of such social and charitable gatherings. Addresses were made also by Mr. John Wetherbee and Mr. Holmes, the latter adding a gem of poetry to his remarks. Mr. M. V. Lincoln spoke also under influence), his remarks being pertinent to the objects and aims of the Society. "Maggie," the control of Mrs. Nelson, was called upon for her say, but remained silent as well as invisible; but the medium in her normal state "filled the bill" with appropriate remarks, and Miss Webster, the eloquent reader, being called upon, recited with touching effect a choice selection of poetry. About nine o'clock the formal part of the meet-

The Indian Problem.

It is a curious fact worth putting on record be \$2,00 a year, exclusive of postage. that at this late date General Sheridan-the most competent military man in the United States to-day- in his annual report says of the Indian question, what we have been informing the public for the past twenty years, "that there does not seem to be now, and never has been, steadiness in the management of the Indians." He attributes our wars to two classes of causes. The first being the constant encroachment upon the lands of the Indians. The second cause the General describes as the dissatisfaction of the Indian at being compelled to remain on reservations with his limits circumscribed, his opportunities of hunting abridged and his game disappearing. He takes the true ground when he says he believes that with kind treatment of the Indians, administered with steadiness and be entirely prevented.

Mrs. Maud Lord-Mitchell.

This well-known medium has been spending some days in the city, visiting old friends, of whom she has a large number here. She called at the Journal office, and in conversation denied at the Journal office, and in conversation denied most unequivocally and emphatically the charges made against her in the Quincy, Ill., papers as to being a party to a conspiracy against the Catholic priests of that city. She says that the services of Emery A. Storrs have been retained by her to prosecute said papers for libel.—Religio-Philosophical Journal.

We are informed that Mrs. Mitchell is expected to arrive in Boston at an early day.

Sallie Joy White in a "Letter From Boston" to the Harcrhill Daily Bulletin, speaks as follows concerning the Elevated Railroad project which we referred to last week:

"The Elevated Railroad fever has reached Boston, and in the course of time we may be belted as New York is. I hear that a company has been formed with two millions of capital already pledged to build an Elevated Road from the Highlands to Cambridge and Charlestown. They will apply to the Legislature this winter for a charter, and if successful will proceed instantly with the building of it. This will be the most formidable rival that the Metropolitan Railroad has ever had to contend against, and it will probably fight it, as it does everything which conduces to public comfort."

But, we understand, the "Metropolitan Rail-The Elevated Railroad fever has reached

But, we understand, the "Metropolitan Railroad" will also apply to the Legislature for leave to build in Boston an elevated railroad.

Those who are "sick and need a physician," are advised to call upon Dr. Willis, who will be at the Quincy House, Boston, on Thursday and Friday of the present week.

Thomas Gales Forster was to deliver the second of his course of lectures on Spiritualism in Doughty Hall, London, Sunday evening, Oct.

Mr. H. H. Crocker, a prominent Spiritualist of Chicago, passed to the spirit-life Nov. 1st, at the age of fifty. He was a native of Nantucket,

Dr. Monck is still in Switzerland, suffering from an affection of the heart and lungs.

Coming Atmospheric Changes.

A correspondent, H. E. Beach, of New York City, furnishes us with the following excerpt, accompanied with the information that it was taken from an English paper, and was published in 1875 in the Philadelphia Star:

Dr. Knapp has shown, in an historical paper to the New York Medical Journal, that all widespread pestilences for three hundred years past have occurred with the perihelia of the large planets. At former periods it has been noticed that the near approach of one or more of the larger planets of the solar system occasioned disturbances of the atmosphere, causing great heat and cold, droughts and rains, blights on the errors and fruits and enidemics among human

heat and cold, droughts and rains, bights of the crops and fruits, and epidemics among human beings, and epizoötics among animals.

Dr. R. T. Trall, in the Philadelphia Star, says: We shall not have to wait long for its demonstration (the appearance of the expected pestilence), for we are approaching a very pestilential period. Jupiter, one thousand times as large at the earth, readers round the sun every welve as the earth, revolves round the sun every twelve years; Saturn once in about thirty years; Ura-nus once in about eighty-four years; Neptune once in about one hundred and eighty-four-

once in about one hundred and eighty-fouryears.

The perihelion of all these planets does not
occur at the same time more than once in thousands of years. In the sixth century, again in
the sixteenth century, the first three were coincidently in perihelion, and these were the most
pestilential periods of the Christian cra.

The perihelion periods of Jupiter and Saturn
coincide with the extensive prevalence of plague,
cholera, and other epidemics.

But in the near future, from 1880 to 1885, we
are to have what has not yet happened in more
than eighteen hundred years—the nearest approach to the sun of all four of these large planets coincidently. The obvious deduction from
this fact and theory is that the changes of the
earth's temperature, and the changed condition
of its atmosphere consequent on the interference with or abstraction of its usual amount of
light and heat, will be increasingly unfavorable
to life and health on our globe, from the present
time—1875 to 1880; and from 1880 to 1885 the adverse influences will be greatest; after 1885 they
will diminish gradually.

The perihelion of Jupiter and Saturn occurs

will diminish gradually.

The perihelion of Jupiter and Saturn occurs once in about fifty-seven years, and in the history of pestilence, as recorded by many writers, these years have been pestilential periods.

This is a theory as to the perihelia of the primary planets.

mary planets.

Newspaporial.

spiritualistic weekly journal, entitled "MIND AND MATTER," the first number to be issued from Philadelphia on the 31st inst., of which Mr. J. M. Roberts, the devoted Spiritualist and able defender of our media, is to be the editor. It will be a first-class four-page family paper, he announces, every department of which will be conducted with especial care and diligence. "The first object of this paper," adds the projector, "will be to give correct information in relation to all matters which concern Modern Spiritualism. It will aim to promote unity of feeling and action among the friends of Spiritualism, and to that end will adhere closely to the teachings which the phenomenal facts of Spiritualism impart. It will cooperate with mortals and spirits in all efforts to induce the occurrence of such facts, and make them as publicly known as possible. It will insist on the truth, the whole truth and nothing but the truth in relation thereto, and will spare neither expense nor trouble to determine correctly and impartially all disputed questions of fact which may arise, in any way relating to the Spiritual Cause. Educational topics will constitute a prominent feature of Mind and Matter. In this department will be included everything which can in any way contribute to the enlightenment and elevation of the human mind, and tend to break the shackles which superstition, ignorance or prejudice has fastened upon it." All devoted workers in our ranks, whether as public speakers, journalists or mediums, should be encouraged, as we need them all in the mighty work in which we are engaged, and therefore the of fellowship to Mind and Matter, and hopes and trusts that the new journal may achieve a wide circulation. Its price of subscription will

Mr. John Orvis hits the nail squarely on the head in an article in The Index wherein he says that "theologians, statesmen and philanthropists have altogether blundered. They have been quarreling with the soul, man's passional nature, as being corrupt, rather than the conditions under which those passions should find their true manifestation. They have tried to reform the individual without reforming the institutions of society which dominate him and demonize him in spite of the protestations of those very passions against which they have waged their ceaseless but impotent war. They forget that the individual is to society but as a speck of granite to the eternal hills; that he is the sport of laws, customs, prescriptions, relajustice, the outbreak of Indian hostilities may tions, associations and institutions, both governmental and ecclesiastical, which, individually, he is as powerless to control as is a grain of sand to sway the solar system. They fail to see that he is weak and without real character save as he is harmoniously related to society. They have not conceived that humanity has a collective destiny, to achieve which can be accomplished only by the friendly cooperation of all its members. They tell us this life was intended for warfare; and we have been going on as if we believed them, fighting our way into heaven as other legions are said to have fought their way out. But for ourself we do not admit that society is plunged into its existing miseries because mankind have not an instinctive love of right. No; the soul goes out to the good spontaneously as to every other form of beauty.'

We shall print next week the third of Dr. J. M. Peebles's eloquent lectures in his course (just closed) which during the month of October attracted and edified large audiences in Parker Memorial Hall, Boston. The basic themes of this address are enumerated as follows: "The Methods of Spirit Influences; Voudouism; Spiritual Vampyrism; Spirits Leaving their Bodies and Traveling in the Spirit-World; The Work that Spirits do for Humanity through Mediumistic Controls," etc.

Colby & Rich have just issued at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston, and have for sale, a new edition of 'Christ, the Corner-Stone of Spiritualism," by Dr. J. M. Peebles.

We shall print in our next issue several messages from spirits, given through the organism of Alfred James, of Philadelphia.

The Vermont medical law has been re-

IF J. M. Allen writes: " I fully agree that mediumhip, its nature, laws, functions and uses, is the one thing which most needs investigating, and which ought to be understood by each and all; and I am very thankful the Banner is and has ever been so faithful and true to its mission as mapped out by the Inner Life."

Four of the Boston members of the Legislature are natives of England.

Divine Love and Wisdom. To the Editor of the Banner of Light :

In the very admirable discourse of Dr. Peebles (in your issue of Oct. 19th) I find among many excellent suggestions the following language:

"During the rising tide of the incoming and outwidening cycle, American Spiritualists must take high grounds—must lift up the standard, and so live as to command the respect and reverence of the scoffer and the sectarist."

Most cordially do I welcome the utterance of such views, and hope they may meet a general response in action as well as sentiment. The recognition of spiritual truth is an evidence of greater wisdom in those who make the recognition; but wishom calls for LOVE as its eternal companion and ruler. The wisdom which does not call for love, but is content in temporal selfish sagacity and success, is a bastard member of the family-a "prodigal son" that wanders into darkness and misery.

The true or divine enlightenment is inseparably linked, as in conjugal union, to divine love, and I propose to demonstrate that the same wisdom which unfolds the mysteries of human life teaches man to come up higher, and demonstrates the falsity and hollowness of that unspiritual life and doctrine which constitute most of the present fabric of society, religion and

The world is outgrowing all its ancient forms of faith, of philosophy and of social order. The divine impulse within cannot be repressed, but will go on to higher and grander evolutions. ever approaching nearer the divine ideal, and rendering human life more fully an embodiment of divine love.

The Christian prayer, "Thy kingdom come," points like a magnetic needle to the true goal of human aspiration, toward which the world is moving, as slowly but as surely as the stars move in their appointed courses.

In solving the problems of the constitution of man and its conjoint terrestrial and celestial relations, I could not avoid discovering the relations of physical to supernal life, and the necessity of uplifting man by cultivating those relations to the divine which seers and prophets have for many centuries dimly but certainly We are in receipt of the prospectus of a new

perceived. When these shadowy but real perceptions are organized in the forms of positive scientific knowledge, in their clear and satisfactory conditions with all other knowledge, with all our ethical duties, all philosophy, and all our daily working life, religion will appear as an essential truth, void of superstition, embodied in society

-a living reality. Not merely by preaching, nor by any other mode of intellectual exposition, will these results be attained, but by truer living, guided by truer thought. The time for this truer thought has arrived in free America—the time not only for aspiration to Divine Love and Wisdom, but for receiving their influx into our daily life.

I propose this coming winter to take some steps in this direction. I do not feel that I am qualified, empowered, or called to lead in this new era, but I do feel that the truths which I possess and which I am daily acquiring, which have not been attained by any of my predecessors, demand an utterance and impose upon me an imperative duty. I am conscious, also, that these truths, especially those which I have more recently acquired, lead directly toward the realization of the Divine life on earth, as expressed in the words, "Thy kingdom come," for in these truths the loftiest elements of science blend with the purest essence of religion, and bring it into relation to human life, as it has not been brought heretofore.

I do not see how any deep thinker can be satisfied with the aspects of either religion or philosophy in the past. Even the great Swedish seer, who should have brought celestial and terrestrial thought into harmony, was himself dominated by conceptions so narrow that his revelations have been not for mankind but for a sect; they were not sunshine for the whole landscape, but a glimmering through the halfparted clouds, shedding a strange and interesting, but far-off and unsatisfying light upon human life.

The grand spiritual power of the Nazarene flashed upon the thick darkness of barbarism as a light shining into darkness which comprehended it not-a light which has shone over long ages of war and selfishness like the sunshine that falls upon the Atlantic Ocean, striving in vain to penetrate its depths, but warming its upper surface, and drawing upwards into forms of beauty the particles that have been vitalized by

If the opacity which has excluded the Divine influences can be dispelled, if the great ocean of mind can be made more transparent for Divineinflux, and if this influx can be realized in nobler thoughts, in sweeter manners, in social harmonies, in deeper loves, in wiser and moreunselfish conduct, and in hearty cooperation. against ignorance, poverty, disease and crime, the world will not fail to admire and love, perhaps to imitate a life so free from ignorance, superstition and bigotry, as winning in its sociali aspects, as noble in its principles.

To such results the truth as I have found it leads us, and every week some new truth adds. to the attraction. Toward such results a few are moving, and I hope that in time there will be an innumerable throng pressing onward inlike manner to the higher life. But whether there be few or many, the truth must be spoken, and I ask the sympathetic attention of those who have been pleased with the thoughts I have heretofore uttered.

JOSEPH RODES BUCHANAN. 1 Livingston Place, New York, Nov. 5th, 1878.

Immortality vs. Clairvoyance. To the Editor of the Banner of Light:

Having business at the Boston Custom House requiring my personal attention, I on Sunday afternoon last availed myself of the pleasure of listening to the second lecture of Mr. W. J. Colville, of England, delivered before the Parker Memorial Hall Society of Spiritualists. The discourse was excellent, followed by questions from the audience and answers by Mr. Colville's spiritcontrol, which fully sustained his reputation as an able trance speaker. In replying to inquiries put by the audience, I need not inform those read up in the Spiritualist literature for the past twenty years, that one or two clairvoyant mediums in this country have taught with considerable dogmatic assurance that a portion of the human race—the lowest and most degraded have "no immortal souls." They die from thinking men back into "unconscious nothingness," meaning, I suppose, a condition equivalent to nothingness. But the spiritual intelligences controlling Mr. Colville on Sunday assured that large audience that all men, even, the lowest savages, were immortal, and would exist and progress beyond the grave. They also said that Jesus was a personal existence in Palestine, as they had seen was a personal existence in Palestine, as they had seen him in the spheres of immortality. But while Jesus was a man, the most highly unfolded of human beings, Christ was a principle—the anointing, the illuminating principle. And the controlling influences further said that all souls existed or preexisted in the celestial heavens before their incarnation into human bodies. These are also the general teachings of exalted and highly intelligent spirits through other mediumistic individuals as well.

J. M. PERBLES.

BRIEF PARAGRAPHS.

SHORT SERMON.-As a plain garment best adorneth a beautiful woman, so a decent behavior is the greatest ornament of wisdom.

LIBEL SUITS AGAINST NEWSPAPERS .- The substance of Judge Van Brunt's decision in a recent case of this kind is that where there is no malice in the publication and no actual injury, the plaintiff is only enti-tled to nominal damages. This decision, says the New York Herald, should have considerable influence in preventing frivolous libel suits against newspapers. Its principle is that if there be no malice there is no ground for what are called exemplary damages, or damages in the nature of a penalty, and that the actual injury done to the complainant is the proper measure of other damages.

Keep pickles in glass jars. Glazed jars are as polsonous as any bell-metal can be. Having once bought your glass or stone jars, keep them for that purpose always. Never allow them to be used for anything else. As soon as one is emptled, wash, scald, set in the sun till well sweetened, then cover up and set away carefully for another year, saving all the covers or corks.—Western Rural.

We are happy to learn that the New Gospel of Health, by Dr. Stone, physician to the Troy Lung and Hygienic Institute, is having such a rapid sale, notwithstanding the dearth financial, that the fourth edition has been called for and is just issued. Such an instructive work, treating largely as it does upon the vital and im-ponderable forces as the only reliable means of curing diseases or securing health, should be possessed and

Oh rich and various man! thou palace of sight and sound, carrying in thy senses the morning and the night, in thy brain the geometry of the city of God, in thy heart the power of love and the realms of right and wrong! Who shall set a limit to the influence of a human being?—Emèrson.

A disastrous fire occurred at Cape May Saturday, Nov. 9th. Eight of the magnificent hotels of that famous summer resort were left in ashes. The area burned over covered nearly forty acres, and the losses approximated half a million. Many of the costliest cottages were destroyed.

An English writer has been sharply criticising the management of the London public schools, known as the "Board Schools," and produces the following as a specimen of the written examinations of some of the scholars: "What do you know about Moses?" To this the pupil replied: "He was an Egypshion. He lived in a hark maid of bull-rushers, and he kep a golden earf, and worshipt braizen snakes, an he het nuthin but kwales and manner for forty year. He was kort by the air of his ed while riding under the bow of a tree, and he was killed by his son Abslon, as he was -hanging from the bow. His end was pease!"

Goodness is the only happiness .- Socrates.

Our lives are songs; God writes the words, And we set them to music at pleasure; And the song grows glad, or sweet, or sad, As we choose to fashion the measure. We must write the music, whatever the song, Whatever its rhyme or metre; And if it is sad, we can make it glad, Or if sweet, we can make it sweeter.

A disastrous earthquake has laid desolate Jucuapa and neighboring towns in the southern portion of the Republic of San Salvador. Nearly all the houses in Jucuapa were destroyed, and many families were burled in the ruins. The district devastated is one of the most thickly settled portions of the country.

The Paris exhibition was finally closed at 5 o'clock on the afternoon of Nov. 10th. The receipts since the opening are 12,653,746 francs.

The inuskrat has been heard from just in time to prevent embarrassing mistakes. His architecture is of the lofty, Mansard roof variety, indicating plenty of cold to the square inch during the approaching winter. Now, stock up your wood piles, for this is a sure thing.—Toronto Advertiser.

"My creed," said Burns in his "Commonplace Book," "Is nearly expressed in the last clause of Jamie Dean's grace, an honest weaver in Ayrshire: 'Lord, grant that we may lead a gude life? for a gude life makes a gude end—at least it helps weel !"

PROGRESS.(?)-Three Edinburgh newsboys have been arrested and tried on a charge that they "did shout and brawl and make a great noise, whereby the lieges were greatly annoyed and disturbed," and two of them sent to prison for five years, while the third was released with a fine of five dollars upon promising never again to sell a newspaper!

Father Wilbur's report of the progress made by the Indians located upon the Yokama Agency, in Washington Territory, is of the sort to encourage the belief that the Indian can be civilized without killing him. A demonstration like this counts for much, and more like it are needed. The character and experience of Father Wilbur himself—who seems to be an honest agent, and has been for twelve years at one reservation—are something as phenomenal and worthy of remark as the progress and prosperity of the tribe he has in charge.—Ex.

Milk is found to form an excellent solvent for quinine also to disguise, in a measure, the bitterness of that drug. It will be found particularly useful in administering quinine to children, five grains in a tumblerful of milk being almost tasteless.

Heaven is but life made richer; therein can be no loss; To meet our love and longing, thou hast no gulf to cross; No adamant between us uprears its rocky screen; A voil before us only—thou in the light serene.

That veil 'twixt earth and heaven, a breath might waft aside;
We breathe one air, beloved, we follow one dear Guide;
Passed into open vision, out of our mist and rain,
Thou seest how sorrow blossoms, how peace is won

CARMEN.-T. B. Peterson & Brothers have in press for immediate issue the story of "Carmen," by Prosper Merimee, of the French Academy, being the original and complete work from which the Opera of "Carmen" has been dramatized. . It will be issued in their popular square duodecimo form, price fifty cents, uni-form with "Theo," "Kathleen," "Saveli's Explation," "Dosia," "Marrying Off A Daughter," and "Sonia," published by the same firm.

Knowledge does not comprise all that is contained in the large term education. The feelings are to be disciplined; the passions are to be restrained; true and worthy motives are to be inspired; a profound religious feeling to be installed; and pure morality to be inculated under all circumstances. All this is comprised in education.—Dantet Webster.

Remark by the gentleman who shot at Alfonso, "Let me kill him for his mother."

Nobody Holding Him.—Buck Murphy, one of Bob Lowery's clients, was convicted of petit larceny in Virginia City recently. When the verdict was announced the prisoner was nowhere to be found. After hearing Bob's summing up of the defence he came to the conclusion that his only safety was in flight. Before leaving, he made an infimation of his intention to his able counsel. "Well." said the learned gentleman, "I can't sea that anybody is a-holdin" you." Murphy started over the Divide, and when the Judge wanted him the Constable said he had "gone where the woodbine twineth."—Gold Hill Evening News.

Some idea of the enormous shrinkage of property now going on in the United States may be gleaned from the statement of Peter Herdle, a great lumber dealer of Williamsport, Penn., who, the New York Sun says, filed with his petition in bankruptcy a memorandum to the following effect: "At the beginning of the present long-continued depression I estimated that I owned real estate to the value of over six millions, and stocks, bonds, and other securities to the value of over \$1,200. 000. It is no exaggeration to estimate my loss on shrinkage on real estate at \$5,000,000, and my loss on shrinkage in securities, including stocks and the like, at \$900,000. and I have lost by the failures of others the sum of over \$1,200,000."

POLAR RESEARCH-Fishing off the rocks for perch and catching sculpins!

A man met a Burlington boy walking toward town on the Agency road eating an apple. "How many apples have you?" asked the man. The boy replied, "One-half as many apples as I have eaten, added to twice as many as I am going to eat. less five that a bigger boy took away from me, divided by two-thirds of the number I dropped in the orchard when I saw the dog, plus six which I ate on the orchard fence before the man saw me, will equal one-fifth of all that I tried to get." How many apples did he have?—Hawkeye.

The Brooklyn Children's Progressive Lyceum.

A CONTRACTOR OF THE PARTY OF TH

To the Editor of the Banner of Light: I rarely ask a favor of you, but please spare me a little space that I may say to those who with me are lovers and readers of the indispensable Banner of Light, a word about "our

with me are lovers and readers of the indispensable Banner of Light, a word about "our children." The Brooklyn Children's Progressive Lyceum meets every Sunday, at half-past ten, with Mr. A. G. Kipp as Conductor, and the genial, earnest Mrs. C. E. Smith as Guardian. Of course its management have obstacles to meet and apathetic Spiritualists to pass them by and take their children to theological Sunday schools, yet the school lives and moves to a decided purpose. Its children possess talent to a marked degree, and make the Lyceum interesting.

On Wednesday evening, Nov. 6th, the children gave an entertainment for the benefit of their forthcoming Christmas tree. Their recitations and songs were given in fine style, and freely applauded by a delighted audience. I wrote a little picnic scene to bring out the full strength of the Lyceum, and though they never had a full rehearsal, and ten had never spoken in public before, they acquitted themselves with credit. The good audience, who faced the rain to give us their aid, rendered their verdict by saying, "This is good enough to be repeated." The Lyceum is growing. If a few more would work as well as they talk, our Children's Lyceum would soon be a power in the land. The Brooklyn children remember with pleasure the visit of Bro. Hatch (may fathers, mothers and children in and out of the form bless and aid him.) and the Boston Lyceum. I hope it will yet be returned.

the Boston Lyceum. I hope it will yet be returned.

To the friends of the cause everywhere let me say: Help our rising generation. Save them from the forests of doubt and falsity through which we have struggled. If need be, let us have less word-praying and more acting, thus proving the power of spirit over form. Our philosophy is beautiful. Is it good enough to practice? Shall its beauties lie dormant in our children, or be smothered by apathy or churchisms? Some assert, "The Sunday schools are now liberal and good enough." Then the logical conclusion is, that as the church is now liberal it is "good enough" for the adults, and we had better join the church, where many of our Spiritualists are. In contrast with this is the case of Dr. Reed, of this city, who has been for fourteen years a paralytic prisoner; instead of moaning and test-seeking he sends us beautiful songs and thoughts, and demonstrates daily the unselfishness of true, divine Spiritualism. One thing is certain: we do or do not believe. Belief implies action. Let our deeds attest what our belief is. I could write hours about this, but I spare you. I dread Nov. 24th, for then I shall have to bid a reluctant farewell to the trusting eyes that have met mine every Sunday during September, October and November. My only consolation lies in the fact that December 1st I shall meet with the Cleveland Lyceum, whose loving hearts I have not forgotten. Believing Spiritualists, work with and for "our children"! Let us echo our angel-inspired Lizzie Doten's sacred words:

"Set the little children marching with their banners in their hands;"

"Set the little children marching with their banners in

their hands;
Gently drill them into service with the brave old veteran bands,
Till the tramping of our army shall be heard in distant lands,
As we go marching on."

Brooklyn, N. Y. C. FANNIE ALLYN. Conclusive Tests Through Mr. and

Mrs. Holmes.

To the Editor of the Banner of Light:

On Wednesday, Nov. 6th, at the special scance given by Mr. and Mrs. Holmes to a select company of promi-nent Spiritualists, the manifestations were of a highly conclusive and very powerful nature; the ring test, a very interesting phase of the phenomena, was (among other things) most satisfactorily accomplished in the experience of more than one of the sitters. I will leave others to bear their own testimony as to what they were favored with, and confine myself to a narratio of facts which transpired in connection with myself personally.

During the dark scance, at which Mrs. Holmes sits as medium, I was requested by "Rosa," one of her spirit guides, to occupy a chair in front of Mrs. Holmes and take firm hold of both her hands; previous to doing so, I was requested to pass my hands down Mrs. Holmes's neck and arms to satisfy myself that there was no ring there concealed. After sitting passively for a minute or two, I experienced a somewhat strange sensation in the region of my right arm, and, a light having been struck, found a large tambourine ring hanging on my arm. I know I never lost hold of Mrs. Holmes's hands for one instant, and thus consider this test of spirit power over matter a most indisputable one.

During the light seance, at which Mr. Holmes sits for materializations, after several forms had appeared and presented themselves to the sitters, I was called into the cabinet-which I have searched, and know there is no possibility of entrance or exit except by the door which opens into the séance room. The medium was securely locked in the cage. I distinctly heard him moving in it, when two very large, powerful hands touched me repeatedly, and a full-robed Indian stood beside me, whom I immediately recognized as a healing spirit, who is one of my own guides. There was not sufficient power to enable this spirit to come out into the room, as it was near the close of the sitting and a great deal had taken place previously. Various persons in the room heard this materialized Indian pat me on the head continually. I can vouch for the fact by personal experience that this form was a totally dis tinct person from the medium. W. J. COLVILLE.

Movements of Lecturers and Mediums.

(Speakers having matter for this Department are reminded that the Banner of Light goes to press on Tuesday of each wock, but bears the date of Saturday. Their notices, therefore, to insure prompt insertion should be forwarded to this office on the Monday preceding the day of going to press.

W. J. Colville, who is now lecturing with so much ability before the Parker Memorial Society of Spiritualists on Sunday afternoons, will accept calls to speak during week-day or Sunday evenings, if addressed to him at his residence, No. 8 Davis street, Boston.

The healer and medium, Dr. Dumont C. Dake, can be consulted at the Dudley House, Utica, during this

Abbie N. Burnham is having excellent success in Hartford, Conn., at present. She remains there during the month of November-so says a correspondent, the details of whose note we shall print next week.

Dr. A. B. Dobson has returned to his old Iowa route Post-office address, Maquoketa, Iowa.

Henry B. Allen and George A. Fuller have been hold ng scances and lecturing as follows: Nov. 4th, 5th and 6th, Elizabethtown, N. Y.; Nov. 7th, Grand Union Hotel, Whitehall, N. Y.; Nov. 9th, 10th, 11th and 12th, Lansingburgh, N. Y.; and Nov. 13th and 14th, Troy, N. Y. They will very soon move toward the West. Parties desiring their services should address immediately at Herkimer, N. Y.

P. C. Mills spoke in Concert Hall, Lynn, Nov. 3d He will be at a circle in Stoneham, Mass, Nov. 17th, and speak in Quincy, Mass., the 24th. He will make engagements anywhere in New England during November and December, terms moderate. He would be glad to speak four nights each week at a reasonable distance from his Sunday engagements. Address him 7 Montgomery Place, Boston.

Mrs. L. E. H. Jackson will speak in Spiritualist Hall, Bartonsville, Vt., Sunday, Nov. 17th, her remarks being based on the 6th verse of the 9th chapter of Amos. J. Madison Allen has reëntered the lecture-field, and

is ready to make engagements for the winter months anywhere, but prefers the Southern latitudes on ac-count of health. He has been doing some local work in the neighborhood of Matfield recently. The remainder of November he will spend in Plymouth Co. and vicinity: the month of December at points within a half-day's ride of Boston, and after that will go wherever Societies may feel to open the way. He is ready for work, to the full extent of his physical ability, and hopes to have abundant opportunity. Address him (box 26) Matfield, Plymouth Co., Mass.

Mrs. R. Shepard, inspirational speaker, 304 National avenue, Detroit, Mich., will answer calls to lecture wherever her services are desired.

Spiritualist Meetings in Boston.

PARKER MEMORIAL HALL.—Spiritualist meetings will be held at this hall, in Parker Memorial Building, corner Appleton and Berkeley streets, Boston, on Sunday afternoons (at 2%) during the season of 1879. Good lecturers and excellent music. The publicare invited to attend free of charge. W. J. Colville will keture during November. Per order Ex. Com.

AMORY MALL.—Children's Progressive Lyceum No. holds its sessions every Sunday morning at this hall, corner West and Washington streets, commencing at 10½ pelock. The public cordially invited. J. B. Hatch, Connector.

nector.

PYTHIAN HALL.—The People's Spiritual Meeting formerly held at Eagle Hall) Isremoved to Pythian Hall, 176 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present. afternoon. Good mediums and speakers always present.

CHICKERING HALL.—The Spiritualist Ladies' Ald
Society will meet at this place, Parker Memorial Building,
Berkeley, corner of Appleton street, every Wednesday afternoon and evening. Mrs. John Woods, President; Miss
M. L. Barrett, Secretary.

EAGLE HALL.—Spiritual Neetings for speaking and
tests are held at this half, 616 Washington street, every Sunday, at 10½ A. M. and 2½ and 7½ P. M. Excellent quartette
singing provided.

ABHOTSFORD HALL.—Meetings are held in this hall, Waverley Building, Charlestown District, every Sunday evening, under direction of C. B. Marsh.

Amory Hall.—Reading in the Banner of last week the message of Deacon Daniel Safford, brought forcibly to my mind the duty we owe the children: I desire that all will read it, and I doubt not their hearts will be moved in sympathy not only toward the unhappy little ones met in their daily walks, but also to the happy children of this Lyceum, encouraging them by their presence, and helping on the good work by their means, according to their ability, as they have been blessed; always remembering that the better and happier we make the children, the greater their capacity to do good.

have been blessed; always remembering that the better and happier we make the children, the greater their capacity to do good.

The hall was well filled to-day, and the exercises of the usual character, consisting of selection by orchestra of ten pieces, led by Prof. Alonzo Bond; singing, responses, and Banner March, by school; piano solo, Ella Carr; recitations, "The Breast's Whitest Gem," Alice Bond, "The Crust of Bread," Willie Graydon, "The Acorn," Arthur Rand, "Youthful Courtship," May Waters, "Love not to Talk, Love not to Boast," Charley Gray, "Have Courage to Say No," Jennie Lothrop; select readings, "The Wife's Story," Helen M. Dill, "The Orphan's Rescue," Effic Peabody; piano solo, Emma Bell; song, "Like a Sunbeam Comes Our Darling," Florence Danforth, accompanied on the piano by Emma Bell; selection by orchestra, "Departed Days"; Wing Movements, led by Mr. Ford, and Target March.

WM. D. Rockwood, Cor. Sec. Children's Progressive Lyceum No. 1, Bestin Non 10th 1873.

Children's Progressive Lyceum No. 1, Boston, Nov. 10th, 1878.

Boston, Nov. 10th, 1878.

A New Spiritual Meeting.—A correspondent writes that another place for the holding of meetings has been opened the present fall—this time at No. 7 Tremont Row, at the head of Hanover street, Room 7. "Madam Usonellie, musical medium," so runs the account, "a stranger in Boston, but one who is destined to do good work, is in attendance, with others. She is controlled to sing, and to improvise music upon the plano, organ and guitar; also to write and speak poems, describe spirit-forms, &c. A good number attended during the three sessions on Sunday last, and the services were harmonious. Fine tests were given in the morning by Mrs. Stanwood, (32 Russell street, Charlestown,) and in the afternoon and evening by Mrs. Chandler, of Boston, also several tests through Mad. Usonelfie. At the morning services A. W. Scott delivered an address, as alsodid Mrs. K. T. St. Clair. A full attendance is desired next Sunday."

Charlestown District.—Abbotsford Hall.—Sun-

Charlestown District.—Abbotsford Hall.—Sunday evening, Nov. 10th, Capt. II. II. Brown gave a fine discourse in this hall, which was listened to with great satisfaction by an intelligent audience. Mr. C. Vandercook also sang several fine songs during the evening, in a manner that was pleasing to all. Next Sunday, Nov. 17th, Mr. W. J. Colville, trance speaker, from England, will speak in this hall in the evening at 7h o'clock.

C. B. M. 74 o'clock.

The work of the Lancashire (Eng.) Dis-Exp The work of the Lancashire (Eng.) District Committee is becoming more appreciated every day, and its utility and advantages better understood. The present mission is stirring up the various societies to activity, and the movement in the district is looking healthy and proserous. The help afforded by the committee has enabled societies to shake off the burden of debt, and invested of allow meeting more them. and instead of 'gloom resting upon them, cheerful hopefulness for the future has taken its place.—Spiritual Reporter.

Passed to SpiriteLife:

From Brooklyn, N. Y., Oct. 20th, Mr. J. W. Greene, Mr. G. was among the first who tested and accepted the proofs of communication with the angels. His kindly, active and useful life accorded with and attested to his belief. A wife, two children and a foster son are "waiting by the river," but not without hope or knowledge that love never dies,

From the fetters of age and the prison of form, From all bodily darkness and strife, He has entered the rest where cometh no storm, In the Island of Beautiful Life,

Funeral services by the writer. ... C. FANNIE ALLYN. RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and diffeen cents for every subsequent insertion.

sertion.

SPECIAL NOTICES.—Forty cents per line,
Minion, each insertion. BUSINESS CARDS. - Thirty cents per line, agute, each insertion. Payments in all cases in advance.

43 For all advertisements printed on the 5th page, 20 cents per line for each insertion.

AF Electrotypes or Cuts will not be inserted.

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E. EMANUEL, 1330 Green street. ppty to them again.

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for good or exit consequently these who pass from the earth-aphere in an undeveloped state, eventually progress to a

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removables.

**By O postories cases red at these Sources are often proposable by individuals are unding the audience. These read to the controlling interlagence by the Chairman, are sent in by the Chairman, are sent in by

after. Give unto us that which shall touch the

time of Reinear nation is styled a "fallacy." If this is so, how and the poor souls to recover, who, as Mrs. Blavatsky says in her work "Isis Univoiled," lose their scirit or astral body, by living a low, degraded life on the earth?

A.—I have never found anybody so low in the scale of humanity but that they could live again. I have never found individuals so degraded but that they are a reader of districts.

again. I have never found individuals so de-graded but that there was a spark of divinity within them, and with the rower of truth, love and the divine influence which comes from the great Father. I have seen them always progress, There are individuals who know more than I, standing here to day, that will tell you they must return to earth and be remearnated. For

a higher sparitual development. In the spirits ual world enchooly will ask you for the old body you inhabited.

O.—By P. Bremond. Please inform us if the yellow fever, now carrying off hundreds of the people of Louisiana and Mississippi, is not caused by spores or emanations that float in the atmosphere lodging in places that are filthy, and suscentible, by means of a certain degree of heat, of developing this fearful disease?

A.—The question almost, Mr. Chairman, calls for a consultation of physicians from the other side. However, I will do the best I can in answering it. I do believe that peculiar emanations, float in the atmosphere, and lodge where heat or warmth produces certain other conditions, and these conditions become contagious; that is, one individual takes them on, and then another. They are like animalculae passing from one individual to another. You do not always know how you are poisoned in earth-life; sometimes by odors, especially from grave-yards and docks, and even from your households when

tion. May not the exhalations from their bodies, asswell as those of the slain in the Russian war, when thousands lay for days unburied, have caused the fearful plazue?

A.—No doubt that it can be imported by vessels, imported by individuals. When civil war was here, there were strange kinds of diseases that came upon the people by exhalations from the dead bodies on the battle-fields, in consequence of bodies being buried just a little below the surface of the ground, so that the exhalations came up and inpregnated the air. In fact, many have not got over it yet. There have been strange deaths, often called heart-disease. Had it been denominated heart-poison, it would have been more correct. Until you understand the law of magnetism, and of electricity, you will continue to have these plagues. You should learn that there is a soul in all things; that even a bit of paper may bring to you disease; a dollar-bill handled by some one with disease may bring to you trouble which may last through your life, and perhaps be inherited by your offspring.

belong, I shall be glad. (There are those on your side who will help you.) Do you sup-pose they are my friends, I don't know any of 'em?' Yes, zet what good from them you can.] I always took what I could get. I couldn't get much. You tell me to get what I can, and

Alice Meigel.

Please say it shies Meigel, from Annapolis. I am twenty-six years old, or thereabouts. I went away with consumption. It seems to take hold of me now. To the Chairman.] I wish you would tell my friends that I'd like to see them and talk with them. If you'll just put it down I think they will know me and come to me. If they will meet me in New York City, at any medium's, I think I shall be able to go there and tell them some things which will be of benefit to them. It distresses me to stay; it fills me up. I think I won't stay long. Please tell 'em what I say, won't you?

Oct. 8.

Capt. Henry Kimball.

Announce me as Captain Henry Kimball. I suppose I was one of the first to run a steamer from Gardiner to Boston. I am not afraid to run one now if it is necessary. I have nothing very particular to say. I am glad of this way of introducing one's self to the world; it is the grandest thing I know of. I have found out there is no death. If I can't run a steamboat I can a medium. I am bound to be known. I have a daughter that understands these things pretty well, and she often wonders why I do n't

Andrew.

The sun shone brightly, the day seemed all that one could wish. Yes, the question has been asked by those who visited the old cometery, "Did you realize that we the old-time friends, were there?" Yes, I realized it, but chided you for holding me so near to earth. Though the day was beautiful, and the sun shone grandly, and mother earth rejoiced, I would have had you yay attention to the living rather than to the dead: I would have had you look at the beautiful in nature, rather than decorate that which contains what has returned to earth again. He whom you tried to honor was there in your midst, and did all be could to make your visit a pleasant one. Among your numbers be

caused by spores or emanations that thoat in the atmosphere lodging in places that are filthy, and susceptible, by means of a certain degree of heat, of developing this fearful disease?

A.—The question almost, Mr. Chairman, calk for a consultation of physicians from the other side. However, I will do the best I can in answering it. I do believe that peculiar emanations, float in the atmosphere, and lodge where heat or warmth produces certain other conditions, and these conditions become contacious; that is, one individual takes them on, and then another. They are like animalculae passing from one individual to another. You do not always know how you are poisoned by magnetism, sometimes by odors, especially from grave-yards and docks, and even from your households when not kept cleanly. Yes, we know that there are peculiar emanations which have become, as it were, an epidemic, and are sweeping to-day some of the Southern States.

Q.—By the same. Can you give us any antidote to this poison, or a prevention?

A.—I will suggest cleanliness, which is next to godliness, magnetism, the spirit of medicines, and bathing; do all you can in the way of spail tary measuries; then you will conquer, and not till then.

Q.—By the same. I til is stated that over five million persons have died in India by starvation. May not the exhalations from their bodies, aswell as those of the slain in the Russian war, when thousinds law for days unburied, have caused the fearful plarne?

William R. Lloyd, of Norfolk. I have two children somewhere, I do n't know where. I am hunting for 'em, Mr. Chairman. Do you suppose by coming here I will find 'em? They 're on earth somewhere. I have hunted all over 'New York City, and now I 've come here. I left them in Troy, but I do n't find them there, nor I do n't find their mother. I do n't find anybody. I want to find those children of mine. If you think I'll find 'em by coming here I 'll be gloriously glad. If they are in Boston, do you think, sir, I'll be able to take force enough from here to find 'em? [Perhaps so.] Then I'm mach oblized to you. That 's all I want to do. I can't bring you money, for I have n't any; but if it 's good will and kindness you want, you may be sure I'll bring that.

know her, and she don't know me. [To the Chairman.] Is there any fault in my coming? [No.] A doctor that's here put on pretty big airs and told me I could n't come. I don't know why the devil I can't come. I want to let folks know that this thing is true. I didn't believe in it. I heard of it a good deal. There's a good many I thought were confounded fools for believing in it. I had an idea that I'd keep out of it, anyway, although I had my thoughts, sometimes, some very queer thoughts. I didn't live a great way from where the "Old Oaken Bucket" was written. My name is Rufus Curtis. If anyhody would like to talk with me, I'd like to talk with them. If they don't, I'm coming again. Oct. 10.

James Larned French.

I wish you would say that James Larned French, of Randoloh, called, expressing his thanks and good-will for all that has been done for him in the past, hooing they will take time by the forclock and do all they can for humanity, asking that they will address me at some place where I can write them a letter—not here, but somewhere else, where I can give my message and do for them that which I would like to do. I believe I can guide them in old age, help them to do their work, assist them onward and upward. Tell them Spiritualism is true.

Maroi Way.

Thou great Father of all, give us strength to do our duty, whatever that may be. May a sefel that our prayers reach up to the great hereafter. Give unto us that which shall touch the heart of the world and cause it to respond to our efforts.

Controlling and Answers.

Controlli

John Scott.

John Scott.

My name is John Scott. I was fifty years old when I got out: I did it on the road from beyond the Atlantic Ocean. I contracted a fever, and they pitched me overboard with a shot at my feet. I am glad of it, for it's the best place in the world to be buried. I had some interest in some friends out in Galveston. I go down there occasionally and look round. Just tell them the reason that things go right, down there, is because they scrub, they keep things clean—they aint afraid of a little work. There's a set of fellows in Louisiana and round the Mississippi that are too confounded lazy to take care of things. I've been gone now some ten years. I know something about these things, because I've been round, and I know that if they'll only go to work with heart and will, and use a little lightning and a little thunder, and not be seared to death, and not be so confounded dirty, they'll stop the ravages of the disease and save some lives: but if they don't, I don't know as old King Frost can stop it. I tell you it stands you folks in hand to be looking round, for these planets, these stars, raise the decce and no mistake. I've come for the hench of a few

The property of the control of the c Mr. Chairman, I don't care to trespass upon your time. I have been here once before. I will try to speak as plainly as I can. I am one who is interested in the physical. I made it my study through life. I feel that I cannot give to humanity any better instruction than to tell them how to preserve their health and keep good sound bedies. Within a few weeks I have been drawn to an individual in your city, who is passing through one of the hades of life, saddened and sorrowful, feeling that though the body may be but slightly touched, as with the delicacy of the artist's pencil, yet the brain has been wearied, and the heart has been saddened. I find him worthy, and I long to do for him all I can, to bring him on to a higher-pathway. While busy as busy can be with the various duties that descend to me from the supernal world, I feel that I want to benefit him, because I find him an earnest worker in the pathway of life where I have trod. I find him one of the few who study deep into the very meshes of the law of life, and I long to assist and guide him. Now I send this letter, and I presume you will be willing to print it. Ask him to look up a little higher, cast aside those little feelings, rise above them, even though it hurts the heart, and do what he is impressed to do; follow the strong impressions given to him in the morning, at midnight and twilight. Dr. Dunham, of New York, to Dr. N.—, of Boston.

Mary.

Mary.

I want to send a letter, but I have n't anything big to say. My mother and my father used to be Spiritualists. I guess they are now, at heart, but they don't understand it very well. I want to say to father that I am doing everything I can for him. Things come about as I expected they would. I am sorry mother feels so bad. Mother is sick, and I am trying to help her all I can. We are doing all we can for her. I know she feels real miserable now: Please say it is from Mary, to Mr. and Mrs. Edwin Wentworth, of Canton, Mass. They take your paper, and will know all about it. Never mind about Horace; no matter whether he knows anything about it or not. He wouldn't believe, anyway. Please send my message soon. I don't want to wait. I want to send a letter, but I have n't anything

mother's transition to that brighter realm, whence she has transmitted wise counsel in gentle and affectionate words so frequently to myself, Cora was standing at her bedside, and, being suddenly entranced, was con-trolled by the spirit of my mother's father, and a communication was given which enabled my mother not only to realize the presence of her beloved parent, but also to know that his ardent affection for her was in no wise diminished since he had laid aside the physical form. She felf his presence, and rejoiced in the knowledge that he who had welcomed her entrance upon the earth-life would also watch over the new birth into spirit-life which was now awaiting her.

[To be continued.]

My name is Julia Frazier. I died in Washington. I have very little to say, for I know very little, but I feel it a divine privilege for a worm like myself to have power thus to commune.

Oh! the spirit-world is so beautiful, the angels are so kind and tender, the flowers bloom, and the birds warble, and the crystal waters flow, and I am happy in that land which each of you shall know. Oh, kindred, and you who tended on my death-bed, accept my thanks for your kindness; though my lips spake not, my heart fluttered out in warmest gratitude.

This communion one with the other is true, is beautiful; it has its utility and a grand purpose. Investigate it, and I will be in your midst to administer knowledge and understanding.

I have now fulfilled my promise, and to thee, Infinite Father of universes, do I give thanks this night for the light and glory which thou hast shone around me. My name is Julia Frazier. I died in Washing-

Julia Frazier.

John Forrest.

With vigorous activity of mind but weakness of body I died, not in my own home, but at the residence of my son-in-law, whose name is Cassard. Though an unbeliever, I have, touched by inspiration, the right to speak to mortals. Those to whom I would speak will believe it not. What matters that to me, when I have truth upon one side and the grand universe upon the other?

My name is John Forrest. I died in Pennsylvania, at the ripe old age of seventy-four. I would speak to all those who looked upon the cold, inamimate form with its eyes closed and mouth hushed. They dressed the body for the grave, consigned it to the earth, and then went to their own fireside. I was there in spirit, and caught the words, "Is he happy? oh, is he but happy?" And now I answer, through the lips of another, a stranger to them and a stranger to me: I am happy; I could not be otherwise, for I have all the beauties of an eternal life spread out before me. Doubt not, fear not, but believe, for I have power to comfort and assist you.

Elinor Whitcomb.

Elinor Whitcomb.

I died of diphtheria. My mother's name is Elinor Whitcomb. I was only nine years of age. My father's name is Robert. Having suffered considerably in the flesh, and having been taught by angels, I return to make known to my father and my mother that I am not dead, but have life beyond the sky. Most beautiful is that change called death! Oh, mother and father, I passed in the spirit direct from the body into heaven. There were no frowns upon my face; all smiles, for I met the angels and they welcomed me to the beautiful home where the birds are warbling, the crystal waters are flowing, and the flowers are blooming.

Now, mother, though you miss me still, you would not have me return, nor would I be encased in the flesh again. Dear mother, every tear which you shed for me gives sorrow to my heart. Cheer up, and be happy and content. I was an only daughter, and I know you do miss me from our home; but remember, mother, I have a Father in heaven who loves me better than ever you could, and thus I have gone to dwell with the angels.

When reading this, mother, you will feel my arms around your neck, and my kiss upon your cheek. Then, mother, remember that I am happy.

Oct. 15.—Hawley Whiting; Elias M. Starks; Mary D. Wildes; Esther Fanny Riley; To W. H., from his father; William S. Smith.
Oct. 17.—Elien H. Lunt; Fanny Otis; Martha A. Daniels; Charles B. Cliff; James McCarthy; James D. Williams; To Charles Clark, from Katle; Rebecca Wentworth, Oct. 22.—White Fawn; John D. Pray; M., to H.; Emery Collins; Nathaniel Davis; Marcelius Merrili; Blily M.—. Oct. 24.—James R. Borden; Joshua Loring; Mary E. Schaff; F. E., to S. B.; Anonymous.
Oct. 29.—Orocco; Mary E. Tuttle; Susan S.—h; George B. Goodenough; William A. Angell, to Charles.
Oct. 31.—Mary Cahill; Samuel I. Huette; Abbie Mentzor; Uncle Robert; George Jacobs; Nchemiah Cushing.
Nov. 5.—Irish Hank; Eleazer Sherman; Penclope Stockbridge; Samuel C. Trescott; Jabez Howe; To Mother.
Nov. 7.—Hattle H. Hale; John D. Upton; Com. Vanderbilt; Louise Storrs; George W. Kendall; H. G. T., The Flat Boatman.
Nov. 8.—John L. Merriam; William D. Blanchard; Ab-Beatman.

Nov. 8.—John L. Merriam; William D. Blanchard; Ab-ble Burr; George P. Fernald; Dr. George Leonard; George B. Eustls; Georgie B. Larkin.

when thear-units hay for days influried, have continued that the many theory is a minimal control of the contro

BRONZE JOHN AND HIS SAFFRON

Came riding forth, on a charger bold,
From the land of the citron bloom,
A stalwart knight with a lance of gold,
And a dancing yellow plume.
His shield was of bronze, and his helmet high;
Of flame was his breath, and of fire his eye;
And swift was the flight of the charger by
Of this knight with the yellow plume.

Away and away over field and wold—
Over city and mountain high!
And sharp was the flash of that lance so bold,
And the glance of that flery eye.
Here was a body, and there was a bier,
He slew one here, and he felled one there;
"Away to the feast of death elsewhere!"
Sang the knight as he clattered by.

Sang the kinght as he clattered by.

Then down to the Carib Sea he rides,
And over the Gulf with speed,
And up where the deadly hoccasin hides
In the noxious bending weed;
Up, up, where the meteor's light barned blue,
And the foul fog hung, and the cypress grew,
And the rattlesnake hiss'd, through the swamp he flow,
Brouze John on his saffron steed.

Wherever the blast of the tropics blew On the bayou's stagmant flume,
Or the deadly "dwale," or the hemlock grew,
Or the livid lotus-bloom—
Wherever the south wind blew again
From the lusclous slopes of the Spanish Maia
He rode, and he rode, and he scattered bane,
Bronze John and hissaffron plume.

Rap, rap, on the city wall—
Rap, rap, and "What, ho! indeed?
And who is there?" quoth the warder tall.
"Bronze John and his saffron steed!"
Quoth the warder tall, "And who may you be?
And come you from the North Countrie,
Or from the infected South," quoth he,
"Bronze John and your saffron steed?"

Rap, rap, rap, on the city gate,
And "Open, thou fool, to me!"
Quoth the hold Don John, with his lance in walt,
"I come from the South Countrie,
The challenging knight of the brazen shield,
And I summon this fortress to quickly yield."
"First I'd see thee dead!" quoth the warden chield,
And, trembling, clattered the key.

And, trembing, clattered the key.

Then back drew the knight on his charger bold,
And leveled his javelin keen—
One blow on the gate with his barb of gold,
And where was the warden then?
Here was a body, and there was a bier—
The captain lay here, and the sentinel there;
"A king is Bronze John, and his sceptre's his spear,'
Sang the knight as he galloped again.

Sang the knight as he ganoped again.

And "Hey for the land of the Don," he laughed,
"The land of the citron bloom.

And the potent knight of the yellow shaft,
And the floating yellow plume!

A king is Bronze John, and his steed is Death—
Of fire is his eye, and flame his breath;
And his lance is the doom of the South," he saith,
"Bronze John of the saftron plume!"

Then away, and away, over hill and glade,
Over city and forest gloom—
Wherever the shade of the palm-tree played,
Or the rich magnolia's bloom—
Wherever the south wind blew again
From the Inscious slopes of the Spanish Main,
He rode, and he rode, and he drew not a rein,
Bronze John and his saftron plume.

Away like the wing of the wind he passed,
And his track was the track of doom;
Till out of the North there came at last
A knight of a snow-white plume—
A gallant knight on a steed like snow—
And he rode, and he rode, and he shouled, "Ho!"
(And he lifted his silver javelin, so,)
"Bronze John and your saffron plume,

"Have at you, devil! halt and fight!
I'll die, or I'll do thee doom!"
Then he rode, and he rode at the yellow knight,
And smote at the saffron plume.
They fought, and they fought, and they clinched; and lot
Jack Frost he rose, and he shouted, "Ho!"
(And he lifted the head of the handlt, so,)
Bronze John and your saffron plume!"
—[Mary Walsingham, in New Orleans Picayune.

day by Wash. A. Danskin, and circles for spirit communications every Friday evening.

Lyceum Hall, No. 92 W. Enlitmore street.—Ohlidren's Progressive Lyceum, No. 1, meets in this hall every Sunday morning, at 10 o'clock, and every Thursday evening. Conductor, Wm. Leonard; Assistant Conductor, Lovi Wesver; Treasurer, Wm. Leonard; Secretary, Geo. Graham; Guardian, Ruth Graham; Guards, Dr. Geo, E. Morrill and Geo. Prichard; Trustees, Lovi Weaver, Benj. M. Hazelip, Dr. Geo. E. Morrill.

Geo. Pritchard; Trustees, Levi Weaver, Benj. M. Haselip, Dr. Geo. E. Morrill.

BHODKLYN. N. Y.—Society of Spiritualists moets at Everett Hall, 328 Fulton street, Sundays. Lectures at 3 F. M. and 75 P. M. Mr. Charles R. Miller, President; Dr. A. B. Sinith, Vice President; Mr. B. French, Secretary; Mrs. C. E. Smith, Treasurer, The Children's Progressive Lycoum moets at 10½ A. M. Mr. A. G. Kipp, Conductor; Mr. D. B. Bennett, Assistant Conductor; Mrs. C. F. Smith, Guardian; Mrs. L. J. Bennett, Assistant Guardian; Miss Leona Cooley, Musical Director.

CHICAGO. ILL—The First Society of Spiritualists holds regular meetings in the Third Unitarian Church, corner of Lafin and Monros streets, every Sunday at 10% A. M. and 7% P. M. Dr. Louis Bushnell, President; W. T. Jones, Vice President; Miss Nettle Bushnell, Treasurer; Collins Eaton, Secretary.

CLIEVELAND, OHIO.—Spiritualists* and Liberalists* Ganday School.—The Children's Progressive Lyceum meets regularly every Sunday at 12½ P. M. in Halle's Hall, 333 Superior street. Thus, Lees, Conductor; Miss Barah A. Sage, Guardian. The public are cordially invited.

NEW YORK CHTY.—The Society of Progressive Spiritualists holds meetings every Sunday in Republican Hall, No. 55 W. 33d street, near Broadway, at 10½ A. M. and 7½ P. M., J. A. Cozino, Secretary, 342 West 32d street. Children's Progressive Lyceum meets at 2 P. M. Mrs. M. A. Newton, Guardian and acting Conductor; Mrs. H. Dickinson, Corresponding Secretary; H. Dickinson, acting Treasurer.

PHILLADELPHIA. PA.—The Keystone Association of Spiritualists meets every Sunday at 12½ P. M. at Lyric Hall, of Spiritualists meets every Sunday and Actyr. M. at Lyric Hall, of Spiritualists meets every Sunday at 104 A. M. and 76 of Spiritualists meets every Sunday at 104 A. M. and 76 of Spiritualists meets every Sunday at 104 A. M. and 76 of Spiritualists meets every Sunday at 105 A. M. and 76 of Spiritualists meets every Sunday at 105 A. M. and 76 of Spiritualists meets every Sunday at 105 A. M. and 76 of Spiritualists meets every Sun

PHILADELPHIA, PA.—The Keystone Association of Spiritualists meets every Sunday at 2½ P. M. at Lyric Hall, 250½ North Ninth street.

2594 North Ninth street.

SAN FRANCINCO, CAL.—Under the patronage of the San Francisco Spiritualists' Union, a Children's Progressive Lycoun is held at 10½ A. M., and a Conference at 2 P. M.; also regular Sunday evening lectures are given at Charter Oak Hall, Market street.

Oak Hall, Market street.

SANTA BARHARA. CAL.—Spiritual Meetings are held every Sunday at Grane's Hall. Children's Progressive Lyceum meets every Sunday at same hall at 1/2 r. N. Conductor, Mrs. H. F. M. Brown; Assistant Conductor, Mrs. Mary A. Ashley; Garadian, Mrs. Mary F. Hunt; Secretary, Mr. Geo. Childe: Musical Director, Mrs. Emma Scarvens.

SALEM, MASS.—Conference or lectures every Sunday at Hardy Hall, Washington street, at 3 and 7/2 r. M. S. G. Hooper, Secretary.

SUTTON, N. H.—Society holds meetings once in two weeks. Chas. A. Fowler, President; James Knowlton, Secretary.

Passed to Spirit-Life: From Glenburn, Me., Oct. 1st, Sophia O., daughter of

Samuel I. and Olive Emery, aged 23 years 6 months and 8

days.

After a short but busy life she has gone to a new and brighter home. She conversed on her approaching change with calmness. To her death had no torrors, but was merely a change to a higher sphere of progressive existence. She longed to make the change and join those gone before.

Funcral services were conducted by Priscilla D. Bradbury, from whose angel-inspired lips came words of consolation for the afflicted Ismily. She spoke from those words: "She has written her own life's history; go thou and do likewise."

B. M. Bradbury.

Obituary Notices not exceeding toenty lines published or stuttously. When they exceed this number, twenty cents for each additional line is required. A line of again type guerages ten words.]

Adbertisements.

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July 6.

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ANNOUNCEMENT.

THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, enlarged to twelve pages, will be issued semi-monthly at the Fair View House, North Weymouth, Mass. Price per year, in advance, \$1.50, postage 15 cents; less time in proportion. Letters and matter for the paper (to receive attention) must be addressed (postpaid) to the undersigned. Specimen captes free.

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Jan. 5.

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Nov. 9.—5w

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Oct. 19.—13w*

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Banner of Light.

BOSTON, SATURDAY, NOVEMBER 16, 1878.

W. J. Colville at Parker Memorial Hall: A Practical Discourse on .. The Nature and Occupations of Spirit-Life."

This gifted trance orator addressed an audience at this place, on the afternoon of Sunday, Nov. 10th, in the Free Course of Spiritualist meetings, which crowded the place of assembly and demonstrated that his presence has created a lively desire on the part of the Boston friends to listen to his ministrations. The meeting was presided over by John Wetherbee, and the services - including good singing by the ladies of the choir were conducted in the usual and successful fashion. An invocation by Mr. Colville prefaced the discourse, the subject of which latter was chosen by the direct vote of the audieace present, and proved to be "The Nature and Occupations of Spirit-Life." The remarks of the speaker and his pertinent answers to questions afterward propounded elicited the closest attention from those present.

ADDRESS.

In opening his lecture the Controlling Intelligence prefaced the strong meat to come with the following words:

gence prefaced the strong meat to come with the following words:

In all ages of the world men have desired to know something of that which lies before them, and so long as they are entirely ignorant of the future life they will dread its approach and fear to tempt its possibilities. The little child who enters into a darkened room and dreads lest he behold in the gloom some terrible shape that shall affright him or some awful power that shall rob him of his life, is the type of humanity without knowledge of the beyond; but as the same child becomes, by experimental knowledge coupled with friendly assurances for which he finds a basis in truth, satisfied that there is nothing in the apartment which he has entered (though dark and gloomy) which will do him harm—that all the furniture of the room remains just in the same condition as when he viewed it in the light, he grows gradually reconciled and quits his fears, and so the victims of the theological ideas of the past, which painted God as an angry tyrant, and heaven as a blace unmatural and to most minds really guidesicable, escape through added knowledge from the thrall-dom of those conde notions, the outcome of undeveloped forms of mind, and revel in the joy which that freedom brings. The necessity, required and all the materials which were to form their habitations in their new existence, and which were to adom and furnish them aesterding to the needs of each individual, was self-exident and appearent.

Another Aparthy of the Tarlier's evident and apparent.

ANOTHER APARTMENT IN THE PATHER'S

Spirit communion had come in as a revelator to humanity, who had be Church so long had held in the bendage of fear; spirit communion taught that the next life was only the entering into anthat the first line was only the entering into another apartment in the great household of being; that the furniture in that apartment was just the same as when the sprift moved in the earth-plane, and that in fact were the fiat of dissolution passed upon any one without a moment's warning, he or she would on recovering consciousness discoverasse little change in the surroundings; that the idea of having experienced what was fermed death would hardly, at first,

find credence by the spirit.
It would not do for any to set up the position It would not do for any to set up the position, that as they were satisfied with their condition and saw no need of and therefore scented the existence of anything above them, that in consequence and of a truth they were the originations and the terfect as of their own course in a perishing life, which they believed was to land them in the gulf of imagation. On the contrary such discountary with us all were the veriest debtors to the past for the physical conforts they shared and the freedom they enjoyed; all these blessings which the develoring spirits of the present generation found waiting to be harvested had been bought for us by bold and zealous present generation found waiting to be harvest-ed had been bought for us by hold and zealous men and women who had often given their hate, piness and frequently their earth-lives as the fee in exchange. And this debt, owed to our surroundings and those who created them, in-volved a payment on our part for the benefit of those coming after.

A SEVEN YEARS' INDIVIDUALITY.

A SLVEN YEARS' INDIVIDUALITY.

After speaking briefly of what he had referred to before, concerning the naturalness of the spirit-world, the spirit's condition in that world as the outcome of its obedience or dischedience to the law of development as applied to its case, and of the character of the spirit-body, as being a reflex of the physical tenement within which, it was gradually brought to prepare lness for the separation of the two which death would invariably cause, he cited a theme which had just been presented among the others voted on, but which had failed of obtaining the choice of the present audience, and which had reference to the continued individuality of the human spirit; in this connection he said that thought and mind if they were the outcome of the material man, would never hold conscious existence for a would never hold conscious existence for a longer period than seven years—that being the term generally assigned by anatomists during which the old particles of the human body were thrown off and the form rehabilitated with new thrown off and the form rehabilitated with new ones by the discretive and accretive action of the system in harmony with natural law; he did not mean that these faculties would go out at once like a lamp in the darkness, but would gradually fade from the canvas of the memory during the process of each successive seven years, leaving behind a vast mass of attained experiences and laboriously won knowledge to be swept down the gulf of time in shapeless ruin. But was such the case? Not by any means! The grey-haired sire, halting upon the verge of the grave which was opening to receive him, as a sheaf of wheat ready for the granary, could recall with even greater ease the scenes of his recall with even greater ease the scenes of his youth than the things which happened yester-day, proving that as the body of man became more and more unable to protect and retain its hold on the spirit, the knowledge and the memohold on the spirit, the knowledge and the memory which demonstrated the continued and conscious entity of that spirit shone out even more and more clearly than ever before. It was true that the spirit might remain individualized without the experience of incarnation in the tenement of clay, but without such a course it would also remain ignorant of the difference between truth and error, right and wrong—in short would be but a spiritual automaton, totally without intelligent development to an end which was the crown of individuality in all its stages of being. stages of being. CHILDREN'S LYCEUMS IN THE SPIRIT-WORLD.

CHILDREN'S LYCEUMS IN THE SPIRIT-WORLD. Now if this earth-experience was necessary for some spirits it was necessary for all, and the question arose as to how those were to obtain it who passed to spirit-life while yet in early infancy. This want was met in the spirit-world by various devices suited to individual need, prominent among which were schools—perfected spiritual Lyceunps—where the little waifs from the colder clime of earth were collected and placed under the matronly care of those who in physical life were unable to satisfy the motherly promptings and loves of their nature. Those child-spirits also sought communion with earthly conditions, through mediums, which accounted for the great numbers of little manifestors met with in presence of such media at circles and séances. Sometimes the utterances of these child-spirits failed to find appreciation by the adults who listened to them, but such auditors should remember that if these children had nothing to tell them, yet they (the little ones) had something to learn by their attendance and remarks, so therefore patience should be allowed to do, in this case, its perfect work, and the child-spirits should be welcomed with kindness, and every opportunity embraced to impart to them earthly knowledge. They could in return render important service in many ways; for instance they had already in the past (and could continue to do so in the future) by the adults who listened to them, but such additors should remember that if these children had nothing to tell them, yet they (the little some one spirit would find a good (and with itself-ones) had something to learn by their attendance and remarks, so therefore patience should be allowed to do, in this case, its perfect work, and the child-spirits should be welcomed with kindness, and every opportunity embraced to impart to them earthly knowledge. They could in return render important service in many ways; for instance they had already in the past (and could continue to do so in the future)

LIFE?

Some one yery much interested in the animal is creation than two the creation that theme, and asked the above question. To this the Controlling Interesting they do. The law of continuity holds good in their case as in all others. If there were no future life for the law of continuity holds good in their case as in all others. If there were no future life for the law of continuity holds good in their case as in all others. If there were no future life for the law of continuity holds good in their case as in all others. If there were no future life for the law of continuity holds good in their case as in all others. If there were no future life for the law of continuity holds good in the case as in all others. If there were no future life for the law of continuity holds good in their case as in all others. If there were no future life for the law of continuity holds good in the case as in all others. If there were no future life for the law of continuity holds good in the animals, what would become of those animals, what would become of those animals, what would become of those animals, and through the above question. To this the above question. To the law of continuity holds good in their case as in all others. If there were no future life for the l

THE TWIN SPHERES.

Just outside the atmosphere of earth was situated the spirit-sphere of frivolity; the sphere of criminality brooded within the contines of mortal life and held its chief centres in the gin-palace and the abode of mortal iniquity wherever found. These twin spheres of criminality and frivolity inevitably received the spirits of those who had made no preparation for the future life, but had passed their days on earth the one in the seeking of the malevolent gratification of their eyil propensities, the other in the unthinking parsuit of uniscalled earthly joy. Above these the spiritual spheres reached in gradual and petreted succession. The olden ideas, instilled by the various religious creeds, and fostered by their followers up to the hour of decease, were not lost when the believers entered spiritife. The Controlling Intelligence had during his experience seen spiritual heavens or conditions harmonizing with the ideal of the Mohammedan, the Buddhist, the Christian, etc., where the spirit believers in these sects, their natures not yet aroused to a true conception of where they indeed were and of what was expected of them, yet lingered, looking for a fulfillment of their earthly imaginings, fearing to step outside the limits which only they themselves had created lest they should wander out of heaven, and in many cases repelling the highly developed spirits whoseame to them with news of brighter conflitions above and beyond them, deeming them but emissaries of what they had been taught to believe to be the Natural Enemy of the human Just outside the atmosphere of earth was situconditions above and beyond them, declining them but emissaries of what they had been taught to believe to be the Natural Enemy of the human soul. And yet the time would come in the destiny of all these when the voice of the awakening missionary spirits would be heard, and these theologically lethangized souls would arise and go forth with them into the larger liberty of the fully developed children of God.

THE NECESSITY OF INWARD PURITY.

The law of harmony which governed in all the the law of narmony which governed in all the spiritual realm was equally regnant as regarded the communion between the denizens of that and of the physical plane. A person might be outwardly pure and yet present to the spiritual world a nature which was the prepared avenue for the return of the evil and undeveloped. It was also incorrective that attendants an adaptor.

world a nature which was the prepared avenue for the return of the evil and undeveloped. It was also imperative that attendants on scances should come into the presence of the medium with pure minds and hearts, lest they afford the bridge over which undeveloped spirits could approach.

It was the operation of this unerring law of attraction which at times led to what was known as the exposure of mediums who had always borne good reputations, and at others caused prople to seek explanation of witnessed occurrences in the theory that they were the manifestations of elementary or fragmentary souls who had not yet completed their individually, because they considered no reasonable being would so demean him or her) self. There must in such cases (and in all be something in the medium or the majority of the sitters present which interchanges with and attracts the communicate. If you make your circles pure, said the speaker, you will bring developed spirits to only so, but you can evangelize the dark spirits by bringing, bem under the control of your own higher will as the means of awakening in the hetter thoughts and aspirations. Those materially powerful intelligences who produced the physical manifestations under the will of the adepts in spirit-life, were the disembodied spirits of people who, while they had passed away from their physical forms, had not left the atmosphere of earth.

THE SEVEN SPHERES.

plane were the spirits of those who in the fields of science, music, art, etc., had not been able to complete their special work on earth, and were real to return and accomplish it through mortal a gency—the spirit messenger and the mortal instrument each getting the good of the labors put forth. There were many unknown poets, singers, scientists, etc., in earth-life who, forced to work for physical subsistence at occupations totally at variance with their interior longings, were living (two lives, the one of, the body, the other of the soul. Was all that power to be lost? Most assuredly no! Such weary ones would on entering into spirit-life be astounded to find the conceptions which they could not bring to practical expression while in the mortal, fully rounded out and appreciated among the wisdom circles of the Summer-Land, and themselves celebrated beyond all their hopes of praise on earth.

praise on earth.

In the future life, as far as your occupation is considered, you will follow the life which you have always lived in the spirit. The calling or business which was of your earthly choice will be your possession in spirit-life; but if it were adopted only as an expedient, it and all other things having no harmony with your desires will pass away from the sum of your surround-

ULTIMATE ANGELHOOD.

This condition, the speaker said in closing, was the sure consummation in store for all the great brotherhood of humanity. Angelhood was the clear white light, of which the many-colored experiences of the intermediate developing spheres through which all must pass made the component rays. Each individual was a part and portion of that eternal temple the Great Architect was forming, and without whose incorporation into which his work would be eternally incomplete!

QUESTIONS AND ANSWERS.

The Controlling Intelligence then gave notice that those present wishing to ask questions bearing either on the discourse just delivered or other topics were at liberty to do so. SPIRITUAL ELEVATION.

A gentleman present taking advantage of the privilege extended, queried as to how--if no attraction or compatibility existed between the different states of being-were the lower orders of spirit-life ever to be elevated to better conditions and higher aims? To which the Controlling Intelligence replied: We should unquestionably state that as there may be while on earth a measurable amount of compatibility between a good man and one who is bad in his characteristics — some point of resemblance. earth a measurable amount of compatibility between a good man and one who is bad in his characteristics — some point of resemblance, some ground on which they can meet in common-so also in the spirit-world. A spirit on entering into that life, however low in the scale he might find himself to be, would present some side of his nature to higher influences—some part of his being would not be subject to the degradation which ruled the residue, and that condition of receptivity would find an answer in some spirit of higher development who would, recognizing its harmony with its own thoughts, make use of it as a lever to raise its possessor to better conditions. A dark spirit might not meet while in earth-life any one who could lead it in the path of right-doing, but the mission spirits of the better-land would certainly do that work when the soul astray arrived in their world; some one spirit would find a good (and with itself compatible) point in his nature, and through it awaken his whole being, just as it sometimes happened that a great criminal on earth remained impervious to the efforts of preachers and punishment alike, but was finally and unexpectedly moved to tears, and to resolves for better life, through the words or deeds of some

brought knowledge to the earth of the processes of education as put in practice in the Summer-Land, and these methods, understood and applied to the unfoldment of children yet on the mortal plane, had been fand would still be found to be of practical efficiency and worth among the schools of earth. Spirit-return was not instituted for the benefit of mortals alone, but for that of the manifesting intelligences also.

THE TWIN SPIRES. come into rapport upon some common ground, either of sympathy or upward tending aspiration, with some spirit of higher development, which would lead to their uplifting in the scale of being—in their taking the first step, it may be, toward that perfected angelhood which was the inalienable birthright of all.

RE-INCARNATION.

RE-INCARNATION.

To a question as to the verity or untruth of the idea of reincarnation, the speaker replied that so vast a theme could not be even touched upon in the brief moment necessarily devoted to the answer of each query; but that he would remark that the conception involved in the philosophy of reincarnation originated in the idea that every human soul must pass through all the intermediate spheres of being or states of experience which stretched between the innocent and undeveloped spirit and that angelhood which the young wanderer from the celestial sphere must attain to by effort and toil ere it could return once more to its home in the upper heavens. The question, therefore, regarding reincarnation was not as to the truthfulness of the thought, but as to the modus operandi of that thought in its outworking, and this he had not the space to follow at the present time.

THE CONTINUITY OF SPIRIT-ATTENDANTS.

THE CONTINUITY OF SPIRIT-ATTENDANTS. A questioner inquired whether spirits of a high order of development, who attach themselves to persons in earth-life, would continue that friendly nearness in the soul-world; and was informed that that would depend much upon conditions attending both at the time when the mortal so befriended entered spirit-life, as well as the changes which might take place while the medium was yet on earth. Individuals in the form frequently entertained friendly while the medium was yet on earth. Individuals in the form frequently entertained friendly feelings toward each other, and then through the introduction of some new element, for instance, ceased to so regard each other; sometimes mediumistic control, or the attraction of spirits toward particular mortals, was the result of psychology, measuraism etc. or of recognized of psychology, mesmerism, etc., or of recognized expediency—the spirit desiring temporarily to make use of the individual to the accomplishment of some definite end. On entering the spirit-world the medium would naturally asso-

THE DIFFERENCE BETWEEN SOUL AND SPIRIT.

Being asked by another auditor to explain the difference between the terms spirit and soul, the speace of earth.

Above the sphere of those who desire nothing but evil, and the sphere of those who remain plunged in heartless frivolity alone, we come to those which have been called the seven spheres, which individually affect this earth. These spheres do not necessarily mean locations, for one and all of you are in your own sphere at the present moment. Since your own sphere is the natural outcome of your own nature, do you not carry it with you, as the spider who carries his web bears his house about with him? There are as many individual spheres as there are spirits in the universe. The desire to help spirits not so highly developed as themselves reached down through those inhabitating the sphere of angelhood made use generally of messengers to the earthplane were the spirits of those who in the fields of science, music, art, etc., had not been able to your reason says do so, or go there, but you hear a still small voice within you which tells you that your duty and the demands of right lie in a diametrically opposite direction. This mental power in conflict with the inner counselor may be called the spirit, and the warning voice is the voice of the soul. The spirit manifests through what you term the mental processes—the soul through what you know by the name of conscience.

DO ANIMALS HAVE SOULS? The reference to the animal kingdom above made called up a gentleman who propounded the query, "Do animals have souls?" and who was informed, in return, that they had attri-butes in common with humanity, but not the individualized principle which characterized our was informed in return, that they had attributes in common with humanity, but not the individualized principle which characterized our race. The animal creation might be regarded as the incarnation of what some called "elemental" or elementary spirits, who secreted characteristics for some use by higher powers, just as atoms existed inchoate in the universe, but subject to the demands of natural law, but did not do so through any specific individual realization of continuity in other conditions yet to come, while the reverse was true of man. The appearance of animal forms in the spiritual world was not an argument in proof of their objective existence there, but merely demonstrated their subjective presence—they appearing as items in the surroundings of such individual spirits as wished for their presence, and coupled that wish with a knowledge of how to control material things, which would in turn give them power to control the elemental (or elementary) spirits. Knowledge was the key-to the riches of the next as it was also that of the present stage of being. Developed spirits inform you that they can accomplish certain things—while undeveloped spirits, on the contrary, acknowledge their inability to perform certain others. In reference to this matter the speaker again reiterated his views—in reply to another query as to whether the animal kingdom had the power of communicating with mankind from spirit existence—that the spheres of the elemental or animal spirit-life and of the human spirit were different in nature and locality, but if a person so desired, and possessed the requisite power to call their spirits to him or her, it could be done.

Alse ALL MEN IMMORTAL?

In really the speaker took broad ground de-

ARE ALL MEN IMMORTAL? In reply the speaker took broad ground, de-claring that all men, of whatever race, tribe, or condition, were gifted with souls, and were hence immortal, since the soul was the spark of the Divine within—the indestructible part of the ego. Because that soul did not make its pres-ence known in every organization was no norm ego. Because that soul did not make its presence known in every organization was no more to be considered proof against its existence than it would serve as an argument against the possibility of any increase of attainment on the part of any one in earth-life, because at any specific time before gaining it the man had no such expectation, or even had no conception of what the new development would be like. The proper time arriving, the immortal part of all human beings would assert itself, and under regular laws take up the route toward the obtaining of a fully developed angelhood.

DO THE INFERIOR ANIMALS HAVE A FUTURE LIFE?

their appropriate places in the economy of the great spiritual universe. WHAT OF PRE-EXISTENCE?

A questioner next asked information as to the truth or otherwise of the doctrine of the preëxistence of the human soul, which in some form or another had presented itself to the human acceptation in all ages. The speaker stated, in answer, that this theory was correct. All souls were born in the celestial state, as in a condition akin to infancy, and in order to fulfill their destiny of full development were obliged to pass through all the spheres that existed between that celestial angelhood and the state of the earthly mother at the time of conception. Through the stormy paths of physical turmoil and trial each soul would one day return to its native home in the celestial world, having exchanged its primal inexperience and ignorance for innocence coupled with knowledge.

SOULS ENTERING MORTAL LIFE.

SOULS ENTERING MORTAL LIFE.

In reply to a query as to whether souls entered mortal life voluntarily, or in obedience to conditions over which they had no authority, the Intelligence responded that in his opinion the had nothing more to offer, since the question of the method of the soul's descent into matter was as much mooted in the spirit spheres as on earth, and as capable of argumentation there as here, all souls in the angel state existed in what might be termed the Garden of Eden; when any one of them entered into the earthly state, it was divided into the male and female; thus divided by its descent into matter it passed through its experience, won the elements it needed, and only obtained its full unity by a reunion in the angel state with those attributes which existed in embryo before the separation.

THE SECOND COMING OF CHRIST, ETC. Some questionings and replies here eventuated as to the second coming of Christ, the reality of his objective existence in the flesh, and of his presence now in the world of spirit, during which the speaker proclaimed that whenever and wherever on earth a noble man or woman, a seer, a sage, a fearless individual arose who sought to better the condition of the race and to save mankind from error and its close companion sorrow, that there a Christ had manifested its presence among humanity; a literal second coming of a Christ swathed in material splendor and charioted by the clouds of heaven he said had no existence save in the erroneous dogmatic conceptions of a fast decaying theological hierarchy. He reiterated his statement that the man Jesus must not be confounded with the term Christ; and said that Jesus had had an objective and physical life in Palestine; of this he was sure, since he had himself met with him in the spiritworld, and was satisfied of his personal existence under the circumstances stated.

COMPENSATION FOR THE FEMALE ELEMENT! Some questionings and replies here eventuated COMPENSATION FOR THE FEMALE ELEMENT!

The concluding question of the afternoon was as to whether the divine law of compensation would not eventually accord to the female element some adequate return for the sufferings with which woman was visited in the sphere of mortal existence. To this the speaker replied, "Yes," adding that every female who suffered from the tyranny of the male element was working out a grand and glorious destiny, and at a much more rapid rate attaining to the ultimate state of angelhood, than her partner could have any idea of. In this sphere of physical life all must be obtained by effort at intelligent development—all advance in this direction must be bought with a price, and the sufferings which the weaker female was frequently forced to undergo from her stronger mate, acted on the the weaker female was frequently forced to undergo from her stronger mate, acted on the spirit in the same manner as the forcing processes of the gardener brought forward to perfection the tender blossoms and flowers before the lapse of the time which would otherwise have been needed for such fruition. No man, he said, can injure a woman without doing himself harm, and at the same time doing her a good service; since the sword of compensation is two-edged and cuts into the wrong-doer, separating him from spiritual things, and into the woman thus wronged separating her from material things, and thus giving her an added spiritual impetus, over and above his own, in the path of that development which both must individually tread. dividually tread.

The services then closed with music, an inspirational poem on "Love" (subject chosen by the audience) and a benediction—the announcement by Mr. Wetherbee that Mr. Colville would address the people again next Sunday afternoon at a quarter to 3 o'clock, being greeted with evident pleasure by the audience.

Brooklyn, N. Y.—The Eastern District -Spiritual Conference. To the Editor of the Banner of Light:

Brooklyn is divided geographically and legally into two grand divisions, known as the Eastern and Western Districts. The estimated popula-

into two grand divisions, known as the Eastern and Western Districts. The estimated population of the city is riow 600,000, of which about one-third, or 200,000, are residents of the Eastern District.

In the Eastern District (known as Williamsburgh before its consolidation with Brooklyn,) it has for years been a matter of surprise and conjecture why, among a population so numerous and intelligent, Spiritualism has never, except for brief periods, been able to maintain public lectures or any organic existence. Spiritualists in the Eastern District are, comparatively speaking, numerous; they are, I should judge, as strong relatively as in the Western District. Why our Eastern District brethren have, except at long intervals, and for brief periods of activity, remained so indifferent to efforts to advance the cause in its public aspects, I do not know, nor is it the object of this communication to inquire.

The latest efforts that have been made in the Eastern District in recognition of the claim of Spiritualism to a public, individual life of its own, are in a Spiritual Conference, holding weekly sessions every Friday evening at Phonix Hall, South Eighth street, near Fourth. Our hall is a very pleasant one, is centrally located, and seats two hundred. But a far more important fact connected with our Conference Association is, that it has entered the second month of the second year of its existence. The Conference has maintained continuous sessions, interrupted only by the summer vacation; the meetings have been well attended, and there is now.

ation is, that it has entered the second month of the second year of its existence. The Conference has maintained continuous sessions, interrupted only by the summer vacation; the meetings have been well attended, and there is now, as there has been from the beginning, a well-sustained interest in our public exercises.

Friday evening, Oct. 25th, the opening address was made by Dr. R. T. Hallock, of New York City, on the question, "Are there or are there not, points of identity or resemblance between the Modern Phenomena and the Spiritual Gifts of the Primitive Christians?" The usual order of exercise is an opening address of thirty minutes, followed by ten-minute speeches; but in this case the restriction as to the time of the opening address was removed, and the speaker was requested to go on without any limitation. Dr. Hallock speaks occasionally for the Western District Spiritualist Society, and for the Eastern District Spiritualist Society, and for the Eastern District Spiritualist Society, and for the Eastern District Conference. We have speakers of wider reputation, but there are none to whom I have listened who are more logical, more candid or convincing than the gentleman about whom I am writing. Dr. Hallock's lecture bristled all over with logic and common sense. He showed the importance, and if we would respect facts the necessity of recognizing not only the "Spiritual Gifts" of the early Christians, but other evidences of resemblance between the Old and New Dispensations—between Ancient and Modern Spiritualism. The historical evidences in favor of spiritual manifestations, with which the Jewish and Christian Scriptures abound, constitute an unbroken chain, linking the past with the present, not one link of which can be sundered. There they stand—Ancient and Modern Spiritualism—side by side, on the impregnable basis of facts, cotemporary and historical.

Our Conference Association maintains a perfectly free platform. The active members of the Conference agree on two things, which agreement is our bon

nomena, because we have the evidence for so doing.

Second, we demand that facts shall be respected as such. Standing on the basic principle of the rightful supremacy of truth and facts over creeds and dogmas, we gladly submit our philosophy and the facts on which it is based to the ordeal of free discussion.

In our conference meetings and public discussions we have given to dissent the same right to a hearing that we have to affirmation.

In view of the ignorance and misconception

which so generally abound as to the character and claims of Spiritualism, it was thought in the early period of our conference work a hazardous experiment to allow our opponents equal platform privileges with ourselves. Not that we could not give satisfactory and conclusive answers to our critics, but that so many false and irrelevant issues would be made that valuable time would be taken up in answering them. But fortunately for the efficiency and harmony of our work, no evils or disintegrating influences, such as were anticipated by some and feared by others, have been experienced.

In addition to public discussions—the subjects usually being selected one week in advance—some sessions of the conference are devoted to the relation of personal experiences. Facts relating to the Spiritual Phenomena (many of which are of startling import,) are thus brought out, and these "experience meetings" have, without exception, proved deeply interesting.

Congregational singing is an important part of our services. We use the little hymn-book known as "Peebles's Teacher and Songster." The "Songster," which is one of the Banner of Light's publications, is very much liked. The hymns are well selected, and especially adapted to our use, as both the hymns and the music are familiar, and such as our promiscuous congregations can join together in singing.

What are the relizious aspects of our conference movement? These may be inferred from the remarks, a short time since, of our Chairman. He said:

"Appealing for support and coöperation to be distinct and emphatic that the New Dispensation finds its highest sanction in the religious nature of man—in his religious and aspirational nature—which, according to the degree of individual unfoldment, is constantly seeking for communion and companionship with higher or spiritual intelligences. We adopt that definition with the declaration to be found in the Epistle of James i: 27, 'That pure and undefined religion before God and the Father is this: To visit the widow and the fatherless i

It is an encouraging fact, and deserves con-spicuous mention, that we have active members of our Conference who have recently seconded from the Orthodox churches because the light from the Otthodox churches because the light of spiritual truth has dawned upon them, and they cannot longer submit to the creedal limitations which a continuation of their church relations would impose. We have also the sympathy and good-will of many church members, some of whom, while retaining their church relations, are actively cooperating with us in our alorious work.

thy and good-will of many church members, some of whom, while retaining their church relations, are actively coöperating with us in our glorious work.

The cause of Spiritualism in Brooklyn has been greatly strengthened and advanced, especially within the last year or two, in consequence of the marked success of our clairvoyant and magnetic physicians. Healing the sick by spirit-power not only places Spiritualism in the direct line of apostolic succession, but, better still, it presents our cause to the public in an attitude so humanitarian and beneficent that it must ere long command recognition and acceptance from the thoughtful, conscientious and intelligent portion of every community.

Among the most active members of our Conference are two clairvoyant physicians—Mrs. Dr. Hillton and Mrs. Dr. Mills. These ladies are successful practitioners, owing their powers and usefulness as physicians to their mediumistic relations with the spirit-world. Under spirit guidance they are able with marvelous precision and accurracy to trace disease to its source and to provide adequate remedies, in cases even where the regular faculty have proved utterly powerless. So successful are their methods in the mastery of disease, that it has become a frequent daily occurrence for regular physicians to call to their aid the reliable clairvoyant powerer of these "spirit doctors." Mrs. Hillton and Mrs. Mills are both in official relations with the E. D. Spiritual Conference—the former being a member of the governing committee, and the latter our faithful and efficient treasurer.

I have made the foregoing statement in reference to our healing mediums with what might seem to be needless particularity of detail, for the brief statement that follows:

Our little Conference Association, though standing in the midst, literally in the very shadow, of numerous Christian churches, is the only religious association in the Eastern District that recognizes and endorses the doctrine of "spiritual gifts" as taught and exemplified in the lives of

in the lives of the early Christians. We not only believe but we know that "these signs shall (and do) follow them that believe"—follow those who place themselves in harmony with the law governing spiritual unfoldment and intercourse. And that "they shall lay hands on the sick and they shall recover." "These signs" with the early Christians were everywhere regarded as the badge of consecration and fellowship. We have discovered, as did the early Christians, (and rejoice as they did "with a joy that is unspeakable and full of glory" at these transcendent revelations and disclosures, this vital, invisible force which we call "spirit" or "spirit intelligence," and which they called "holy ghost" or "holy spirit"—through which instrumentality in the first, as in the nineteenth century, "life and immortality were brought to light."

Yet in the midst of the stupendous revelations which are the glory of Modern Schriftender.

light."
Yet in the midst of the stupendous revelations which are the glory of Modern Spiritualism as similar manifestations were the glory of the dawning Christian era, not a Christian church in the Eastern District would fail summarily to expel from its membership any brother or sister who should give unmistakable evidence of spirit power, and persist in ascribing the manifestations to their true source—angel intelligences.

gences.

Open and avowed Spiritualists will be tolerated in the Eastern District churches, as they will elsewhere, just as long as their Spiritualism is only a sentiment; but when it is a reality, dominating their lives and conduct and seeking expression in their church life, then they are no longer wanted, and the right hand of fellowship is certain to be withdrawn.

There are facts and incidents connected with our Western District Spiritual Conference even more significant and important than those which constitute the substance of this communication; but I will reserve all reference to the

nication; but I will reserve all reference to the Western District Conference for another com-munication. Chas. R. Miller. munication.

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