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The Rostrum.

#### THE METHODS OF SPIRIT INFLUENCES

SPIRITUAL VAMPYRISM - OBSESSIONS - SPIRITS LEAVING THEIR BODIES AND TRAVELING IN THE SPIRIT-WORLD - THE WORK THAT SPIRITS DO FOR HUMAN-ITY THROUGH MEDIUMIS-TIC CONTROLS.

cture Delivered in the Free Course of Spiritualist Meetings at Parker Memorial Hall, Boston, Mass., Sunday Afternoon, Oct. 20th,

BY DR. JAMES M. PEEBLES.

[Reported for the Banner of Light.]

"For I long to see you, that I may impart unto you some spiritual gift."-Paul.

"Beloved, believe not every spirit, but try the spirits."—John.
"For unclean spirits come out of many that were possessed with them."-Philip.

Heal the sick. . cast out demons."-Jesus.

"And, brethren, it seems to me that we may discern a promise, and a prophecy even, in the universal spirit of questioning and unrest. God is arising to shake the earth, that the things which cannot be shaken may remain. We are on the threshold of a new era. God gives to each age the gifts that it most needs. The child leans upon its parents, accepts their statements, reasons not, walks by implicit faith. Humanity has lived as a child. But now the period of maturity is approaching when it must put away childish things. We insist upon knowing; we demand proof of all things. . . . I believe that out of this flerce doubting, questioning, praying for light, this restless striving, this heart-hunger that will not be appeased, this wrestling in the darkness with the Unknown One, whom we will not let go except He bless us, will arise a solution grander than we have power to believe. First, that which is natural, and afterward that which is spiritual. Modern science is laying a foundation of exact methods and infallible results, and these methods are being used in more and more subtle fields of research. I believe that out of the border-land of dream, trance, seership, and the thaumaturgies of iges, with their confused and baffling results, is yet to arise the Science of Immortality."-Prof. H. B. Norton.

If there is really any such thing in existence as matter, it is only a mask, a shadow, a changing vesture. God and spirit-substance are the two great realities. God alone is the absolute and the immutable Intelligence, and that form of spirit-substance known as matter is but the garment of the Deific Intelligence. When in ancient times the Platonian Proclus spoke of causation, Plotinus of the universal life-essence, Mahomet of Allah, Zimmerman of intelligent force, Spencer of the unknowable, Emerson of the Over-Soul, and Tyndall of an energizing potency in matter, they all sought to express a belief that there is some being, some divine Presence superior to and acting upon inert, motionless matter. And that divine Presence was, is and eternally will be God, the loving Father and Mother of us all.

Oriental conceptions and all the various definitions aside, may we not just as well say with Jesus, "God is a spirit, and they that worship him must worship him in spirit and in truth"?-(John iv: 24.) But if God is spirit-absolute and omnipotent spirit-or as Emerson would say, the Infinite Over-Soul governing the physical and moral universe by immutable laws, and if man is made in the "divine image," then he is necessarily a spiritual being. And the spiritual is the real. Matter at most is but a mask. That which is denominated matter is shadowy and unreal. Critical thinkers recognize the palpable and the impalpable, the shadow and the substance, the shell and the substantial soul of things. Materialists, and even some distinguished scientists, deal altogether too much with shells, fossils, and mere objective phenomena. They are spiritually stupid, if not blind. It is quite probable that matter, the visible clothing of spirit, is nothing more than conditioned force, the residuum of spiritual substance. Everything that the physical senses cognize is unstable and unsubstantial. A bit of granite from the rock-ribbed mountains put into the hands of a skillful chemist may, by the action of heat, be transformed into a liquid, a fluid, and an ethereal gaseous substance. Increase the temperature, intensify the heat, and it utterly vanishes from sight. No scientist pretends to have seen the assumed ultimate atoms of matter. They are unknowable. All power, all force, all that is absolutely real and permanent, is unseen by the physical eyes. Gravitation and attraction, instinct, will, thoughts and ideas, are alike invisible, and yet infinitely more real and abiding than the crumbling rocks of the mountain.

Traveling a few years since from Manchester, England, to London, I chanced to take a seat by an English secularist, who evidently was on excellent terms with himself. Unfolding a Spiritualist journal, and, though reading very quietly, I observed that this gentleman kept glancing at the subject-matter of the columns. Soon he seemed uneasy and really restless. It was evident enough that he was anxious, if not aching for a straightforward lip-and-brain battle. A few words thrown out as pickets, and we were hot in the fray. It was give and take, and no mercy.

After several futile attempts to show the impossibility of "ghosts," spirits, or mind existing outside of the physical organization, he exclaimed with an air of triumph, "Now call up your ghosts, bring out your spirits, right here, now, and let me see them." My reply was: "You, as well as I, believe in the invisible-believe in ozone, oxygen, hydrogen, interstellar ether and many unseen elements and forces. Now bring them out-right out here and now-and let me see them.

But your comparison is not legitimate. I must have time and conditions. These gases and elements of which you speak may be confined, condensed and otherwise so managed by chemists as to become solidified and visible. I can then see them, and seeing is knowing."

knowing. One may see the stars a lifetime and yet know nothing about their internal structures and hidden forces. And further: the chemists of earth pursue their chemical studies in the heavens. These, with the savants and sages of the higher spheres, have the power to select, accrete, and so manipulate invisible auras, emanations, etherealized substances and the occult forces of nature as to make spiritforms visible to the physical eye. I have seen them repeatedly. The process is termed materialization."

"Well, it's nothing to me. I've never seen them, and then I am so organized that I can believe nothing; neither will I believe in that which I cannot cognize with my senses, that which I cannot see, hear, smell, taste or feel! And further, I have this thought—

"Stop-stop right there, sir. You say you have a thought. I deny it in toto. And now prove it—prove it by your own method of reasoning. Bring out some of your thoughts. Let me see that 'thought' which you say you have—let me hear it, feel it, taste it; let me bite it; let me weigh it in a pair of scales; let me melt it with a blow-pipe."

"But you are going to extremes. I have this idea relat-

"Stop again, sir! Stop! I deny that you have any ideas. Prove that you have by your materialistic system of reasoning. Let me see this idea of yours; let me hear it, taste it, touch it. What its weight and color, and can it be fused? And what its shape? Is it oblong, square, spheroidical or triangular? Do your thoughts and ideas bear any such relation to each other as steel to iron? and if so, what amount of heat would be requisite to weld them?" . . . . It hardly need be said that his own way of reasoning silenced him.

Not only are thoughts and ideas-but reason, hope, love, memory, intellection, aspiration, intuition, will, psychic force—ay, all forces and all the mighty powers of the illimitable universe are invisible. And yet it is these very unseen, invisible forces, powers and principles that constitute the real, the permanent and the immortal.

Algebraically expressed, matter is the unknown quantity -consciousness the known. The hypothetical atom cannot be cognized by the senses. Philosophy is rapidly tending to the position that all we can possibly know exists is consciousness and force in their various methods of action.

Kant contends that neither time nor space have any real existence, but are merely forms of thought. Fighte argued that neither matter nor the external world in any of its forms had any real existence, but all was due to impressions generated in the mind. Berkley denied the existence of the material universe, contending that Deity acted directly upon the human mind; that the seen was the phenomenal, and that the phenomenal was a shadow—that and nothing more! Lewes says: "I cannot transcend the sphere of my consciousness. I can never know things except as they act upon me." If Herbert Spencer had denominated the soul and spiritual realities generally the Knowable, and matter -whatever it may be or may not be—the Unknowable, he would probably have come nearer the truth.

But what is the soul? The soul is the I, myself-the central, living, indivisible unity; the conscious life-germ, or a potentialized and partially detached portion of the absolute Over-Soul, God, and bearing something the relation to God, psychically, that a tremulous drop bears to the crystal fountain from which it proceeded. It is detached at the sacred moment of embryonic conception-that is to say, sufficiently detached to there and then commence an individuality in relation to outer and grosser things.

It is unphilosophical to say that "man has a soul." The soul is the man. And, in the spiritual sense, this soul is old as God, pure as God, immortal as God! When children are born into this world, souls are not mechanically constructed and put into their infantile forms as you would pour water into leaky pumps to set them going; neither do souls grow up out of physical matter something as do gourds from heaps of muck. It is not only illogical, but morally impossible, for the lesser of itself to produce the greater-for effects to exceed their causes. Materialistic thinkers are very apt to put the carriage before the horse. Had they lived in the times of Cheops, they would have recommended building and pivoting the great pyramid upon the little end, with the base wobbling about loosely up somewhere in the aerial spaces. Mind is not the flower of matter. Under no conditions does matter, so-called, produce conscious souls. Neither can phosphorus solve problems, nor the most lustrous iodine idealize.

Considered subjectively and objectively, man is a trinity in unity, compounded of soul, spiritual body and physical body. This was believed by Hindu gymnosophists and Egyptian hierophants. It was also taught by a large school of Platonian thinkers before the Christian era. In a subsequent period Paul taught the triune nature of man. "I pray God to preserve you," said he, "body, soul and spirit"; and again he speaks of "dividing asunder soul and spirit." The soul, the inmost of man, as we before said, is a divine germ, or a conscious spark from the great central sun of existence, and, unlike brutes, insects, and all the lower orders, man alone is conscious of his consciousness. Man alone knows intuitively of God and immortality.

The old Biblical prophet termed the "soul the candle of the Lord." The candle, similar to the calcium flame, illumines the whole edifice; so the soul lights up and shines out through the human temple. The head is the topmost story of this bodily temple, and the soul is supposed to be located at the delicate point of the Pineal gland, which is a small, conical mass of gray nerve-substance, attached to the floor of the third ventricle just forward of the cerebellum. It is plain that whatever exists must exist somewhere, and somewhere implies location. Accordingly the distinguished Des Cartes taught, and intelligent spirits teach, that the soul is located at the pineal point, alias the apex of the cona-

An orange in some respects may fitly symbolize the man The outer peel corresponds to the physical body; the richlycolored, juicy pulp, to the spiritual body, and the orange seed, with its germinal life-principle, to the soul. And dying is the process of peeling—the process of severing the copartnership existing between the grosser earthly and spiritual body. It does not in any wise affect the soul, but it does transplant the spiritual body into a fairer garden, with better facilities for symmetrical growth and unfoldment.

Man here is trinal; over there in the better-land he is dual, constituted of soul and an etherealized spiritual body. Consciousness, memory, reason, disposition, desires, and the general tendencies of the man go with him to the world of spirits. These, in a large measure, make up his individuality. Without these traits and qualities he would hardly know himself.

Death is no chemical strainer, filtering away all sins and imperfections in the twinkling of an eye; neither is it a piston-rod forcing "imputed righteousness"-righteousness of

"Granted in part; seeing, however, is only an approach at | tal man. It is literally true, however, according to Ballou- | cian. . . . Almost down to our day, the men who have Whittemore Universalism, that

Outstript his Lord, and got to heaven first." Each individual enters the spirit-world mentally and morally precisely as he left this—and the spirit-world is here there, everywhere, for God is spirit, and therefore spirit fills the boundless immensity. The spirit world should never be confounded with the spiritual world, with the angelic world, nor with the paradisaic heavens of the Christ-angels. There are swarming millions in the world of spirits that have not so much as caught a glimpse of those radiant realms of angel blessedness. "In my Father's house," said Jesus, ' many mansions." This Father's house is the infinite universe, embracing the heavens and the hells, the demons and the angels that do the will of God.

Divine law is universal and immutable. And the same law that permits angel ministries permits demoniacal influences. These latter under assumed names would now, as in New Testament times, almost "deceive the very elect." To this end the apostolic John said, "Beloved, believe not every spirit, but try the spirits." Gerald Massey, though a poet speaks thus in plain prose:

"As a rule, I believe the greatest manifestations of a physical force nature are produced by beings on the lowest plane of spiritual existence-earth-spirits; dwellers on the threshold; unhappy souls that have been foully thrust out of this life; spirits that have no passed far into the interior life, but who remain materialized and ponderable, dense, dark as the mere dregs of this life that have sunk to the bottom, compared with the happier, higher souls, that ascend and rarefy, even as matter does in proportion as it rises toward the light. These spirits dominate with the physical-force mediums. Where the phenomena tend to lead the soul into the inner presencechamber of God and enrich the spiritual life, the lowliest means may be sanctified; but where the meal is everything, and the miracle go for nothing except to evoke an encore of the miracle for the sake of another meal, then it is degrading, and of the earth earthy. The phenomena were intended to lift up the cyclids of the mind, and elevate the soul to a perception of the fact that there is a spirit-world about us, close to us, and in communion with us, and not to keep on cultivating the acquaintance of the blackguard and the light-fingere

Those whom Massey poetically denominates "the lightfingered gentry of the other world," both Josephus and Jesus called "demons." Swedenborg pronounces them "obsessing demons," walking by our sides unseen. They are our erring, undeveloped brothers, actuated, quite possibly, by selfishness, envy, jealousy, malice, revenge, and perhaps by murderous intentions. These are in this life, so far as we can judge, moral incurables. Punishment does not redeem them. On the contrary, it seems to harden some natures. The most fiendish murders ever perpetrated have been by convicts while imprisoned for crime. Only recently, in a Western Penitentiary, one of these fiendish men, nineteen years confined, and ever troublesome, stabbed and killed two of his fellow-convicts; and while struggling madly to murder the keeper, was shot dead, his last word an oath! Wherewhat his condition? Is there any reason to expect an immediate moral revolution in such a character? These persons are the demons of this and the demons of the future spiritworld. Reproof, counsel, punishment in prisons did not save them. Punishment never saves. It startles; it may arrest lead to serious reflection; but the Christ-power of love, repentance, humility, aspiration, moral effort-these are the saving graces! God's love spans all worlds and never wanes. The divine effort will continue till all evil-disposed spirits echo the shout with angel hosts-the Christ of God triumphant! the good victorious!

But we are to deal with both spirits and mortals as they are in the present. The worst of prison characters-murderous tramps-tricky gamblers-persistent libertines-malicious highwaymen—and millions, mad with hate, falling on crimson battle-fields-these are the demons that obsess mortals-that is to say, they psychologically influence, entrance and control certain sensitive persons. Their name is legion. And they incite people to wrong-doing.

Judge Edmonds expressed the opinion to me personally, only a few weeks previous to his departure, that "a majority of the lunatics in asylums are only under the influence of unwise or evil spirits. I have been instrumental," he further said, "in curing some fifteen cases of this kind. And I said

this to the Academy of Science here in New York.' William Howitt, in speaking of obsessions and the infesta-

tions of certain mediums in England, says: "With them the approach of spirits is not a visit, nor simply a visitation, but an inroad. They come, the door once open, in crowds, in mobs, in riotous invasions. They run, they leap, they gesticulate, they sing, they whoop and they curse. They are the most merry and the most bitter of mockers. Wit looms in their words like flashes of infernal lightning. Pantomime is in their action; laughter in their eyes; and a horror which no assumption of innocence can vell, is the effluvia of their presence. There is no question with the wretched sufferers of their phantasmagorial assaults that they are the life and quintessence of hell. Nor is it the mind only of the unfortunate one which they haunt; they have a power over his material movements. They move and remove articles; they fling and toss; they hide and steal; they put things where they ought not to be; they take them from whence they should constantly be. Mind, body, soul, memory and imagination-nay, the very heart-are polluted by the ghostly canaille; and the sanctuary of life and the dwelling are invaded, disordered, desecrated and made miserable by them. We have known such sufferers, and know them still."

The celebrated Jung-Stilling furnishes a long list of obsessional cases coming under his immediate inspection. I have seen many sensitives, making no claim to Spiritualism, completely or partially obsessed by dark, undeveloped spirits. Not only have I seen these phenomena in this country, but I saw several well-marked cases in India, and was introduced to one Sivaite priest who devoted every Friday afternoon to the casting out of demons.

The distinguished Unitarian preacher, Rev. James Freeman Clarke, writes: "As regards demoniacal possession I think that Jesus believed in it, and that he spoke to the evil spirits as though they would hear him. A few years ago I thought that he shared a popular error in this, which our century had outgrown. But within a few years I have been led to believe in the reality of Demoniacal Possession. I have myself known personally, or by credible testimony, of at least half-a-dozen instances of persons who seem to have been taken possession of by a low and unclean order of spirits. And the best way of rescuing them, when they were too far gone to help themselves, was to have some other person possessing greater spiritual force to do what Jesus did, namely, order the spirit to go away. I believe that in certain places and periods the nervous condition of men is such that the lower order of ghosts may get control over them, and that when Jesus came, it was just such a time and place as this."

Renan in his "Life of Jesus" informs us that "It was the universal opinion, not only in Judea, but in the whole world, that demons take possession of certain persons and make them act contrary to their own will. And the vocation of any kind or moral goodness of any quality-into the immor- an exorcist was a regular profession like that of the physi- the spirit-artist. Dr. L. G. Smedley, a most excellent me-

done most for the good of their kind have been, whether they wished it or not, Thaumaturgists."
Obsessions prevailed in the past, and do among a class of

mediumistic sensitives at present. They may also be witnessed among those not recognized as mediums or Spiritualists. This branch of psychology, relating to Spiritualism, requires the most careful and patient study. And while seances should be conducted upon scientific principles, a religious and prayerful influence should be dominant. Purity, prayer and love call the angels into our presence.

Exorcists, as individuals, should not only be firm and positive, but kind and spiritually-minded, influenced by pure and exalted spirits. And further, those obsessed should leave their accustomed surroundings and flee to some mountainous part of the country. They should breathe the purest atmosphere, and keep their persons rigidly clean and sweet. They should strictly avoid promiscuous séances. Thanking the loving spirit Father for all past blessings, they should pray to good spirits and to the holy angels for help. They should seek the baptism of peace and good-will. And they should morever exercise their own will-power in the direction of the good and the true, the pure and the beautiful.

In speaking of obsessions and demonical influences, I have no reference to that semi-omnipotent and omniscient devil of the mythic Eden time, but rather to ignorant, undeveloped, and sometimes malicious spirits, once of earth yet now peopling the lower spheres. I know nothing of any sylphs, gnomes, goblins, ill-shaped elfs, one-eyed Pucks, or any sort of indescribable elementaries. People are apt to see what they hunt for. Imaginations, symbols, psychological presentations and a distorted second-sight should never be confounded with clairvoyance. Independent and thoroughly trained clairvoyants and exalted spiritual intelligences unite in the fact that, while they see or meet spirits originally inhabiting other earths and planets than ours, they see in the spirit world no fragmentary nondescripts, no postponed possibilities o' and no pygmean Pucks just fitted to do any man one short jobbing business for selfish, presuming satraps! So hwelrd imaginings belong to the dark ages rather than the culture of the nineteenth

Am I asked if spirits, as many affirm, can leave their bodies temporarily, and returning occupy them again? Such is my belief. And the belief is based upon the nature of man, the communications of mediums, and the most positive testimony of spirits that have summered long in the radiant realms of immortality. I am not unmindful that this position is disputed. Our most distinguished clairvoyant medium, Mr. A. J. Davis, says: "The soul s organically wedged up in the body. No man's soul ever goes out of his body but once; then it never returns, for from that moment the body is dead." On the other hand, intelligent spirits entrancing Mrs. Cora L. V. Richmond, say: "The soul is an absolute, independent entity. The soul of the Bushman is radically identical with that of the Caucasian, because all souls proceed from one primal source. . . . Under proper conditions, and aided by wise and holy intelligences, souls sometimes leave their earthly bodies, gathering knowledge in other spheres of existence. They are attended at these times y their guardian angels."

Now, who is right? Whose statements are the most authoritative? From the placid Bay of Naples may be seen a series of ever-green gardens terracing the backward-rising slope far away toward the summit. Inviting and magnificent almost beyond description, they cause one to think of those golden gardens above, where walk the white-robed angels. But who best understands, or who can best describe those spirit-gardens-the man who standing outside of the walls looks into them, or those who there live, cultivating the flowers, and feasting upon the delicious fruitage? The inquiry is self-answering.

While filling a lecture engagement a few years since at Troy, N. Y., I went down to the hospitable home of Dr. G. L. Ditson, Albany, to spend the night with my friend Dr. E. C. Dunn. Our host and hostess, always entertaining, were eminently interesting till a late hour. Retiring to our apartment the Doctor was entranced by his guardian, Aaron Knight. The theme of our conversation was the nature of the soul, and the interrelations existing between the soul and the spiritual and physical bodies.

When leaving in the morning, I said to Dr. Dunn: "I move into a new room at Mr. McCoy's to-day; leave your body to-night, come and see it, and write me to-morow describing what you see."

"If my spirit-guides will both permit and aid me, I will so The next evening I received the following letter, publish-

ed soon after in the American Spiritualist: "ALBANY, February 12, 1872. "MR. PERBLES-My Dear Friend: In accordance with your request

and with the consent and aid of my friends, I left my body last night and visited you in your room in Troy: And now I will give you an account of what I saw, as near as memory serves me. You were lying with your face to the south; your clothing was in

chair near the head of the bed. I saw no coat, however. I noticed a number of pictures on the wall back of the bed, and thought it a very queer place to hang pictures. On the table lay a number of books and papers. The latter were

in considerable confusion. At the right side of the table I noticed papers lying upon the floor. There was a large book lying upon the table, open at the title-page. As near as I can recollect it was about the 'Fine Arts in Ireland.' There was a pencil in the book, round smooth and not much worn. On the mantel-piece, to the right of the stove, I saw a book which looked like a Bible; it was open to Revelations, and in it lay the photograph of your guide. Near this book lay your watch and chain. I tried to pick up a pencil upon the table, but failed. I spoke to you several times but could not awake you. Everything seemed as natural as though I was in my physical body, and yet I knew that I was out of it, for I saw the magnetic cord connecting me to it. And further, I took especial notice of my body after leaving it as it lay in bed at Albany. A part of the circle guarded it. I had a very pleasant time with Aaron Knight, who acted as my guide while absent from the body. The sensations were all pleasant except the terrible dread which always comes over me when returning to my body. Believe me ever yours in friendship, love and truth, E. C. DUNN."

This description of room, books, pictures, papers upon the floor, photograph in the Bible, pencil, watch and chain, &c., could not well have been described with greater accuracy. During these experiences of the Doctor his body becomes rigid, there is no perceptible beating of the pulse, and only . an occasional flutter of the heart. At first the phenomenon frightened me; but I soon became familiar with it. For a few years past he has left his body only at comparatively long intervals. The contrast dissatisfied him with earthly things

The lamented Mrs. Conant frequently left her frail tenement, witnessing magnificent scenes and conversing with loved ones in the heavens. Mrs. Jennie S. Rudd, of the Message Department, has had, and continues to have, similar experiences. Mrs. Cora L. V. Richmond bears explicit testimony to the same fact; and so does Mrs. Lutie M. Murdock,

Pierce, of Boston, healing and trance medium for twentynine years, and an influential and most highly-esteemed citizen, has for years been away from his body during certain ; nights of the week, listening to lectures and mingling with vast assemblages of the glorified. He has met others in spirit-life similarly conditioned, and they conversed together of the sympathetic and vital relations they still held with their earthly bodies. I could swell this list of witnesses to scores if necessary. Serjeant Cox, President of the London Psychological Society, in speaking of sleep, dream and trance, said : "What, then, is the rational and scientific conclusion from these facts? Is it not that, if there be such an ! entity, that is neither brain nor body, but sometimes controls both and sometimes is severed from both, a reasonable presumption arises that this tentity is the conscious self, a thing distinct from the brain and the body, from which it may at times be severed more or less?"

Therefore, from the independent nature of the conscious woul; from well-established facts in psychological science; from the affirmations of seers, sages and Neo-Platonists: from the positive testimony of reliable mediums: from the testimony of highly intelligent spirits; and from the testimony of many trustworthy clairvoyants, I am morally compelled to believe that spirits, while yet inhabiting human bodies, leave them for a few hours, now and then, to traverse the other spaces, explore the spirit spherespand visit those grandeducational institutions of the gods, At such times, vital magnetic relations with the body are maintained, and also spirits of wisdom carefully guard the corporeal casket. Other spirits do not, however, during such seasons, get into and, as some have surmised, occupy these bodies. Neither Is this the case in the trance state; but just as the psychologist stands a little distance away from the subject, so the entrancing spirit may be near, or possibly far distant, while speaking through human lips.

Spiritualism, related to God who is Essential Spirit, is a word of momentous significance. It is the science of the soul, the religion of the ages, and embraces everything that Is progressive, pure and holy. Spiritualism demonstrates the fact of a future existence, reproduces the gifts of the apostolle times, finds our lost children, heals the sick, brushes away the mourner's tears, breaks a under the fetters of the enslaved, and unites in golden bands of love and sympathy all the tribes, races and nations of the earth.

Spiritualism was the immediate agency in freeing our country of its four millions of slaves. I refer to the means brought to bear on President Lincoln's mind, resulting in the emancipation proclamation. I personally know the men and the mediums. Col. S. P. Kase, Esq., of 1601 North 15th street, Philadelphia, is one of the American "railroad kings," having aided in the construction of several railways, and was at one time president of two of them. This gentleman, visiting Washington, D. C., in the autumn of 1863, during our civil war, was walking along Pennsylvania Avenue, when he happened to see the suspended sign of the medium, Mr. J. B. Conklin, and simultaneously, on seeing the sign, heard a voice saving, "Go in and see Conklin: he is in the rooms occupled by you twelve years since." Mr. Kase stepped in and found Dr. Conklin in a half-abnormal state, directing a letter, written under spirit-influence, to Presiednt Lincoln. Mr. Conklin said, "You have come in just at the time

needed. I want you to take this to the President." "Well," replied Mr. Kase, "I have no objections, if you will accompany me."

They went to the presidential mansion, and Mr. Kase, having forgot his visiting-eards, sent up his name by the servant - "S. P. Kase," which the President understood as "S. P. Chase," for Salmon P. Chase was at this time a member of the presidential Cabinet. "Bring him up," said the President. Reaching the drawing-room, the mistake was easily explained by the carelessness of the servant.

Take your seat," said President Lincoln to Mr. Kase; "I know you well, and appreciate the service that your railways are doing in transferring our troops to the South."

After some conversation about the contending armies and the condition of the country, Mr. Kase said, "I have a letter for you, Mr. Lincoln," handing it to him. The President, reading and re-reading it, turned to Mr. Kase and said, "This is very singular! This letter purports to be from spirits-the fathers of our country; do you know anything about Spiritualism?"

'Oh, yes," Said Mr. Kase, "they 've called me a Spiritualst for quite a number of years, and I certainly owe myfinancial successes to the spirit-voice and spirit-guidance."

The spirit-intelligences, in the letter, requested some personal interviews with the President through their medium. This was arranged, and for four succeeding Sundays Dr. Conklin was a guest at the presidential mansion. What the exact result of these séances was, is not known, only so far that the subject of emancipation was immediately broached in the cabinet-meetings. Soon after the President and Mrs. Lincoln, Judge Wattles, and other distinguished gentlemen and prominent political characters held a séance at the house of Mr. Laurie, a well-known gentleman of Washington, and whose daughter, Mrs. Youngs is the noted medium in whose presence the piano has been lifted by spirit-power while she was playing.

During this scance, a young lady medium was entranced by one of the "Fathers of the Republic," and addressed President Lincoln in a most sturdy and eloquent manner, upon the conduct of the war, the true policy to be pursued, and the importance of immediately issuing a proclamation that every slave in the country should be freed. There read the condensed substance of what the spirit said, as furnished me by Mr. Kase!

"You, slr, as President of the Republic, are called to the position you occupy for a very important jurpose. The world is not only groaning under the weight of mental and spiritual bondage, but four millions, made in God's image, are enduring physical slavery. Their yokes must be broken, the fetters must be severed, and the physically enslaved must be set free, before your nation can be restored to its proper station. Freedom was germinally planted in the forestlands of the West in Washington's time, and is now about to bud and bear precious fruitage. This Republic has heretofore led the van of nations in its line of free-thought, but the dark plague-spot of slavery stains its banner. This national evil must be removed.

There is a spiritual congress supervising the affairs of this nation. This civil war will never cease; the shout of victory will never ring through the North, will never reverberate along the verdant valleys of the South; the olive-branch of peace will never wave over your fields and lakes and mountains, till you issue a proclamation of freedom-a proclamation that shall set forever free the enslaved millions of your distracted country.".

Spirits virtually repeated this at subsequent séances, and in less than three weeks from the reception of these spiritmessages from the spirit-congress, President Lincoln issued that great Proclamation of Emancipation.

And from that time, though there were twenty-six battles fought, every battle-with the exception, it may be, of unimportant skirmishes-resulted in a Northern victory. President Lincoln, though the pride of America, was no sectarist, no creed-bound pharisee, but a great, broad humanitarian, living a free-thinker, and dying a Spiritualist. The spirit-world is the world of causes, and this spirit-congress, these spiritual influences-in a word, Spiritualism, abolished American slavery.

Spiritualism not only proves that there is a life beyond this, but it explains the nature of the soul, the purpose of moral evil, the characteristics of obsession, frees the enslaved and encourages the tenderest charity. Did not Charlotte Bronté refer to Spiritualism when she said, "I hold another creed, which no one ever taught me, and which I seldom mention, but in which I delight, and to which I cling, for it extends hope to all: it makes eternity a rest-a mighty home, not a terror and an abyss. Besides, with this creed I can so clearly distinguish between the criminal and his crime: I can so sincerely forgive the first, while I abhor the last; with this creed revenge never worries my heart; degeneration never too deeply disgusts me, injustice never crushes me too low; I live in calm, looking to the end."

Dickens says: "Who turns his back upon the fallen and disfigured of his kind, abandons them as vile, and does not trace and track the unfenced precipice by which they fell from God, grasping in their fall some tufts or shreds of that lost soil, and clinging to them still when bruised and dying

(first fell garanesses and and and and and and and

'No star is ever lost we once have seen, We always may be what we might have been: Since good, though only thought, has life and breath, God's life can always be redeemed from death, And evil in its nature is decay. And any hour may blot it all away

The hopes that, lost, in some far distance seen, May be the truer life, and this the dream." And thus they are all beginning to write and to think with Bailey-"It may be in the coming

That as we sometime were all worth God's making, We may be worth forgiving, taking back Into his bosom, pure again-and then All shall be one with him, who is one in all."

I feel to close in the words of Whittier, our good Quaker

"In the economy of God, no effort, however small, put forth for the right cause, fails of its effect. No voice, however feeble, lifted up for Fruth, ever dies amidst the confused noises of Time. Through discords of sin and sorrow, pain and wrong, it rises a deathless melody. whose notes of waiting are hereafter to be changed to those of triumph, as they blend with the Great Harmony of a recon CHEB UNIVERSE!

#### Phenomena. \$puritual •

My article of May 11th came under the observation of several persons in Northampton, whose attention had been particularly directed to it. Two of these persons were acquainted with me'; they were not Spiritualists, neither had they ever taken any particular interest in the subject; but for some reason they determined to investigate for themselves. Their experimental inquiries commenced only about four months ago, and two evenings in each week have been devoted to the subject during that time. Most of the situages have been held at the residence of Mr. Dexter W. French. Mr. French is a conductor in the employment of the Connecticut River. Railroad Company, and his honesty and integrity are above; suspicion on the part of all who know him. The other investigators are neighbors of Mr. French, and some of them also employes of the railroad company. They are mostly young men and women, though several are in the full meridian of life. Only two of this company of investigators had witnessed at y of the physical phenomena of Modern Spiritualism, and they only to a very limited extent. limited extent.

At their very first sitting the table was moved about in a

At their very first sitting the table was moved about in a wonderful manner and very foreibly; raps were also distinctly heard. From the first sitting to the present time some new exhibition of power and the presence of some agency beside the investigators has characterized each week's meeting. A small toy piano has been played upon; also a guitar, which instrument at the same time was floated about in the room; a small bell has been rang vigorously over one and another of those present; an harmonica has also been played sweetly; and sometimes several of these instruments have been wrought usen at the same moment. Independent writing with pencil and paper has been repeatedly given; and pertinent and valuable information, before unknown to any person present, has been imparted to individuals attending these scances.

On the 18th of September I casually met Mr. French, with whom I had a slight acquaintance, and as I was to bass the night at Northampton, he invited me to attend their circle. Nearly or quite all the members of the circle were present. There was also in attendance beside myself a gentleman who was a skeptic and entirely unacquainted with the subject. The whole number present was fourteen. These circles had usually been held in the dining-room but on this occasion it had been determined to sit in the parlor, that we might be in the room where the piano was—the hone being that perhaps it also might be played mon. The arrangements were all made after my arrival. The piano was moved to the centre of the room to give those present a chance to sit around it. These preliminaries were all executed while it was yet daylight, and there is not the slightest probability that any secret appliance or arrangements whatever had to do with the obtaining of the results that followed.

The new sitter and myself took such seats as the members

The new sitter and myself took such seats as the members of the circle thought would be most conducive to the best of the circle thought would be most conducive to the best results, and on inquiry of the spirits as to whether the company were correctly placed, a most decided and positive negative was given. After a series of questions and replies in the usual manner several chances in the order of sitting were made, and one young man, Mr. Snell, was designated to sit within the circle. That he was thus designated, and the further fact that at a former meeting of the circle, when he was unavoidably absent, the phenomena were noticeably less marked, leads us to suppose that he is very mediumistic. Mr. S. has no personal consciousness of the possession of any ne was unavoldably absent, the phenomena were noticeably less marked, leads us to suppose that he is very mediumistle. Mr. S. has no personal consciousness of the possession of any such power, or that any unusual influence is upon him. At the beginning of these investigations, and for several weeks afterwards, he was a most determined skeptic, and it was not until the most astonishing proofs of the presence of forces hitherto unrecognized came to him personally, that he was obliged to give up his skepticism. As illustrations: On one occasion his necktie was suddenly removed and carried many feet across the circle to his wife. On another occasion a time-table in his possession, shut up in a book in an inside vest pocket, was mysteriously removed and placed on the table. How it was possible to do this without removing the book no one could tell, nor indeed can any one tell now. Mr. S. was conscious of a sudden movement at his pocket, and knows it was done, but as to the how he is unable to state.

Agood Methodist lady, the mother of one of these young

A good Methodist lady, the mother of one of these young

A,good Methodist lady, the mother of one of these young investigators, induced by the representations of her son concerning—the events that were occurring, somewhat reluctantly consented to be present and judge for herself; and the result is she now never fails to attend the circles.

At the meeting of which I now speak most of the phenomena of the previous three months were repeated to a greater or less extent. The piano was blaved in a remarkable manner. When the company joined in singing, as is usual on such occasions, the piano would join in an accompaniment. The scales were played with a skill denoting high artistic attainment, whereas there was not a pianist of any considerable proffelency in the company, and 'no visible pianist within reach of the instrument. At times the bell would ring in various parts of the room: the small toy piano, the harmonica and the large piano would all be set in motion at the same instant. Sparks of light, resembling those proceeding from an ordinary match when it is first struck in a very the same instant. Sparks of light, resembling those proceeding from an ordinary match when it is first struck in a very dark room, were seen in various places in the abartment—sometimes several at one time. Occasionally these lights would be nearly stationary; at other times they moved slowly about the room, and at others still they would move with almost the rapidity of lightning.

Nearly all of the people present were touched in the most positive manner, and several of us apparently at the same moment. Sometimes the touch would be as if of the entire hand placed upon the head, and at others as if the touch were by some object much smaller than the hand.

This scance was continued from eight to ten o'clock. During the time a great number of questions were put and an-

This seance was continued from eight to ten o'clock. During the time a great number of questions were put and answered by the usual signals of raps and the movement of objects. Instead of the ordinary raps the keys of the piano would be used, and the piano itself would be raised one, two or three times in answer to queries. Once, while I was gently leaning against it, it suddenly moved toward me, when all the others present declared they were not touching it. The

the others present declared they were not touching it. The instrument would also move in any direction we requested without the agency of any person present.

On former occasions chairs have been taken from the floor and placed upon the table.

I carefully noticed the clean sheets of paper with pencils that were placed on the piano at the commencement, and the writing on one of them at the close. I do not believe any one of the company or any confederate executed what was found to be written at the close of the sitting.

It must be borne in mind that this was a totally dark scance, and we do not expect we shall be able to convince the skeptical, who have not yet inquired for themselves, by the mere recital of what was witnessed. But for myself 4 have not the slightest doubt that there was the most perfect integrity on the part of all present on the occasion.

As this account has been written chiefly for the benefit of honest inquirers, and skeptics also, I beg, in conclusion, to put to these classes of persons a few queries:

1st. Did the phenomena above related actually take place?
No amount of doubt on your part can stand against our positive knowledge.

to receive a farthing for an exhibition of these phenomena.

3d. Do these observers unite themselves in these meetings for the purpose of securing distinction? No! Not one of them ever dreamed that an item of these doings would ever be published; and besides, to make these things known, in the present estimation of public sentiment, is to bring the participators into odium.

To honest inquirers we would say: Pursue your investigations at your own firesides with your neighbors, and you will not be led astray!

To skeptics we would say: You can never know the truth

not be led astray!

To skepties we would say: You can never know the truth of these things until you become candid, teachable investigators, willing to follow wherever Truth shall lead you. You never can, nor is it desirable you should, believe these things on the say-so of another. A personal, critical examination, with a mind not too credulous in one direction nor too defiant in the opposite, is the one great essential.

Deerfield, Mass.

R. N. PORTER, M.D.

#### SEANCE WITH THE HOLMES MEDIA.

An hour's experience of a friend of mine with Mr. and Mrs. Holmes, of your city, is perhaps worth embalming in your columns for the good of the cause as well as for that of

To the Editor of the Banner of Light:

your columns for the good of the cause as well as for that of the good people directly interested—the mediums. Now-in view of the fact that some enemies of Spiritualism in Phila-delphia once sought to stab the New Gospel through these same mediums, and-were folled by the manly and persistent efforts of Mr. J. M. Roberts, of Bordentown, N. J.—all glory and honor to his name—I think it well to wave the Banner of Light over the heads of these same abused ones now and

FIRESIDE SEANCES.

To the Educated Light:

To the Educ

#### PHANTOMATIC WHISPERS. IX.

BY JOHN WETHERBEE.

"Between two worlds that share our love Our days are past; Scarce caring when sleep's angel comes Our tired eyes to kiss, If our awakening morning be In that world or this."

My work is very far from being done, still these lines seem to express my feelings, though not in a literal sense, for I do care very much, for the time being, which world I awake in, and I am glad I am in accord with my much-identified spirit-friend Ralph Huntington, who says I have work to do here, and will stay to do it; and he says I am a cord of two strands and will be useful both in mind and matter, which I interpret to mean that I am a "double-header," and will push on both spiritualistic and materialistic work. So mote it be. Still the lines I quoted seem to express for the moment the state of my mind.

The day has past and gone; the room in which I am sitting is dark, and purposely so, for the gas is not yet lighted, and I also am both sad and thoughtful; the monotonous rhythm of the crickets is the only sound that disturbs the attraction, the sensation or undertone is solemn, seemingly the grief and expense of their posterity. But I have "whismy mind is spiritual, so is the circumambient air, also, for wish to bring out, so I will not extend it further in this artwo or three fine points of light seem near and darting | tiele. around me, as if to dot my thoughts affirmatively with a

ness with me should be associates? There! those lights again! two this time, and now they are gone, I have often noticed these lights. They seem generally out of the direct line of my vision-a little at my left, sometimes at my right; as I naturally turn my eyes toward it or them, they move quickly out of sight, refusing, it would seem, to be interviewed; as if satisfied with my notice, that obtained, disappearing. I have learned to consider them spiritual manifestations. I do not know as a point of light in my surroundings is a spirit, but I am very sure the lights referred to, one or many, are indicative of the presence of spirits with me. Often when I feel moved to write out some have no such intention. I do not kno v as I get any inspira-

article, they, the spirits, finding the capital and I doing the work, for it would seem in that case that my efforts, so fastunning productions. I felt like saying this, and saying, also, that I could command the conditions, if I was a little unharnessed materially, that would enable me to surpass anything I have yet written; that is, I have not written my brightest or my wisest word, but I trust'I will improve when the conditions referred to will permit, and the spirits in my heart and outside of it also, say the conditions will come to live a day as some that I have in my mind are now living, and yet are Spiritualists. Oh how they will need some day, within a hundred years, "Summer-Land securities," when it is too late to invest in them. I almost wish I could say I had them for sale, but, alas! I have not! But I know where or how they can be had. heart, and outside of it also, say the conditions will come, and I try to believe it; and all that may not be saying much, for I have no lofty expectations or ambitious desires, only wishing to write a few true and cheerful words, and thus cast a ray of light and hope into this (without Modern Spiritualism) dark, gloomy and selfish world.

Considering the spirit-lights to which I have referred as beckoning me to duty, I lighted up the room and put the foregoing thoughts into words, or "phantomistic whispers," and now I will take up the thread again and write as the spirit or

my inclination moves me. What a beautiful and comforting idea Modern Spiritualism has opened up to the human mind by the introduction of a spirit-world contiguous to and permeating this. True, glimpses of a future life have come into human thought through the bible and through the cracks and crannies of human life and history, but there was no attraction or no apparent truth in the ancient presentation or even the current idea of a future life, whether portrayed by Christian or heathen minds. The people of this age do not receive the popular idea of immortality as real truth, and I think as a general thing would be sorry to have it true. Modern Spiritualism has made first the subject of a future life a fact, and second, a place worth going to and be rationally happy in, where we shall be human as well as spiritual beings, and there, in a world of intellectual activity, perfect our work or our pleasure, where, as the alumni of the university of earth, from which we have graduated with or without our degree, ive knowledge. | we can, without any break, connect our spiri 2d. Do you believe these things were done through fraud thoughts with our immatured ones of earth. we can, without any break, connect our spiritually-matured

If I did not know as surely as I know anything that I consider true, that Modern Spiritualism rests on solid, substantial truth, not only that man survives the death of his body, but that he opens his eyes into his new existence, finding it a real world of activity, of varied pursuits, occupations, pleasures and employments, so real that often half-opened eyes, from sub-mundane causes, take it to be this world that they are still living in, and perhaps are in a sense; that we are a continuation of the same man-as much so as the plant spreading its leaves above ground is the continuation of the root in the earth below it-and the future life of man is the important and major part of his life and position there, and associations are the direct effects of causes in the life in the form; that thousands of men and women of great position here, leading lives of respectability and pleasure, with circles of people doing them honor, attracted by their wealth with the influence that wealth gives, wake up into reverse associations, and seeing their inferiors filling the places in the spirit-world they would like to fill, and in their disappointment grieving at their wasted lives-if I did not feel, yes, if I did not know this to be true, and being true, as the truth spreads, must have necessarily a great effect on the ways and means and the manners and customs of human life in the form, I should give up in despair, when I see the intensity of selfishness that is manifest in every department of human life, and even good men pay tribute to it when concrete in wealth; or, as the poet says:

—" and in devout and humble plight Before it kneeled, the greater to the less; And on its altar sacrificed ease, peace, Truth, faith, integrity, good conscience, friends." But being a Spiritualist, and knowing as I have said that I am surrounded by invisible beings, who once, like me, walked the earth, and knowing it has sensibly modified my worldly aspirations and plans, and knowing it must in the long run affect the world favorably; that the time will come when, as a matter of business, men cannot afford to live for themselves, they overdraw their bank account by it and find themselves under protest and defaulters when "over the river"; knowing, also, that the spirit-world is interested in this world, I have no fears for the future; but without the knowledge that comes to me through Modern Spiritualism,

and phantomatically if you choose, I should despair of the

world and my race. I know a man who lived in the form till almost four-score, and left a fortune of almost a million dollars; and gradually is that million shrinking, and on the other side by spiritual influence he and others are doing their best, to obstruct any gain to it and to inflict loss. In the form this man wasindustrious, frugal and close-fisted; he broke many a heart in his early manhood by his selfish exactions, he lived a long and purely selfish life, his connection with me when in the form was very singular, and so it has been since. I have had of late years remarkable proof of his identity. I am as sure I have been in communication with him at sundry times, as I am that I was when a resident of earth; all the light and happiness he has now dates from an act in his life where he did good almost by mistake. I don't know why, then, virtue by mistake should benefit him; it makes a connection, however, that has enabled him to work out a spiritual gain, but he will never have the desire of his heart or happiness until the property he left has been lost or severed from him-that is, passed out of his line. He, of course, cannot touch it, or reach it by contact, only by influence more or less indirectly; if he could, every dollar would go for humanitarian purposes, not one dollar would rest on another, it would be so scattered. That man's happiness rests wholly on the disintegration of the wealth he left behind him; when the last dollar has found its way into virtue's channels, then he will begin to enter joyous, happy life.

The spirit-world is quite full of grieved souls waiting till their piles have all found virtuous distribution, and in its passage every one in the form who is the medium of such distribution is laying up grace or grief according to the quality of the handling. Profit and loss is of no account in this flux, the disposition in the operation curses or blesses, irrespective of gain or loss in a financial sense.

The scattering of fortunes on earth would enhance the happiness of heaven, and the more equitable distribution of wealth which many prescient minds favor, is born of spirit influence, and in time changes will be brought about leading to that end as another step in human progress; the disposition to break wills where there has been unfair concentration, is in part the testator's work, seeing the mistake from the other side. I could give some very direct evidence of the disposition of spirits to break their own wills, not always for the sake of equity and justice, but a more selfish silence of the place, and that, though having an earthward | motive, the securing or adding to their own happiness at to be the base to the air of or tenor of my mind; the air in pered" enough for the reader to understand the point I

It seems to me if I was a man or a woman of means, neryes, and the fact and the surroundings have inspired this competency for life, I should be generous in the distribution When I wish to think advantageously I want it to be dark; of it for human good; not waiting until I was dead and could there is virtue in the shadow. To think is suggestive of il- not carry it away with me-and the number who are genlumination: is it not strange, then, that thought and darkness with me should be associates? There! those lights in Spiritualism. Christian, Catholic and Protestant, Liberal and Evangelical, make death-bed bequests to charity. The fear of hell or hoping for "reserved seats" in heaven, seems to be more efficacious than the love of humanity alone by Spiritualists with hell abolished. But hell is not abolished. and my aged friend that I have referred to and thousands of others know it too well. It seems to me those men and women of whom I have spoken, advancing in life, and with more or less ample means, could do much good in spreading our truth. I do n't say by endowing gifted people, and thus treble their voices or their pens by enabling them to concentrate their thoughts, often now diluted with earthward thoughts, as I do now, I see these lights more than when I claims, and yet I know the spirit-world is impressive in that very direction. How well I know what I should do were I tion from them or even from the spirits presumably around in some people's shoes. I am glad I am not, however, in me without any such manifestations, but it pleases me to their shoes, for both earthly and heavenly reasons; and then, think I do, and I have had proof many times that spirits in | too, the opportunity might not look as favorable as it does connection with these lights are cognizant of my elaborated expressions of thought.

It will be claiming too much to suppose that spirits are silent partners cooperating with me, jointly producing an silent partners cooperating with me, jointly producing an another the spirits are silent partners cooperating with me, jointly producing an another the spirits are silent partners cooperating with me, jointly producing an another the spirits are spirits. Spirits are spirits.

What we gave we have, What we spent we had, What we saved we lost."

# Silent Men.

Washington never made a speech. In the zenith of his Washington never made a speech. In the zenith of his fame, says Abbott, he once attempted it, failed, and gave it up, confused and abashed. In framing the Constitution of the United States the labor was almost wholly performed by the committee of the whole, of which George Washington was day after day the chairman, and he made but two speeches during the convention, of a very few words each, something like one of Grant's speeches. The Convention, however, acknowledged the master spirit, and historians affirm that had it not been for his personal popularity and the thirty words of his first speech, pronouncing it the best that could be united upon, the Constitution would have been rejected by the people.

could be united upon, the Constitution would have been rejected by the people.

Thomas Jefferson never made a speech. He could n't do it. Napoleon, whose executive ability is without a parallel, said his greatest difficulty was in finding men of deeds rather than words. When asked how he maintained his influence over his superiors in age and experience, when commander-in-chief of an army in Italy, he said by reserve. The greatness of a man is not measured by the length of his speeches and their number.

AN EPITOME OF SPIRITUALISM Is the title of a pamphlet of some over one hundred pages, published by Colby & Rich, Boston. The author, in this treatise, deals with the subject from the natural and material standpoints, as well as the spiritual. The entire subject, is placed in the balance of reason and common sense, showing the law and cause of imperfect spirit-communications, as well as the genuino ones. The various social topics which have been attached to Spiritualism are also dealt with without fear or favor. Spiritualism is a vital truth, or the greatest delusion of the age. Which? What proof or evidence that would be taken in any court of justice have earth's inhabitants that there is a future life for human beings, outside of the philosophy of Modern and Ancient Spiritualism—one to demonstrate, the other to corroborate it? This work is sent by mail by the publishers. Price 38 cents.—The Saratoga (N. Y.) Sentinel.

#### 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.

#### FLOWER-TALK.

Not only do I hear the speech of men and spirits, but even the souls of the poor dead flowers whisper to me their fate, for I, the Everlasting Mother, understand every sound of Nature. They pass by me, the souls of the plucked flowers, sometimes moaning and sighing, but often rejoicing; I hear quite plainly their whispers. So to-day a troop of them passed me, weeping and lamenting:

"Oh, let us fly, let us haste! Away! away! Out of the vaults! Out of the graves! Quick! Quick! How cold! how chilly it is down there! how narrow the space! Ah, how merrily we all blossomed in our home, how we sported in the fresh morning breezes and sang: 'Let us blossom, perfume the air, and dance in the sunshine, till we fly toward Heaven!' But then came unmerciful, coarse hands and broke us off, or with cold scissors cut us away from our stems, and carried us, still wet with the dew, away through the meadows and woods, and into the town. Our anxious souls followed the empty chalices in which we had lived and dreamed so sweetly."

"We," said some of the flowers, "were taken into a room where lay the lifeless body of a woman; stern and hard were the lines about her mouth. Ah! where then is thy soul, thou motionless body? Speak! They laid us on her brow and breast, and in her hands, we, lifeless roses, whose thorns could no longer hurt the insensible body, lifeless lilies whose perfume could no longer stupefy."

"We," sang other flower-souls, "were laid around a little tender white angel, whose countenance still softly smiled. In the little hands were placed rosebuds, over the heart forget-menots; the poor dead flowers smiled on the smiling child's corpse."

And we adorned the grey hairs of the old man; the matron with her hands folded on her breast still holds us fast; on the coffin of the brave warrior we shone in wreaths, with long, silken ribbons. There by our side lay showy paper flowers, but they were without life or feeling; they have no souls, but moulder away in the yaults, while our flower-souls, wresting themselves from earth, soar heavenward."

So sang they. Then a carnation spoke: "This morning, fresh and blooming, a youth plucked me and gave me to a maiden. She fastened me in her beautiful hair, and there I shone proudly till evening came, and I was weary. I was thrown away, and lay withered and insensible on the floor. All at once I became again conscious. Dew, warm dew, was streaming on my withered leaves. It came from the dark eyes of the sweet maiden. 'Today, only a few hours ago,' she sobbed, 'he gave me this flower; now it is withered, and ah! I am

so sad!' I lay before her as she wept, and thought, "I too, poor child, have been obliged to part from all since this morning; I too writhed with pain when thy lover so thoughtlessly broke me from my stem. Say, oh say, sweet maid, shall I ever again see my loved ones?" No answer. "Withered and pale are we both, thou and I. Has fate so relentlessly severed thee from thy beloved, as me from my family? What is thy fate, thou poor, poor child?"

'Oh, mankind! A moment is all. Moments are always of more or less importance, such is changes and variations. Only let not yourselves you not see the little angels? Oh! they be led by the variations into mistaken ways; do not lose the fundamental tone of your being, and you will remain harmonious."

A lily complains: "For years I have lain in a book, shut out from light and air. I am halfdead, yellow and dry, yet every day I am refreshed and vivified by moist lips and eyesmemory wakes in me through a kiss and a softwhispered word. Ah! it is melancholy so to live. How much longer will it last? And what will be my end? Alas! unseen and forgotten I shall die."

'Poor colorless old flower! so long as a thought is connected with thee thou wilt live; when that has ended its life, thou also wilt be transform-

Three roses lying in a book are relating their histories to each other. Let us hear what they

say.
"I," so speaks the first rose, "was white and extremely delicate. I blossomed in a little garden on an island. I clambered up an old, crumbling wall covered with ivy, and against whose base the foaming waves of the sea dashed. This wall was part of the ruins of an old convent, and I could peep through an arched window in it, into a desolate chamber where once the monks had passed to and fro murmuring prayers. Now, it was quiet and lonely; only wheat and corn were spread out on its floor. I blossomed in the month of May. At this time the sea was peaceful; little golden waves played on the shore and on my old wall; they told me tales of other lands, of the sea-nymphs and fishes who lived in the depths of the sea, of ships and storms. But suddenly, one sultry day, came the sound of merry voices, a chattering and laughing, and a group of gay maidens came through the arched doorway of the court.

'How melancholy it is here,' said one. 'See this inscription over the entrance to the old hall-probably the refectory of the convent; it is written in Latin: "Entrance is forbidden to women, under penalty of excommunication." How dreadful !'

'Oh, they are dead words,' laughed a brown, roguish maiden face; 'they who left them behind are no more in this life. Will you not go into the hall? It is turned into a granary; instead of monks you will find wheat and corn in it. As a remembrance of this place I will take with me this white rose who peeps in at the window with so much curiosity. Come with me, little rose,' and as she spoke she broke me

So I took farewell of my birthplace, parting sadly from the ivy and the wall. Little rosy fingers laid me in a large book, whose cover was closed over me like the lid of a coffin. I was squeezed so tightly that I could no longer breathe, and I wonder that all remembrance was not pressed out of me. Now I am stuck in this book with white leaves; under me are written these words: 'In remembrance of the island of St. Helena, Venice.' Here I remain to be looked at, while my sisters shed their leaves in sunny freedom."

The second rose speaks: "I am a simple monthly rose, I blossomed with my sisters on a grave; before me was a

marble cross with an inscription. People came

and read it aloud till I knew it by heart. They looked at us and admired us. One day, as I was still a bud, a child broke me off.

'As a remembrance,' said he. 'Do not do that,' they said to him; 'leave this rose to the dead. You belong to the living; take rather a freshly blooming one from the garden.' 'Let me keep it,' said the child. 'I will bring the dead a rose from my garden for it, that they may not be angry with me.'

And the friendly child, a bud like myself, kissed me and carried me away to his home. There he put me directly into a glass of water, that I might blow fully, he said. The next morning when he awoke I was still dreaming in the water-glass, scarely knowing whether I was dead or alive.

'Have you opened any more, dear little bud? Come,' said he, 'come, I will make you immortal. Then you will live for me, as a remembrance of yesterday, till I am grown up. But you must suffer to become deathless, poor rose, for I must press you in the great book there. See! your sisters in the graveyard blossom, fade and shed their leaves; they disappear unnoticed and forgotten, but thou shalt live and speak in

So, dear sister rose, I was, like you, pressed, to become immortal—that is, so long as the memory of the child lives."

Shortly and gloomily the third rose speaks: "The remembrance of me is dead. I was of a deep red color, large and handsome. A woman's hands gathered me, and then I was stuck in the buttonhole of a man's coat; by him pressed, looked upon, forgotten. Now I have lain for years in this book. No one knows anything of me-by whom or why I was pressed. I am weary of myself, and I should like to die !" The roses were silent, but other flower-souls

chattered: "We were wantonly plucked by children's

hands, and then torn to pieces.
'These roses,' said a little rogue, 'are apples; the lilies, sugar; the carnations, meat; the violets, raisins. Come, buy of me!'

Ah! the mockery of these children! How cruel they were to us! 'Come,' said a little maiden, 'let us leave the poor flowers now, they are already so tired and faded. We will throw them all into the brook,

and perhaps they will come to life again.' So we were thrown into the brook, and floated down it and out into the sea; forgotten, ill, dead

-lost in infinity." Bell-flowers murmured:

"We come from a quiet chapel where, before the picture of the Virgin, we have breathed out our last breath. Sisters of Mercy came and gathered us in the quiet convent garden. Earnest prayers, coming from pure breasts, hovered around us in our last blossoming hours, and then we were brought as a sacrifice to God. Quiet lamentations, old sorrows, secret crosses, anxiety of heart, pious aspirations streaming from heart and mouth, floated around us before the picture of the Madonna. See the brightness of their eyes! the precious tears! the heaving breasts! They praise God, and are consecrated to God, as we are-for we, too, have breathed out our last strength willingly before the Madonna."

And the simple field-flowers, too, speak: "We rejoiced a poor sick child. We were brought into the bad air of a sick chamber, and laid on the bed of a feverish boy, who, softly smiling, caressed us, kissed us, and pressed us to his weary eyes. 'How fresh! how beautiul! said he.

Evening came. Sadly, with our heads drooping, we lay on the bed, exhausted by the caresses of the poor sick boy with the hot hands are always of more or less importance, such is life! All disappears, nothing has duration. All follows the same motive, but with a thousand stole to his little bed. He smiled and said, 'Do more beautiful flowers than these. But give me these good flowers too, that I may take them with me.' And his little hands sought over the coverlet for us.

The ray of sunlight is gone, and gone with it is the spirit of the child; gone with it are the flower-souls, and the little angels, for death flies

And so these whispers from the flower-souls go on forever around me in the air. But now let us leave them to float and to sing. I am again drawn to mankind, whose love and life are to me such inexplicable enigmas. [Continued in our next.]

# The Feminine Climax.

To the Editor of the Banner of Light: The Bishop of Mississippi, in a recent address before the Trustees of the University of the South, after enumerating what he considered the dangerous elements of the present condition of society, such as "the mad hurry of our men of business-the insane and universal spirit of speculation-an insatiable greed for riches in every rank and occupation of life-the rapid increase of murder and violence-defalcations and embezzlements without number-the antagonism of labor and capital-the army of tramps scattered now along our roadsides, but ready, at a concerted signal, to combine for the overthrow of law-the destruction of vested rights, and the despoiling of every one who dares either to inherit wealth or enjoy it as the reward of his own labors—the corruption of the ballot box-the bribery of witnesses-the trickery of politicians-the unblushing libertinism of our nation's capital-the 'strikes' . . . that made a nation stand in fearful expectancy of that watchnation stand in fearful expectancy of that watchword of the communist, 'Liberty, Fraternity, and Equality'....the want of refinement among our young people—the fashionable dances of the day "—thus caps the climax of our woes: "See a female band," he exclaims, "whom we blush to acknowledge as our countrywomen, traversing the land as public lecturers; crowding the halls and lobbies of Congress; vociferously demanding, the right of suffrage; claiming equality in every way with the other sex; mounting the political rostrum, and even usurping the pulpit for the publication of their blasphemies! Not without justice have these disgracers of their sex been called a shricking sisterhood. ... Where the inseeming ambition of these viragos is to stop ho one can tell. Who need be surprised at one day seeing them first in the innocent enjoyment of climbing a "Maypole," or heading a charge of cavalry? If ever this unfeminine madness should meet with the least toleration on our Southern seil, farewell, a long farewell, to the purity and sahctity of our social life!" "Alas, poor Yorick!" From this the Bishop goes on to say: "If we turn now from this disgusting spectacle to look at the religious belief of the day, we see, and not without fear; a growing tendency to gatheism, rationalism, and skepticism in their various forms," &c. But we are too much exhausted with the consideration of the aforesaid "disgusting spectacle" to pursue further the interminable catalogue of our impending dangers—many of which, by the way, are of serious and alarming import—and we have only enough strength left to say that the question of the emancipation of woman is really and actually invading our Southern soil, and what is to become of us under this serious affliction Heaven only knows.

MARY DANA SHINDLER. word of the communist, 'Liberty, Fraternity, and

fliction Heaven only knows.

MARY DANA SHINDLER.

Nacogdoches, Texas.

For the Banner of Light. HEAVEN FOR ALL.

BANNER

BY FRANKLIN BOLLES.

Where have the countless thousands fled Once living on the earth? The myriad tribes of savage hordes The ages brought to birth?
The victims of great battle fields, Who perished side by side? They who by famine or by plague Or Korah-like\* have dled?

They who by hundreds, through all time, Sank 'neath the salt sea-waves? And they who—through the ages all— Through fire passed to their graves? Their numbers stagger our belief; Dead myriads unknown, Who lived through ages of the past, Oh! whither have they flown?

Why lived those rude, uncultured hordes, Through the dark ages-why? Why Shakspeare lived we can conceive; The wonder's why such die. If here rude missions rude men serve, The simple find employ, Does not the spirit-world provide Work simple ones enjoy?

While thoughts like these my brain impressed, And questioned o'er and o'er, The answers, from the spirit-land, Upon my soul did pour. A low, sweet voice, in accents clear, Said, Unto you I come, To teach you how we spend our time 'Neath God's great temple dome.

The meager views of spirit-life, From John's strange visions drawn, They heaven as faintly typify As night doth day full-born. Oh, ye who drone and dream away The precious hours of earth. What will ye do when to our world Ye pass through spirit-birth?

For all have occupations here-None lounge around the throne; Each hath his duties here to do— Heaven harbors not a drone. Great souls from all the walks of life Here broadest scope do find; Our world employment doth provide For every grade of mind.

For we should tire of endless psalms, Though round a white throne sung, And God would loathe our fulsome praise, Our harps be soon unstrung. In mines of wisdom deep we delve, Or climb the mountains high; Drink copious draughts of wisdom pure That ancient wells supply.

Wise men, Chaldean sages old, Teach astrologic art; And Socrates, and Plato too, Their wisdom still impart; Handel, Mozart, Beethoven, Each wakes the tuneful lyre; Demosthenes, with silver tongue, Thrilis thousands with his fire.

Fulton propels with mystic steam Great argosies of light; Morse lays his thrilling spirit wires Through seas, o'er mountain height; Ancient astronomers, now freed From churchal chains and ban, Here prosecute their noble work, Fear neither chains nor man,

Herschel with mighty telescope Still wanders 'mong the stars, With clearer vision, perfect glass, Distance sight scantly bars. Immortal Shakspeare liveth still; His genius cannot die ; And in our homes, as on the earth, His gems and jewels lie.

The poets here weave sweeter songs, As loftier themes inspire; To Heaven belong the artist's gifts, Here genius doth aspire. Illustrious men of ancient times, Of giant intellect, And scientific mastodons, Grand systems still creet. And Heaven hath humbler duties too,

For humble men reserved: The spirit-world hath lowly ends, By lowly spirits served. And they who'd learn God's mysteries, Heaven's open books may read ; The wisdom of the universe Earth's hungry souls can feed.

Crowds meet in academic groves, To learn of sages old ; Children are taught in heavenly lore, And learn the rules of gold. And when our spirits restless prove, To distant orbs we fly, God's glorious works to interview,

Their beauty scan and try. Our God we worship 'neath his dome, Framed not by mortal hand; Its pillars are his attributes, That will unshaken stand. Its arches span the universe, Lift every star above; Upon its massive corner-stone Is graved, ",God's name is Love."

. By earthquake.

THE MOSAIC THEORY OF CREATION.

NO. IV.

While conceding the Genesis history is generally regarded as teaching that the sun, moon and stars were created on the fourth day, yet as it seems to me that it admits of being construed in strict harmony with my interpretation of the statement, "Let the waters under the heaven be gathered together unto one place," as teaching the sun was created on the third day, I have concluded to submit for the consideration and criticism of my readers the following reason for my thus thinking, before construing the residue of the third day's history.

Assuming, without further preface, that the lights mentioned in the fourteenth verse refer to the stars, and that the two great lights mentioned in the sixteenth verse refer to our sun and moon, as it is affirmed of each that they were "to give light upon the earth," it seems to me that in construing the history of the fourth day the problem to be solved is whether its concluding statement, "and the evening and the morning were the fourth day," refers to and defines the time when these bodies first "gave light upon the earth," or to the time when they were respectively created.

Thus regarding the history, I submit that as scientists now suppose and teach, the earth was surrounded by darkness for a long time before the sun's rays penetrated the same and gave light thereto, and as the history seems to contain internal evidence warranting my accepting, it was written under the guidance of inspira tion emanating from a very intelligent mind,

saw that it was good," it was not until the fourth day or era that the stars, sun and moon gave light thereto.

Resting for the present on the foregoing reason for my thinking as stated, I purpose in my next to present what seems to me to be the lesson of the teaching, "and let the dry land appear and it was so," &c., &c., intending in due time to submit my conception of the lesson of the statements referring to lights." in the firmament of the heaven" to divide "the day from the night," and "the light from the darkness," for it seems to me the key for construing these teachings will be found in the history of the first and second days.

# Kanner Correspondence.

#### New York.

AUBURN .- Rev. J. H. Harter writes : "Allow me to send through the Banner of Light a vote of thanks and a word of cheer to our good brother, Thomas Lees, of Cleveland, Ohio, and the Lyceum with which he is connected, for their recent public exercises in the interests of temperance. This is a move in the right direction. Intemperance. In its various and numerous forms, is the great evil in our land, and yet reformers, philanthropists, and professed Spiritualists even, are doing but little to destroy this great foe of human progress and human happiness. Nearly two hundred and fifty thousand dram-shops in the United States are yet in active operation, 'manufacturing' drunkards, paupers, beggars and criminals for sober and industrious people to support. The liquors sent forth from these houses of evil are warranted to rob some of life, many of reason, most of prosperity, and all of true happiness; warranted to make flends of fathers, widows of wives, orphans of children; warranted to cause mothers to forget their infants; children to grow up in ignorance and rags; young women to forget their priceless purity; young men to become loafers, murderers, and 'lewd fellows of the baser sort,' and give them fevers, serofula, consumption, delirium tremens, debj, disgrace, despair and death.

Spiritualists have the highest and best views of life, its responsibility and its accountability, and they above all others should take the lead in all true reforms. My leart has many times been saddened by the indifference of Spiritualists in this respect. I hope and pray for the time soon to come when Spiritualists, in private and public, by volce and pen, in words and deads, will do what they can to give us schoolhouses instead of dram-shops, reformatories instead of the gallows and prisons, peace instead of paretial suffrage, preachers of truth instead of preachers of error.

Go forward, then, dear brother, in the good work in which you are engaged, and 'he not weary in well-doing.' Make true reformers of all the dear children composing your Lyceum, and send them forth to do good in the world." a word of cheer to our good brother, Thomas Lees, of Cleveland, Ohio, and the Lyceum with which he is con-

CLAY .- Orris Barnes writes, Nov. 10th: "The follow ing communication was written through the hand of L Hakes, of Westbury, Cayuga Co., N. Y., and addressed

Hakes, of Westbury, Cayuga Co., N. Y., and addressed to me by the spirit of a dear sister, who departed this life forty-six years ago. It is so full of good cheer and consolation, if you can find space in the good old Banner, and consider it of sufficient interest to your patrons, you are at liberty to publish it:

'My Dear Brother Orrise—Cheerfully do I come, in company with brother Charles, to gladden you with a few lines from our beautiful home. How it rejoices me that I can use the hand of this passive instrument to try and cheer you in your declining years. You are nearing the shore of the narrow river that separates you from the loved but not lost ones. Here we are patiently waiting to welcome you to our beautiful cottage home on the evergreen banks of the real river of life. Cheer up, dear brother; time hastens when we shall be again united in an unbroken family fold. I have been at your materializing séances, trying to be recognized by you. I hope to meet you again, and try to make myself known to you. Oh, brother! how beautiful are our surroundings. Onward and forever upward is our course. New beauties forever bursting upon our enraptured vision! The great joy of our lives is to strive to make each other happy; to extend the helping hand to those needing comfort. There are no laggards here. All are busy striving to her hop those we left in earth-life. Charley says, "Dear brother, be patient a little longer, and we will meet you with shouts of joy when you cross the little river that now separates you from your sister."

LANSINGBURGH.—A correspondent writes, Nov.

LANSINGBURGH. - A correspondent writes, Nov. 11th: "I had the pleasure yesterday of listening to Bro. Cephas B. Lynn. He spoke in Rand's Hall, Troy

Bro. Cephas B. Lynn. He spoke in Rand's Hall, Troy, in the afternoon and evening. His audiences were large, in the evening numbering probably more than eight hundred. His lectures were both very fine. In the evening his subject was a 'Criticism of Spiritualism.' It was a masterly and timely effort.

Under the judicious management of the able Lecture Committee, the interest in the meetings is steadily increasing. Mr. Lynn occupies the platform during the present month, and next month he will be followed by that able and indefatigable worker, J. Frank Baxter, whose name has already become a household word in America.

America.
Mr. Henry B. Allen's scances are creating great interest in this State. At the earnest request of many of the leading minds of Troy, he will hold a few scances this week in that place."

BUFFALO .- H. P. G. writes, Nov. 12th: "I am much pleased with the Banner of Light. It is a fearless, truthful advocate of the spiritual philosophy. You

truthful advocate of the spiritual philosophy. You seem to have spared neither time nor expense to prove the truth of what you advocate. There are too many who believe, yes, know that Spiritualism is a fact, but have not the courage to openly declare it. We have some very good mediums here; they have been tested and not found wanting, and we have had splendid demonstrations of spirit power. Bro. Levi Alexander, a truly wonderful healer and writing medium, was called upon to treat a gentleman's eyes. The spirits told Bro. A. to have the mun come in the morning. During the night the spirits gave Bro. A. a recipe for a salve for the eyes, and, strange to say, it not only cured the case in hand, but proved to be an almost infallible remedy for diseases of the eyes. Mr. Alexander possesses a gift that would be a fortune to most any person except him, for he freely gives his services. E. V. Wilson is here lecturing, and presents wonderful tests and convincing arguments. Many who are styled the aristocrats of the city hold private circles, but, as I said before, have not the courage to come out and acknowledge it. In many families the Banner of Light takes the place of the Bible for Sunday reading."

# Ohio.

KELLOGGSVILLE. - Mrs. L. E. Wood writes : 'Spiritualism in our village has but few outspoken representatives, yet it can never be called 'dead' while such a brave spirit as Aunt Abigall Kellogg inhabits the form. For nearly twenty years she has been a regular subscriber for the Banner of Light, and has enjoyed its spiritual teachings; and now, though aged and nearly blind, though her footsteps totter on 'the boundary of the 'Border Land,' she still listens to its instructions as to the voice of angels, and many hours are profitably spent by myself in reading them to her. When reading those eloquent addresses of Mrs. Richnond, Mr. Peebles and others, we often wish they could be heard by those about us. Oh, if Spiritualists were more united—if we could organize societies where all might meet on a social; charitable, and spiritual plane, societies which each should help support, then much good would result. Lecturers might be induced to speak for us on liberal terms; libraries, Lyeeums, and friendly meetings be formed, where all might learn and teach the great truths of progression. I think there is a desire for organization among Spiritualists all over the country, in places remote from eitles where they have not the opportunity of hearing our best speakers. I believe if each one would 'put a shoulder to the wheel 'that in the near future we would see a new and more beautiful condition of Spiritualism." representatives, yet it can never be called 'dead

# Illinois.

WAUKEGAN.-Bishop A. Beals writes, Nov. 5th: On the 31st of October, in the 74th year of his age, Mr. Eli Gage passed to spirit-life. He was a resident of this city for years, and a much respected citizen and neighbor. For a long time he has been a true, outspoken Spiritualist, and a reader of the Banner of Light and Olive Branch. During my engagement here he has attended my meetings in company with his good wife, and expressed himself much favored in having the opportunity. By his request the writer officiated at his funeral, which was largely attended by all denominations and classes of people.

And with his last expiring breath
We felt his spirit lingering near,
Whispering the tidings: 'There's no death,
Be comforted, my loved ones dear.

I now have found a perfect rest, Freed from the carking cares of Time; I meet again the loved ones blest, -In God's eterne, immortal clime.'"

# Virginia.

RICHMOND.-We glean the following information from a letter of recent date: "Interest in the spiritual with this conception of its source and authority it seems to me that I may consistently accept the author's conception of the earth's surroundings during its infancy as an organized body, accorded with the present supposition of scientists, and accepting thus, consistently conclude that the lesson which the author intended to affirm and teach substantially is, that while the earth was created on the third day, "and God" phenomena in this city is not waning. We have several severy several this city is not waning. We have several severy several this city is not waning. We have several severy several several severy several se phenomena in this city is not waning. We have sev-

excellent tests, which her spirit-friends had privately informed her previously they would give her.

A few devoted, liberal sonts are endeavoring to form a society and hold conferences and circles, and open a reading-room. For the present they will probably hold meetings at the residence of Mrs. Finsom, the magnetic healer, at 500 Clay street. Mrs. F. has recently made a wonderful cure in a case of heart disease of eighteen years' standing, which is creating a good deal of talk among skeptics.

(Such public workers in the field of Spiritualism as J. Frank Baxter and E. V. Wilson would give great impetus to the cause if they could be induced to pay us a visit. The Banner of Light is sought for more than ever before at the periodical stores. Each number brings us a rich feast of spiritual food. Bless it, and also Bro. Hazard, for so nobly defending the media."

#### Connecticut.

UNIONVILLE .- G. W. Payne writes : " If those who find in your Message Department communications from their friends in spirit-life would acquaint you at once of the fact, it would be no more than justice, but it is not likely you hear from one-half of well-recognized messages. William Lowell's statement was fully recognized by his daughter and friends; as also by myself, as being a true description of his earth-life, having many a time conversed with him on Spiritualism. A man more upright and respected it is hard to find. The cause of his death was a tumor on his neck, of which he makes mention, and other matters. Dr. Pantier, of Bristol, also gave some explanation of his singular conduct in secluding himself from all society for about three years. 'T was said that he and Dr. Hitchcock made an agreement that the one who died first should, if possible, come back and convince the other; Dr. Hitchcock subsequently hing himself with a rope to a beam in his barn, and afterward appeared to Dr. Pardee as promised—the doctor being something of a medium, as he says in his message."

HARTFORD.—A. E. iteed writes: "Mrs. Abby N. from their friends in spirit-life would acquaint you at

HARTFORD .- A. E. Reed writes: " Mrs. Abby N. Burnham, of Boston, is speaking for us during the Burnham, of Boston, is speaking for us during the month of November, also holding scances. Nov. 10th the hall was filled to repletion—full five hundred went away for want of standing room. As a speaker Mrs. Burnham is eloquent and, instructive; as a test medium very satisfactory. She is a power in the field. Orthodoxy prevails here, but since the last convention the people seem to be waking up to the interest of the cause. We take the Bouner of Light, and would hardly think we could live without it."

#### · Oregon.

PORTLAND.—Mrs. F. A. Logan writes, Oct. 28th: The dear Banner of Light reaches me, this beautiful autumnal morning, freighted with aroma fresh from autunnal morning, freighted with aroma fresh from the Summer-Land, bringing my spirit en rapport with many dear workers in the mundane and celestial realms. We now occupy the hall at 141 First street, this city, every week day and evening, for the spiritual development of those who may come in, for private stitings, written and oral communications, or to be heated; also for-lectures and tests every Sunday evening. Some who came for sport were soon controlled to give full description of spirit friends; and some are healed before the audience. The healing power is all potent in its recuperative influence. Mrs. Dr. Patterson, a renowned medium is often present, and with wonderful accuracy describes spirit friends."

#### Michigan.

PETERSBURGH,-Mrs. A. D. Chapman renews subscription and says: "The dear old Banner of Light has often been words in my mouth and matter in my heart while conversing with those who are ignorant of the teachings of Spiritualism. I hope your paper may be accepted here as a true missionary, and in a degree dispel ignorance and bigotry, superstitions and errors, planting in their stead knowledge and truth, which must naturally bring happiness in the homes of those who bid it welcome."

#### Washington Territory.

SEATTLE .- Almira Kidd writes: "I take this opportunity to verify a communication given in the Banner of Light from George S. Sorren. I knew Mr. Sorren well the past sixteen years in San Francisco. As he says, he was a native of Massachusetts, formerly of Boston (where he leaves a son and daughter and old memories). He seems to have taken an early opportunity to announce his decease from his old home, that his message might reach those there for whom intended."

# Minnesota Spiritual Convention.

(Reported for the Banner of Light.)

The Eleventh Annual Convention of the State Assoriation of Spiritualists of Minnesota met in Fletcher's Hall, in Farmington, Oct. 11th, 1878. The meeting was called to order at three o'clock P. M., by the President. The Secretary being absent, Mrs. M. A. Carpenter, of Farmington, was chosen to fill the vacancy. No lecturer having arrived, and the number present being small, the afternoon was spent in conference—remarks by Mr. Robinson, of Minneapolis; Mr. Kilbourne; of Lake-

ville; Dr. Berlin, of Farmington, and several others. Friday evening we had a lecture from Miss Susic Johnson. It was full of cheer and encouragement, assuring us that although we were few in number we should receive a blessing and be benefited by coming vened at ten o'clock, and after spending an hour in conference, which was participated in by a large number, we had the pleasure of listening to another lecture by Miss Johnson. Saturday evening one hour's time was spent in conference. This was followed by the reading of a poem by Miss Johnson and a lecture.

Sunday morning was devoted to business and conference. Sunday afternoon met at the usual hour. After listening to a short address by Mr. Flower, of St. Paul, and another by Mr. Emery, of Farmington; Miss John son gave a most soul-stirring appeal in behalf of Spiritunlism, its claims upon us, and our responsibility regarding it, showing that too many had fallen into a state of indifference and inactivity because they had become fully satisfied of the fact of immortality, and had within them the assurance that they should meet their loved ones gone before, and enjoy their society. This fact had made them happy, and they had sat down to enjoy it, forgetting the responsibilities resting upon them and the work they ought to be up and doling. Her words were uttered with a force and carnestness which carried conviction to every soul, and many were moved to tears. Indeed we had a pentecostal season, being filled with a spirit of love and a desire to go on toward perfection. Sunday evening was spent in conference of an hour, followed by another very interesting lecture from Miss Johnson, after which we separated, with our hearts filled with love and a firm resolve to do all lu our power to spread this gospel of peace and good will to men. ualism, its claims upon us, and our responsibility re-

our power to spicial this gospe of the cusuing to men.

The following officers were chosen for the cusuing year: President, T. C. Hilbourne, Lakeville; Vice President, Mrs. Hanscom, Minneapolis; Secretary, Mrs. M. A. Carpenter, Farmington; Treasurer, Porter Martin, Farmington. Executive Board: M. T. C. Flower, St. Paul; S. Jenkins, Mrs. Emma Young, Farmington; Mr. Wales, Mr. Robinson, Minneapolis.

Mrs. M. A. CARPENTER, Secty.

# SPIRITUALIST MEETINGS.

BALTIMORE, MD. Lyric Hall.—The "First Spiritualist Congregation of Baltimore," Lectures every Sunday by Wash. A. Danskin, and circles for spirit communications every Finday evening.

Lyceum Hall, No. 92 W. Baltimore street.—Children's Progressive Lyceum, No. 1, meets in this hall every Sinday morning, at 10 o'clock, and every Thursday evening. Conductor, Wm. Leonard; Assistant Conductor, Levi Weaver, Treasurer, Wm. Leonard; Secretary, Geo, Gralam; Hardian, Ruth Graham; Guards, Dr. Geo, E. Morrill and Geo, Pritchard; Trustees, Levi Weaver, Benj. M. Hazolp, Dr. Geo, E. Morrill.

BROOKLEYN, N. Y.—Society of Spiritualists meets at

Dr. Geo. E. Morrill.

BROOKLYN. N. Y. Society of Spiritualists meets at Everett Hall, 398 Fulton street, Sundays. Lectures at 3 P. M. and 73 P. M. Mr. Charles R. Miller, President; Dr. A. B. Smith, Vice President; Mr. B. French, Secretary; Mrs. C. E. Smith, Treasurer, The Children's Progressive Lyceum meets at 10% A. M. Mr. A. G. Kipp, Conductor; Mr. D. B. Bennett, Assistant Conductor; Mrs. C. E. Smith, Guardian; Mrs. L. J. Bennett, Assistant Guardian; Miss Leona Cooley, Musical Director.

Cooley, Musical Director.

CHICAGO, KLIL.—The First Society of Spiritualists holds regular meetings in the Third Unitarian Church, corner of Laffin and Monroe streets, every Sunday at 10 \( \) A. M. and 7\( \) P. M. Dr. Louis Bushnell, President; W. T. Jones, Vice President; Miss Nettie Bushnell, Treasurer; Collins Vator Negative.

Eaton, Secretary.

CLEVELAND, OHIO.—Spiritualists' and Liberalists' Sunday School.—The Chiuren's Progressive Lyceum meets regularly every Sunday at 125 r. m. in Hale's Hall. SSI Superior street. Thos. Lees. Conductor: Alles Sarah A. Sage, Guardian. The public are cordially invited.

Sage, Guardian. The public are cordially invited.

NEW YORK CITY.—The Society of Progressive Spiritualists fields meetings every Sunday in Republican Hall, No. 55 W. 33d street, near Broadway, at 10½ A. M. and 7½ F. M. J. A. Cozluo, Secretary, 442 West 32d street. Chidren's Progressive Lyccum meets at 2 F. M. Mrs. Al. A. Newton, Guardian and acting Conductor; Mrs. Philips, Assistant Guardian; Mr. O. R. Gross, fr., Recording Secretary; Mrs. H. Dickinson, Corresponding Secretary; Mrs. H. Dickinson, acting Treasurer.

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

SAN FRANCISCO, CAL.—Under the patronage of the San Francisco Spiritualists' Union, a Children's Progressive Lycoun is held at 10% A. M., and a Conference at 2 F. M.; also regular Sunday evening lectures are given at Charter Oak Hall, Market street.

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COLBY A RIGH, Publishers and Booksellers, No. 9 Montgemery Place, corner of Province effect, Boston, Mass., Keep for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Hooks, at Wholesale and Ratail.

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\*\*PECIAL NOTICES.\*\*

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (codensed or otherwise of correspondents (our editions are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied thought, but we cannot undertake to endorse the varied thought opinion to which correspondents give utterance.

\*\*2\*\* We do not read an environs betters and communications. The name and address of the writer are in all cases indispensable as a guaranty of gest faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for perusal.

perusal.

Those who intend forwarding notices of spiritual meetings, etc., for use in our columns, will please to remember that the RANNER OF LIGHT forms go to press on Tuesday of each week. Their notices, therefore, to insure pointy insertion, must be forwarded in time to reach this office on

# Banner of Pight.

BOSTON, SATURDAY, NOVEMBER 23, 1878. PUBLICATION OFFICE AND BOOKSTORE.

No. 9 Montgomery Place, comer of Province street (Lower Floor.) WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY,

14 Franklin Street, Boston. THE AMERICAN NEWS COMPANY,

39 and 41 Chambers Street, New York.

COLBY & RICH, \* PUBLISHERS AND PROPRIETORS.

15A O. B. RICH, BUSINESS MANAGER, LOTHER COLDY EDITOR, JOHN W. DAY, ASSISTANT EDITOR,

Business Letters should be addressed to Isaay B. Riett, Banner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to LCTBER COLDY.

m.m. at its greatest diameter. I had, without concede this much because he feels so certain that the Anglican Church is so strong against Romanism. He even goes so far as to admit that there are certain extravagances in doctrinal statement by the Anglican Church which it lies fairly within its province to correct. He credits the Protestant Reformation in England to the prevalence of doctrinal errors and profligate morals. On the subject of justification he holds that the doctring of the English Church can be profitably modified. He likewise holds that in throwing away the doctrine of purgatory and rejecting the evils growing out of it, it was far from necessary to deny the propriety of offering prayers for the dead or to assert that men are always to remain after death what they are at that hour.

This is coming to the point rapidly. To be willing to admit, or rather to readmit this doctrine respecting human spirits, is a long step on the road to Spiritualism, for it concedes, through intercessory prayer at least, the possibility of spirit-communion. There is no getting

through intercessory prayer at least, the possibility of spirit-communion. There is no getting away from it. Mr. Gladstone takes pains to protest, in his way, against the old Protestant conception of the future, or invisible, life. It is evidently little or no life at all in his eyes. He says also that another serious mistake of Protestantism was in its too exclusive estimate of the value of the Scriptures, throwing away as it did the other and outside evidences of religious truth, which were an unquestioned part of the primitive Christianity. This simply means, in effect, that what are known and accepted as "miracles" by the Christian world are by no means limited to the record kept of good many of the difficulties incident to the question of Inspiration may be easily remedied by simply taking a more rational view of the collateral and outside proofs which relate to the teaching of the Apostles. What may have been gained in England by the abrogation of the Papal authority and the setting up of the authority of the Sovereign in place of it, is not so plain in respect either to civil or ecclesiastical freedom. The displacement of one Pope with another is far from being an entirely satisfactory process in a large work of professed reformation. After these vital admissions Mr. Gladstone may defend the Anglican Church as much as he chooses, but he has already allowed enough to let in a flood of light and liberality upon her worship and doctrine, and this is the kind of leaven that is in the present age working actively everywhere.

Bo 'W. F. Jamieson writes to the Banner of Light that he is engaged to deliver a course of lectures in White Hall, Ill., Nov. 20th-24th. He will deliver courses of Liberal lectures in Illinois for thirty days thereafter. Address him as above. We see by last week's issue of the Investigator that our good Bro. Jamieson, who is a clever writer and clever speaker, and, withal, a clever soul, has come out (we quote him,) "a full-fledged Infidel. Amen !" So mote it be!

Read "FIRESIDE SEANCES," on our second page,

#### Prof. Zoellner's Experiments with Dr. Mlade.

The Spiritual Reporter of Manchester, England, publishes the following extracts from a work by Friedrich Zöllner, Professor of Physical Astronomy at Leipsic University, translated

from the German by Esther Becker. from the Germán by Esther Becker.

The Professor being anxious to see more of the temporary disappearance of objects, a sitting was held May 5th, at 11 A. M., at which the following extraordinary phenomena took place:

"Ready immediately for a trial, Slade asked Mr. Von Hoffman to give him some book, and latter took an octavo volume from the little bookshelf against the wall. Slade laid it upon the slate, held the slate under the edge of the table, and immediately drew the slate out without the book. We searched the card-table thoroughly, inside and out; the little room was also searched, but all in vain; the book had vanished. After about five minutes we took our places again at the table, with a view to further manisearched, but all in vain; the book had vanished. After about five minutes we took our places again at the table, with a view to further manifestations. Slade opposite to me, Von Hoffman between us to my left. We had scarcely sat down when the book fell down on to the table from the ceiling of the room, giving my right ear a sharp rap as it passed. The direction in which it came appeared to be an oblique one, from a point above. Slade while this happened was sitting before me with both his hands quietly on the table. In our next morning's scance, in clear sunshine, I was destined to be the witness, quite unexpectedly and without preparation, of a much more striking manifestation of this kind. I had taken my place as usual with Slade at the card-table; opposite me stood, as had often been the case in other experiments, a small round table near the card-table. The height of the round table was 77 centimeters, the diameter of the top 6 centimeters, the material is birchwood, and the weight is 45 kilogrammes. Perhaps a minute might have elapsed after Slade and I had scated ourselves and laid our joined hands on the table, when the round table began to make slow swaying movements, which we both plainly saw by its round top, the lower part of 15 being hidden from us by the top of the card-table, it laid itself down under it, with its three feet turned toward me. Slade appeared equally ignorant with myself as to what we had to expect, and for about a minute nothing further took place. Slade was just about to resort to the slate in order to ask the 'spirits' what else was going to happen, when I thought I would examine more particularly the position of the table lying under the card-table, or my own and Slade's great astonishment we found the space under the card-table quite empty, and the table, which a minute before we had present to our senses, was not to be found anywhere in the room. In the expectation of the table, which a minute before we had present to our senses, was not to be found anywhere in the room. Rich Ramer of Light Padishnas (loses, Reson, Mas All other letters and communications should be forwarded to Letting for Letting follows:

24. The subspace of Modern Structures is to 1975. To this area from a structure of the College of the Colle

# "Notes of Liberty."

The above is the title of a neatly printed sixteen-page monthly which has been established in this city in behalf of a new treatment for the insane. In the address to the public with which it is sent out, its management states that "no cause before our country is of more importance than this of the physiology and pathology of mind. Its principles permeate every department of human life and every circle of society, and if well understood and followed, would rectify many of our most serious evils. We do not need innumerable expensive lockedthem in the New Testament. He thinks that a and-barred structures for the incarceration of thousands of invalids, but we do need new and enlightened principles diffused throughout society." Those who desire to know more concerning the new-comer can address Mrs. M. E. Berry, editor, 3 Beacon street, Boston, Mass.

> MA correspondent writes from Philadelphia, Pa., as follows: "I avail myself of this opportunity to express my convictions that if Mr. W. J. Colville's future lectures are equal to his first, published in the Banner of Light for November 9th, they cannot fail to greatly strengthen, and as I think purify Spiritualism, by defining and making prominent the wide distinction between it and Materialism. I have read the report very carefully with great satisfaction and instruction."

> Various Cleveland papers received at this office contain about a column each devoted to a description of séances recently held in that city by Mrs. Maud Lord-Mitchell. The reports are fair and candid. It will be seen by an advertisement on our fifth page that this remarkable and reliable medium is now in Boston, and has commenced her sittings at No. 8 Worcester Square.

We shall print next week the report of a lecture delivered before the First Society of Spiritualists of New York City, Oct. 27th, by Mrs. Nellie J. T. Brigham, and prepared for our columns by Mr. George H. Mellish.

#### Interesting Foreign Items.

A meeting of Spiritualists, called by Mr. Enmore Jones, was held on Thursday evening, October 24th, at Langham Hall, London, Eng. The primary purpose was to welcome Mr. D. D. Home, but that gentleman was prevented by ill-health from being present. Mr. Jones presided, and the meeting was addressed by Major Forster, Mr. Shorter, Dr. Carter Blake and Mr. Humphreys. Their speeches included a review of the past, an examination of the present, and speculation as to the future. Several hymns were sung: and Mrs. Jencken, whose name was coupled with that of Mr. Home, occupied a seat in the body of the hall. Mr. Jones, in the course of his remarks, is reported in The Spiritualist as saying that some time ago, when he was very ill, Mr. Home attended him with all kindness, night and day, and proved a son indeed. Afterwards they went to Tunbridge Wells, and during arm formed in the air, while Mr. Home's hands struck him on the hand several times, thus ap-

Thomas Gales Forster was announced to deliver his third lecture in Doughty Hall, London, Sunday, Nov. 3d. Mr. and Mrs. Forster intend to start immediately for the southern clime, where they will spend the winter months.

The Spiritualist says, Wednesday night, Oct. 30th, Mr. J. J. Morse delivered a trance lecture before a public audience in the ancient city of Chester, a place abounding in material relics indicating the reality of spiritual influx in centuries long gone by, and now awakening to the knowledge of its inhabitrats that such influx was not a myth.

The letter from Miss Slade will be read with delight by all lovers of right and justice. The power of the spirit-world is beautifully vindicated in the report extracted from The Aye. The article shows what the London attack on Dr. Slade now amounts to. He is exalted and his persecutors are laid low. The "English conjurer" and his employers cut but a sorry figure, while the phenomena through Dr. Slade's mediumship shine forth more brilliantly than ever. He will do immense good in the colonies.—Medium and Daybreak.

While Spiritualism was spreading with rapidity in Lancashire, Yorkshire, and the North, it seemed utterly incompetent to take root in South Western districts. Whatever the cause may have been, it is removed so far as the beautiful county of Devon is concerned. We possess information that it has taken root in at least six Devonshire towns, and that in one of them mediums are multiplying.—The Spiritualist.

Mr. Charles Blackburn furnishes The Spiritualist with an account of a recent test séance attended by him and a few friends, when the most rigid scrutiny was observed. He previously re-

"Respecting the Williams-Rita affair [in Holland] I am very apprehensive that those reported Spiritualists who seized the mediums are not sufficiently experienced in the true nature of materialization, or they would have waited a little longer before seizing, or giving publicity to their hasty acts."

Then detailing the scance, he says:

"Myself and Mr. Rondi made Williams strip himself, whilst we examined his clothing and pockets, and were satisfied there was no calico, or oil, or anything different from our own clothing. We waited until he dressed, and then took him back into the next room, placed him in a chair in a corner of the room, behind two green baize curtains, and whilst I was drawing together the curtains, 'Peter, the spirit,' shouted out, 'Mr. Blackburn, very glad you are here I' at which the medium and ourselves all laughed, for the exclamation was so sudden that Williams had scarcely got completely seated. The room was darkened by a Venetian blind, and brown paper over that: a little gas was on, but Peter requested the gas to be put out, as he would show himself by his own light, so the gas was put out. We then all heard the medium breathing heavily, as if he had gone into trance.

Peter opened the curtains, came into the middle of the circle, and lighted up something white in his hand, for as he breathed on it, it illuminated his face (which is very different to Williams's,) and showed a mass of white calico on his head in turban shape, and a separate lot over his arms, shoulders, and breast. His light went out; we heard the medium again groaning, and his chair cracking. Then Peter came and stood in front of me and Lady G—; blew on his light, showing himself plainly. I said to him, 'Now, Peter, is your time. Whilst your medium is groaning, take me into the cabinet by the hand, and do n't leave me until you bring me back to my chair.' He said, 'Come along.' So I left Lady G—'s hand and gave mine to Peter, who led me into the cabinet, and placed my left hand on Williams's head; I felt his hair and face; my right hand felt his shoulders and body without anycalico on them whatever. Peter and self went back to my chair, he never having loosed me for one second. The company then asked to see the 'medium,' and Peter took us all into the cabinet, and with his light showed him plainly in trance."

The Then detailing the scance, he says:

The editor of The Spiritualist adds: "Before he left London, Mr. Eglinton was ad-"Before he left London, Mr. Eglinton was advised by us to give no séances to strangers, unless he was held by both hands from first to last, so that if anybody did anything, or if spirts or mortals brought in any drapery, he must be held blameless. It is pleasing to see from the letter recently published by Mr. Berks-Hutchinson that so far he has acted upon this advice, and given general satisfaction."

Mrs. Emma Hardinge Britten concluded the most successful course of lectures ever given in Victoria, at the Opera House, on Sunday, Sept. 8th, her subject being the "Church of the Future," says the Melbourne Harbinger of Light. Her oration was listened to with the profoundest attention by an immense audience, who crowded the building in every part. On the following day Mrs. Britten, accompanied by Mr. Britten, left town for Benalla, en route to Sydney, where she is to give a course of lectures.

Mr. Thomas Walker, the trance speaker, at the termination of his successful course of lectures in the Victoria Theatre, Sydney, will probably accept a call from the Spiritualists of Melbourne for a series of discourses.

Dr. Henry Slade, through his remarkable mediumship, is still meeting with success in Melbourne. The spiritual phenomena witnessed in his presence baffle and confound the hardest skeptics, and convince the candid and clearheaded investigator.

The Spiritual Offering for November reaches us from its new publication office in Rochester, N. Y., with an improved appearance which must be pleasant indeed to the eyes of all its well-wishers. A continuation of the biography of Prof. S. B. Brittan; an article from Thomas R. Hazard, on "'Medium's Rights' -Reviewed"; poems by Milton H. Marble, Belle Bush, and others; and the first installment of a series of papers by R. D. Jones, entitled "Modern Spiritualism-its Development in Rochester, and Subsequent Growth," may be mentioned as among the chief points of interest in the present

Read the announcement made on our fifth page by Asa K. Butts, Esq., concerning his sixth page. new paper entitled Man.

"The Mission of Life" is well set forth by W. J. Colville on our eighth page.

#### Important, if True.

We are in receipt of a carte de visite photograph from Mr. John R. Pickering (husband of Mrs. Pickering, the materializing medium), taken by Mr. S. Swaine, of Rochester, N. H., representing the full-length figure of a female clad in a loose white raiment, with a white cap upon the head and holding a bouquet of flowers in her left hand, while the eyes are looking upward in a devotional manner. The artist is not a Spiritualist but an Adventist, Mr. P. informs us, hence it is fair to presume that there was no collusion on his part. Besides, our informant states, Mr. Swaine is ready to asseverate that the figure on the plate came independent of Mrs. Pickering or any one else in the room, and that all he has to say is, that some unknown power produced the female form represented standing near the curtain, just outside the cabinet, and thus to him it is a very wondera sitting there held in the light, a fleshly living ful circumstance. The face resembles that of a middle-aged Indian woman, as the high cheekand arms were in sight; the materialized hand bones are prominent, and the hair evidently black. We present the facts as we receive them, pealing to the three senses, touch, sight and and shall await further developments ere we are willing to give them the sanction of our endorsement. Still, as Dr. Gully obtained a photograph of a spirit in a similar manner in England some years ago, we do not doubt, under similar proper conditions, but that the same result may be arrived at in this country.

#### The Bible of Bibles.

The Bible of Bibles.

We have received from the publishers, Messrs. Colby & Rich, Kersey Graves's last and great volume, which has long been promised, and which must be admitted on all hands to be a great production. He describes twenty-seven different bibles; and if some of them are passed over rather briefly, he enters fully enough, to make all amends, into a consideration of the Jewish Bible. He claims that there are two thousand mistakes and errors in the inspired volume, many of which are dwelt upon at considerable length. The characters of Jehovah, the Jews, Moses, Abraham, Isaac, Jacob, David, Solomon, and many of the prophets are examined without wineing. We can assure the reader that the volume is a perfect storehouse of Bible knowledge, and does great credit to the author of "The World's Sixteen Crucified Saviors." Thousands of copies will be required to satisfy the popular demand, and we hope to have the pleasure of sending out a fair share of them. It is a volume of 440 pages, and is mailed at the low price of \$2,00.—The Truth Seeker.

There is every reason to expect that the favor-

There is every reason to expect that the favorable opinion thus cordially expressed by Mr. Bennett through his columns concerning the new work of Mr. Graves, will find endorsement on the part of a multitude of readers-as it should. The volume is for sale by the publishers at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston, and is by them confidently recommended to the public attention.

#### "Harmonial" Retrospection.

Among the racy matters published in The Spiritual Offering for November are interesting passages from the record of the busy life of our friend, Samuel B. Brittan. It was under his editorial management that the early numbers of The Univercalum were published. But it surprises us to learn, as we do from The Offering, that in this association there was a traitor, "one Judas," a "modern Iscariot," and that "through the false pretences and intriguing disposition of this spiritual Jack-with-the-lantern, the interests of The Univercolum were betrayed in a way that led Mr. Brittan to terminate his relation as its editor and publisher." Will not *The Spir-*itual Offering designate more precisely the name of this disciple who betrayed the cause? One of our special correspondents, who peruses the columns of The Spiritual Offering, is particulary anxious to be enlightened upon the subject.

A correspondent in Pennsylvania writes to us under date of Nov. 11th, that William Eddy stated to him that he (Eddy) expected to visit Boston soon and hold seances at the Banner of Light office. If Mr. Eddy made any such statement it was incorrect, as no arrangement of the kind has been entered into by us, and neither have we heard from that individual for a long time. More than this, no circles are held at this office other than those of which Mrs. Jennie it. He was very lucid, and considering the mystale of the manufacture of the mystale o S. Rudd is the medium.

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. This writer touches the keynote of truth in illustrating the Christ-principle, which was taught long before Jesus was born, viz., "Do unto others as you would have them do unto you."

The spirit-telegrapher, J. V. Mansfield, of 61 West 42d street, New York, has recently been brought prominently before the public of that city in the daily newspapers through being on evidence in the Vanderbilt will case, and we trust that his patronage has been increased thereby, as there is no doubt of his genuineness as a letter-answering medium between the two

Rev. J. J. Mdir, in the course of his sermon in New York, on the recent stealing of Stewart's hemains, said: "Why this deep interest in the desecration of Mr. Stewart's grave? In searching his history, can the poor of this city point to a single monument for their benefit erected by the millionaire? The only solution can be found in the magic influence of the millions he possessed."

In a private letter from Mrs. Carrie A. Forster, now in London, she says, "Heaven bless all the dear workers in the spiritual field in our beloved land, and particularly those who, like yourself, bear the brunt of the battle that is at the present time waging within our Zion."

Mrs. Kendall, test medium at 81 Montgomery Place, Boston, continues to be unfitted for the discharge of duty in the direction of her development, from prolonged and serious illness. Due notice will be given in these columns of the resumption of her sittings.

Mr. J. J. Morse delivered an able lecture in London, Oct. 20th, on "Spiritualism—its Distinctive Mission," which is printed in full in the Medium and Daybreak of Nov. 1st.

Dr. E. F. Butterfield, of Syracuse, N. Y., is staying at 1009 Arch street, Philadelphia, for one week, beginning Tuesday, Nov. 19th, giving free medical clairvoyant examinations.

Charles R. Miller's experiences at the James Circle in Philadelphia will appear in our next issue.

Read "Trance Mediumship," by Wash. A. Danskin. The article will be found on our

We shall print next week "An Open Letter to A. J. Davis," from the pen of our valued correspondent, A. E. Newton.

Apotheosis of Mrs. Col. J. C. Smith.

To the Editor of the Banner of Light:

I am greatly pained to have to record the physical departure of Mrs. Col. J. Clement Smith, of Washington, D. C., which took place last Thursday morning, Nov. 7th, at the family residence in that city.

Mrs. Smith was a woman of rare worth, amiability and accomplishments. Her bodily absence from the hospitable home of Col. Smith will be recognized by him as irreparable, and her departure long mourned by a large circle of appreciative friends to whom she had affectionately endeared herself.

For many years Col. Smith has been a leading member of the Spiritual Society there, several seasons serving as its President, as well as generously contributing to its support. In all these efforts to maintain first class lectures in that city, which were further supplemented with the most delightful social and literary receptions, Mrs. Smith's tact and ability were nobly conspicuous. A wise and rational Spiritualist, liberal and comprehensive in outlook, a devoted wife, loving and beloved, a firm and cherished friend, she has cheerfully entered upon the realities of that Higher Life toward which the hastening days are bringing each one

From local papers which I have received I learn that the exercises, which were largely attended by the friends of the family and the Spiritualists generally, were held in the spacious parlors of the family residence, and were opened by a chant beautifully executed in the minor key by a select choir accompanied by the piano. Mr. Crypti Palmoni recited in his most impressive manner a poetic tribute to the immortal attributes of man. His elecution was nearly faultless, and blended with a pathetic earnestness and sympathy which seemed to diffuse themselves throughout the assembly. The choir then sang a hymn, after which Mrs. F. O. Hyzer. an intimate friend of the deceased, invoked the presence and aid of the great Infinite Father and his angels, and followed the invocation with an address characteristic of the faith and knowledge which animates her, and which partook more of rejoicings at the birth of a spirit into a new existence than of sorrow at the dissolution of the material body. These interesting exercises closed with a beautiful rendering of the hymn "Nearer, My God, to Thee," in which all present joined with much feeling, when the mortal form was taken to Oak Hill, where other similar and commemorative services preceded the interment.

The Washington Sunday Herald of Nov. 10th, commenting on this event, truthfully says: 'On the whole, the services were beautiful and attractive, but unlike any before seen in Washington, in the absence of the usual exhibitions of deep grief and lamentations over the remains, and the presence of a firm confidence that the departed still lived in the glorious realms of immortality."

Our most cordial congratulations go out to the freed and happy spirit over the release from long physical suffering, while our heart's deepest sympathy is extended to our long-time friend and now stricken brother. G. A. B.

#### Social Reception.

To the Editor of the Banner of Light: Mrs. Jennie Potter, the well-known medium who lives at No. 136 Castle street, Boston, gave a reception on Friday evening last to Mr. W. J. Colville, the young trance speaker, from England, who during this month is occupying the spiritual platform Sunday afternoons at the Parker Memorial Hall, intending it also as complimentary to Mr. and Mrs. Holmes, the mediims for physical manifestations and materializations. There was quite a select and intelligent company gathered on this occasion, who enjoyed it very much and continued it to a late

After some preliminary music, Mr. Colville

and continued by other questions growing out of it. He was very lucid, and considering the mystery of their apparition as spiritualistic, the explanation was both philosophical and reasonable. This young English medium is remarkably gifted in answering questions, as all who have attended lately the Parker Memorial Spiritual Meetings know full well.

Mrs. Potter was then controlled, and the spirit who calls herself Alice made herself welcome and entertaining, and had something to say of the spirit friends of quite a number of the company, and before she retired from her medium the cheerful voice of Rosa put in, not her appearance but her voice, through her medium, Mrs. Holmes, and the duet of Alice and Rosa was continued for quite a while; and their combined manifestations filled out the remainder of the time till the moment arrived when, according to an earlier announcement, Mr. Colville was to give an impromptu poem. "Music" was the subject given, and the poem was in keeping with the speaker's high reputation, and which, after a pause, closed with a poetic benediction. Then the order of exercises changed materially in more senses than one, by the company going to a lower sphere, that is, one story lower, and enjoying material manifestations of an edible character, the enjoyment of the tempting refreshments provided constituting the closing feature of the evening's entertainment.

J. W.

Our English friends are reminded that Mr. J. J. Morse is our authorized subscriptionagent, and as it is desirable that they liberally patronize the Banner of Light, we hope they will make it a point to bear this fact in mind. The Banner is a first-class eight-page paper, containing a vast amount of readable original matter, principally upon spiritual topics, and, as it is cosmopolitan in character, should be patronized abroad as well as at home. If Spiritualists everywhere would only exert a little more influence in its behalf, it would be the means of doubling its circulation in a very brief period. Then we should be enabled to enlarge its dimensions, and thereby enhance its value as an exponent of the philosophy of Spiritualism. Strengthen us, friends, in this direction, that we may be able to continue successfully the work thus auspiciously inaugurated.

Received and transmitted to Jennie Lord Webb the following sums since our last report, viz.: Henry J. Horn, New York City, \$5,00; Mrs. A. S., Holyoke, Mass., 50 cents; a few friends in Portland, Me., \$3,00.

Messrs. Colby & Rich: Dear Sirs—Please acknowledge in the Banner of Light the receipt of five dollars "from a friend to the cause" in New Orleans, and oblige,

Yours very truly,

JENNIE L. WEBB.

Dr. Ira Davenport, Sen., botanic physician, has returned to Boston from his Western visit, and has opened his office at No. 9 Hayward Place, where he will be happy to meet all of his

Read the card of Annie Lord Chamberlain in another column.

old friends.

See the first page, present issue, for the Pilgrim's third lecture in Boston.

#### BRIEF PARAGRAPHS.

SHORT SERMON.—The hand of diligence defendeth want; prosperity and success are the industrious nan's attendants.

Some fanatic has made the attempt recently to as sassinate the King of Italy. The rascal will probably be sent to purgatory very soon, to repent at his leisure.

Stewart's remains, according to the daily papers have been found in fifteen places, thus beating Christo-pher Columbus by two. Yet they are nonest inventus!

Brooklyn bridge is a suspended concern.

HE WOULD N'T MAKE HIS WILL.

"You're getting old and weak, papa;
The doctors say you're ill."
Thus spoke the duteous son. "I think
You'd better make your will."
The father, from his easy chair,
Glanced at his thoughtful boy,
And o'er his face the look that stole
Was not of pride or joy.
"Not if I know myself, my son;
Folks think me sane," he said,
"And I'll do naught to make them call
Me crazy when I'm dead."

—[New York Sun.

They are going to have a nice time in Halifax when

the Marquis of Lorne and Princess Louise arrive there. A severe earthquake shock occurred in Manizales, the capital of Antioquia, South America, Oct. 9th. One hundred and twenty dwelling houses, a church, hospital, and other buildings were destroyed. Loss \$100,000.

The grand and awful difference between a tree and a bore is-hurrah, now !- the tree leaves in the spring, and the bore, why, he never leaves.

Uneasy lies the head that tells a good many of them. "Do you pray before you eat?" asked Red Cloud of a gentleman who entertained him at dinner. "No," said his host, somewhat shamefacedly. "Then you will not steal from me," replied the chief, with evident satisfaction and earnestness.

Policemen assist each other by clubbing together.

While Rev. Joseph Cook berates the "Free Religionists," why don't he have a word to say of the plous "defaulters" in our State who steal poor people's money to endow creedal churches? Consistency is a jewel, you know, Bro. Cook. Emend your perorations, and then people will think you are consistent. Place the defaulters "under a glass bell," and then see how

Is n't it about time for Spiritualists to "pool their

No man can continue to violate the laws of his system without paying a severe penalty. Nature takes no account of ignorance, and cannot be hoodwinked or

Home, the Spiritualist medium, is once more conspicuous in Paris and London, and is as witty and mysterious as ever. No one seems to find out how he does his manifestations.—Roston Journal.

If he would stick to his excellent mediumship, and exercise a little more charity toward other media, it

would be much better for him. The papers speak of the decline of silver. Because

it has gone into consumption, we suppose. Veteran Darrey, the last survivor of Napoleon's expedition to Egypt, died recently at the Invalides in Paris. He was nearly one hundred years old.

Religious toleration has been agreed upon in Spain,

while Rev. Mr. Cook is endeavoring to incite people to inaugurate religious in-toleration in the United States. Spiritualistic jesuits are accumulating.

Dean Stanley's trip to America cost him only two dollars! and now we've got to pay John Bull five mil-lion five hundred thousand! That's the difference between the fishers of men and the fishers of herring. However, as we got out of John that amount more than he really owed us, tit-for-tat is but simple justice: And as the Dean is a very clever man, we are pleased that he got of so cheaply.

Gen. Sherman's treatment of the Indian question is that of the typical army officer, says the Boston Herald. Force, force, force, all the time.

PIOUS MEN-DACITY-Stealing other people's money and donating it to church purposes.

The Joint Congressional Committee, appointed by the last Congress to investigate the proposed transfer turned from the Pacific coast to meet in Washington on the 25th inst. They traveled 1200 miles, heard the festimony of 150 persons, and visited a large number of tribes. They will submit their report to Congress in

It is toward a higher freedom than the mere freedom from oppression by his fellow mortal that man dimly aims!—Thomas Cartyle.

Horticultural Hall, Boston, is just now the scene of a decided triumph on the part of the Liliputian Opera Company, who commenced their agreeable entertainments on Monday evening, Nov. 18th, and will continue through the week, holding Matinees also on Thursday, Friday and Saturday afternoons.

It is very evident that there is a class of men in this world who seem determined to attend to everybody's affairs except their own.

Let justice be done if the heavens fall.

At early morn the Marquis of Lorne will arrive in Canada. Then the loyals will fête him and profusely pet him; and as time rolls round a different sound will grate on the ears of those who have fears that all is not gold that glitters. Pass the fritters.

Shoe-making is an ever-last-ing business. So says a Lynn mechanic.

A Cadiz dispatch states Gen. Grant arrived there on the 12th inst. He was received at the landing by the Mayor, civil and military authorities. A guard of honor was in attendance, and a large crowd cheered the ex-President. The reception was most enthusiastic on the part of the people and very cordial on that of the

The United States Liberal League professes to be liberal, yet it is continually tabooing Spiritualism. Illiberal Liberalists are queer people.

Rev. Mr. Spurgeon's congregation is to present him \$25,000 on the anniversary of his twenty-five years' labor as a Baptist minister, which occurs Dec. 31st. That is the way the exponents of the humble Nazarene are served, while the poor of the parish suffer, in some instances at least, for the necessaries of life. No wonder the spiritual world is about to inaugurate a radical change of the programme on the earth, and it is coming through disintegration of all church creeds preparatory to a better state of things. Financial glitter wont save them. We know whereof we speak.

Tergiversation is the order of the day.

It is said that farinaceous diet is antagonistic to alcoholic imbibing. Then, for the benefit of our common humanity, it is to be hoped that such a diet may become

English clergymen bi-cycles.

If Edison should invent a machine that would introduce electric light into the heads of certain gassy donkeys of the press, he would be acknowledged as the greatest philanthropist the world has ever produced.

Cook's lecture at the Temple Monday week was a very tame affair. He seems to have lost a large por tion of his elocutionary vim since marriage.

Russia and England are slowly nearing each other in the East, like two storm-clouds in the sky; and, when they meet, the world will be amazed at the deadly struggle that will ensue for political supremacy.

GRAVE OFFENCE-Stealing dead bodies.

SOLVED - The "Indian question." Dollars and conts! They "Ring."

What is the difference between a man and a tired dog? One wears a coat, and the other pants.

Spiritualist Meetings in Boston.

PARKER PERMORIAL HALL.—Spiritualist meetings will be held at this hall, in Parker Memorial Building, orner Appleton and Berkeley streets, Boston, on Sunday afternoons (at 2%) during the season of 187-9. Good lecturers and excellent music. The public are invited to attend free of charge. W. J. Colville will lecture during November. Per order Ex. Com.

Per order Ex. Com.

ASTORY ILALL.—Children's Progressive Lyceum No. holds its sessions every Sunday morning at this hall, correct West and Washington streets, commencing at 10½ yelock. The public cordially invited. J. B. Hatch, Con-

THIAN HALL.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythlan Hall, 176 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present.

CHICKERING HALL.—The Spiritualist Ladies' Aid 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 Meetings for speaking and tests are held at this hall, 616 Washington street, every Sunday, at 10% A. M. and 2% and 7% P. M. Excellent quartette singing provided.

singing provided.

\*\*!MONELLIE HALL.\*\*—Spiritual meetings are held at this hall, No. 7 Tremont Row, head of Hanover street, every Sunday at 10½ A.M., 2½ and 7½ F.M. Fine music, and the best of mediums and speakers present.

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

Amory Hall.—There was nothing to mar the happiness or enjoyment of the large audience to-day, except the length of the programme; it certainly would have made a creditable showing for two Sundays; but the unusual event of the presence (as a guest) of one so noted as Mr. Colville brought out a fuller response, without any unusual exertions. A portion of the intended exercises was, however, omitted on account of the lateness of the hour. The selections were well up to the usual standard of excellence, and, on the whole, rendered in a praise-worthy manner. The services consisted of a selection by orchestra (ten pieces), Prof. Alonzo Bond, leader; singing, responses, and Banner March by the school; selection by orchestra: reading, "The Young Tramp," Helen M. Dill; song, "Baby Mine," May Waters; recitations, "Little Things," Jennie Lothrop; "The Breast's Brightest Gem," Alice Bond; piano solo, Annie Clark; recitation, "We May always Have the Sunshine," Arthur Rand; song, "Beloved Sleep," Nellie Thomas; recitation, "The Bold Engineer," Charles Lothrop; song by little Sunshine," Arthur Rand; Golden Head So Lowly Bending," Maudie Lord; "Nothing but Work," Jennie Bicknell; "The Child's Best Dress," May Waters; "The Orphan's Plea," Effie Peabody; "Mustered Out," Carrie Hopkins; song by Mr. Bryant; "God Save the Queen," complimentary to Mr. Covillle, by orchestra: invocation, remarks, benediction, and a beautiful poem from Winona and other spirit guides of Mr. Colville; singing, "America," by school and audience; remarks by Rev. Mr. Damon, closing with the Wing Movements led by Mr. Ford. WM. D. Rockwood, Cor. Sec. Children's Progressive Lyceum No. 1, Boston, Nov. 17th, 1878.

Room 7, No. 7 Tremont Row.—Union services were held at the above place three times during last Salbath. At the morning service "The Lord's Prayer" was chanted by Mme. Usonellie, followed by a beautiful improvised invocation, and an anddress upon the twelfth chapter of Corinthians, under spirit control, by the same lady. In the afternoon an interestin

#### Resolutions of the Cattaraugus County (N. Y.) Liberal League.

At a meeting of the Cattaraugus County (N.Y.) Liberal League, held in Salamanca Nov. 13th, the following resolutions, after discussion, were unanimously adopted:

unanimously adopted:

Resolved, That we endorse the action of the Congress of the National Alberal League, recently held in Syracuse, and pledge ourselves to renewed exertion in behalf of the fundamental principles of the Liberal League movement, viz., the entire separation of Church and State, and express the opinion that the welfare of this cause demands that all other questions, so far as possible, be ignored by us until this one is settled in favor of equal rights for all.

Resolved, That we regret the secession that took place at the Congress at Syracuse, and desire to see each party maintain a conciliatory course toward the other that in the end will result in a reinion that shall enable all the friends of state secularization to work together for our common cause.

Resolved, That we believe the United States laws, known as the Comstock Laws, as construed by the courts, violate not only the spirit but the letter of the National Constitution in preventing the utterance of honest opinions, and should therefore be repealed.

Resolved, That we decidedly approve of the avowed ob-

tion in preventing the utterance of honest opinions, and should therefore be repealed.

Resolved, That we decidedly approve of the avoiced object for which these laws were enacted—the suppression of obseene literature—and will favor and sustain the enactment and enforcement of any law for that purpose that is constitional and so worded that it cannot be construed so as to infringe on the rights of free speech or a free press.

Resolved, That the opinions one may hold on the Constock Laws, or any other question, shall not in any manner be a test of fellowship with us, but that all who believe in the entire separation of Church and State we welcome to our ranks.

H. L. GREEN, President. A. L. BRAINARD, Secretary.

Movements of Lecturers and Mediums. [Matter for this department should reach our office by Tuesday morning to insure insertion the same week.]

Dr. J. K. Balley has been lecturing this fall in various localities in Iowa, Illinois and Michigan. He has recently located with his family at Muskegon, Mich. The friends of the cause in that region have now an opportunity, and we hope they will keep this earnest and efficient speaker and healer employed, thus sustaining the worker and promulgating the truth.

Capt. H. H. Brown will speak in Marblehead, Mass., Sunday, Nov. 24th, on which occasion he will be accompanied by Mr. Vandercook, who will furnish the original and inspirational spiritual songs for the rendition of which he is so noted. About the first of December these gentlemen will commence their western tour by way of Detroit, Chicago, St. Louis, etc. Friends along the route who may desire their services can address them, up to Dec. 10th, care this office.

John Tyerman finished his work in Detroit, Mich. Sunday, Nov. 17th, and started for Buffalo, N. Y., by way of Cleveland, at once. The meetings in Detroit are reported as having been very satisfactory, the interest and attendance having gradually increased from first to last. He has also lectured at several other places in the State of Michigan. Address him at Buffalo. N. Y., until further notice.

Contributions

IN AID OF THE BANNER OF LIGHT PUBLIC FREE-CIRCLE MEETINGS.

From Mrs. H. J. Severance, Tunbridge, Vt., \$1,00 J. O. B., Boston, Mass., \$5,00; Mrs. A. Ward, Brighton, Ill., 50 cents; C. A. Hitchcock, Pittsford, Vt., \$1,85; Mrs. Abigail Johnson, Clarksville, Cal., 60 cents; Fred. S. Webster, Rochester, N. Y., \$2,00; J. B. Myrick, Bradford, Pa., 25 cents; P. S. Phinney, Southington, Ct., \$1,85; Samuel Blaisdell, Round Pond, Me., 20 cents; Mrs. B. Huling, Saratoga Springs, N. Y., 72 cents; M. B., Philadelphia, Pa., 40 cents; Amos Hutchins, Medford, Mass., 50 cents; Jeremiah Tanner, Warren, R. I., 85 cents; Z. T. Barber, Deansville, N. Y., \$5,00; Ansel Miller, Akron, Ohlo, 50 cents; Jacob Jacobson, Anderson, Ind., \$1 85.

We cordially thank the friends for the pecuniary aid thus rendered toward the current expenses of our Pub-

# Special Notice.

W. J. Colville has engaged Investigator Hall, Paine Memorial Building, for the month of December, where he will deliver (under influence of his spirit guides) an oration and poem, and reply to questions, every Sunday morning, meeting to commence at 10:30. The public are cordially welcome. Mr. Colville is open to engagements on week-evenings. All communications should be addressed to him at 8 Davis street. He is at home on Friday afternoons, and holds a select meeting on Friday evenings between 7 and 10 o'clock.

# Notice.

Friends and patrons and the public generally are invited to contribute to the Thanksgiving of the children and families of the North Street Union Mission. Donations of cash, food, fuel, clothing, &c., will be thankfully received and duly acknowledged. Direct, Philip Davies, Mission Hall, 144 Hanover street.

Reception at Mr. Newton's.

To the Editor of the Banner of Light: Mr. H. J. Newton, of West Forty-Third street, open ed his parlors this evening to a social gathering of the First Society of Spiritualists. The host and hostess received the guests in a pleasant, unaffected manner, making every one feel at ease. The parlors were comfortably filled, and after the company had spent an hour in pleasant conversation Mrs. M. A. Newton and Mr. Alfred Weldon sang a duet, the former playing the accompaniment. Mrs. J. S. Yennie recited with spirit the piece entitled "The Wake of Tam O'Hara," and in response to an encore she gave "Mollie Malone." "The Swance River" is an old song, but Mrs. Thompson sang it with such excellent taste and beauty as to give to it a new meaning. The company enjoyed her artistic rendering of the piece very much. Mr. John B. Gardner made a very appropriate selection in the piece entitled "No Sects in Heaven," and his recitation gave much pleasure to the listeners. By request, Mrs. Yennie gave "Mrs. Malone on the Chinese Question," and in answer to a further call she recited acceptably the piece entitled "Bairns, Coodle Down." Mrs. Nellie J. T. Brigham gave a short address in

answer to questions that had been propounded in writing, and also several poems, the subjects being furnished by the friends present. As the company were dispersing Mrs. Brigham sat at the piano and sang "When the Mists Have Rolled Away."

New York, Nov. 16th, 1878. HERBERTUS.

Obituary.

Passed to the Higher Life, Sept. 23d, 1878, Mrs. Edith Mary Grant, only daughter of Jos. R. and Adeliue Naylor, of Wooster, Ohio, and wife of Bryan Grant, Esq., of New York—the sad event occurring at her late residence in the city of New York. Her body was entombed at Oakwood, Troy, on the twenty-second anniversary of her wedding.

A wide circle of friends will hear with sorrow that this gifted and accompilshed woman has fallen a victim to the terrible malady that has desolated so many homes during the past few months. Mrs. Grant was a planist with ability of the highest order; even in girlhood she evinced an unusual talent for music, and at the early age of fifteen years began her active career as a teacher. At eighteen she added to her labors a class in the French language. Two years later she married, but continued to teach the art to which she was so devotedly attached, as occasion offered, up to the day of her last lilness. A member of the Sorosis, she was for a long time chairwoman of its music committee. With a heart alive to all philanthropic sensibilities, she was the devoted friend of woman and warmly espoused the cause of her amelioration. With a nature full of sunshine, she was a warm-hearted and enthusiastic friend, a loving daughter, a devoted and self-sacrificing mother, a faithful and cherishing wife, binding all hearts to her by the potency of her own exalted qualities, so that it may be truly said of her, "None knew her but to love her." A believer in spiritcommunion, its elevating philosophy had been to her a guiding star by whose beams, in the flower of a beautiful womanhood, when life had never seemed more dear, she at last passed from the longing eyes and breaking hearts of the loved ones of earth, and entered without fear the Dark Valley of the Shadow. Her spirit-messages have come, informing that, through the aid of ministering angels, has she found her heavenly home, and that happhness is hers, except in so far as she is in sympathy with the sorrows of the bereaved ones left behind her.

"Beauteous in her after-form, And like a finer light in light— A dear spirit, happy star, O'erlooking the tunuit from afar, And smiling, knowing all is well,"

For Sale at this Office: THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 8 cents per copy, \$3,15 per year.
VOICE OF ANGELS. A Semi-Monthly Spiritualistic Journal. Published in North Weymouth, Mass. \$1,05 per annum. Single copies 8 cents.
THE SPIRITUAL OFFERING. A Monthly Magazine, published in Rochester, N. Y. Por annum, \$2,00; six months, \$1,00. Single copies, 20 cents.
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York, Price 10 cents.

cents, THE SHAKER MANIFESTO, (official monthly) published by the United Societies at Shakers, N. Y. 60 cents per annum. Single copies 10 cents.

Subscriptions Received at this Office THE SPIRITUALIST: A Weekly Journal of Psychological. Science, London, Eng. Price \$3,00 per year, postage \$1,00, THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. Price \$2,00 per year, postage 50 cents. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price \$3,00 per year, postage 20 cents.

SPIRITUAL NOTES: A Monthly Epitome of the Transactions of Spiritual and Psychological Societies. Published in London, Eng. Per year, 75 cents.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent in-section. SPECIAL NOTICES. - Forty cents per line, Minion, each insertion. BUSINESS CARDS. — Thirty cents per line, again, each insertion.

Payments in all cases in advance. 37 For all advertisements printed on the 5th page, 20 cents per line for each insertion.

# Electrotypes or Cuts will not be inscried.

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

# SPECIAL NOTICES.

The Wonderful Healer and Clairvoyant!—For Diagnosis send lock of hair and \$1,00. Give name, age and sex. Address Mrs. C. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. 13w\*.Au.10.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 121 West Elev-enth st., between 5th and 6th ave., New York City.

J. V. Mansteld, Test Medium, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS.

DR. F. L. H. WILLIS will be at the Quincy House, in Brattle st., Boston, Thursday and Fri-day, Nov. 21st and 22d, from 10 A. M. till 3 P. M. N.16.2w

SEALED LETTERS ANSWERED by R. W. FLINT, No. 25 East 14th street, N. Y. Terms \$2 and 3 3-cent postage stamps. Money refunded if letters sent are not answered. Au.10.

DR. J. T. GILMAN PIKE, Eclectic Physician, No. 57 Tremont street, Boston, Mass.

A Public Reception Room, EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet friends, write letters, etc., is established at this office. Strangers visiting the city are invited to make this their Headquarters. Room open from 8 A. M.

# BUSINESS CARDS.

Lydia E. Pinkham's Vegetable Compound is a cure for all those painful complaints and weaknesses pecu cure for all those painful companies and weatherses peculiar to women. Sold by all Druggists at \$1,00 per bottle \$\( \) doz. for \$5,00, sent by express. Sent by mail in the form of Lozenges at \$1,00 per box, Address MRS, LYDIA E. PINKHAM, 23 Western avenue, Lynn, Mass. Send for

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the **Banner of Light** at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, Elm Tree Terrace, Uttoxeter Road, Derby, England. Mr. Morse at los keeps for sale the **Spiritual and Reform Works** published by us.

COLBY & RICH,

PHILADELPHIA PERIODICAL DEPOT, WILLIAM WADE, 23 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the **Hanner of** Light for sale at retail each Saturday morning.

MRS. M. J. REGAN, 620 North 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich. BALTIMORE, M.D., AGENCY.
WASH, A. DANSKIN, 70% Saratoga street, Baltimore,
Md., keeps for sale the Hanner of Light.

DR. J. H. RIJODES, Philadelphia, Pa., is agent for the Banner of Light, which can be found for sale at Academy Hall, No, 810 Spring Garden street, and at all the Spiritual meetings.

Professional State of the companies of t

WANHINGTON BOOK DEPOT.
RICHARD ROBERTS. Bookseller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spirifual and Reform Works outlished by Colby & Rich.

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E. M. ROSE, 36 Trambull street, Hartford, Conn., keeps constantly for sale the Hanner of Light and a full supply of the Spiritual and Reform Works published by Colby & Rich.

ROCHESTER N. Y., BOOK DEPOT.
JACKSON & BUILLEHGH, Booksellers, Arcade Hall,
Rochester, N. Y., keep for sale the Spiritual and Reform Works published by Colby & Rich. NEW YORK PERIODICAL DEPOT.

S. M. HOWARD, Agent, Bookseller, 51 East Twelfth street, New York City, keeps constantly for sale the Banner of Light.

D. M. BENNETT, Publisher and Bookseller, 141 Eighth street, New York City, keeps for sale the **Spiritual and Reform Works** published by Colby & Rich.

NEW YORK BOOK AND PAPER AGENCY T. O. OSTRANDER keeps for sale the **Banner of Light** and other Spiritual Papers and Reform Books published by Colby & Rich, at Republican Hall, 55 West 33d

LEES'S BAZAR, 16 Woodland avenue, Cleveland, O., Circulating Library and depot for all the Spiritual and Liberal Books and Papers published by Colby & Rich

SAN FRANCISCO, CAL., BOOK DEPOT. At No. 19 Kearney Street (up stairs) may be found on sale the BANNER OF LIGHT, and a general variety of Spiritualist and Reform Books, at Eastern prices. Also Adams & Co.,'s Golden Pens, Pinnechettes, Spence's Positive and Negative Powders, Orion's Anti-Tobacco Preparations, Dr. Morer's Nutritive Compound, etc. Catalogues and Circulars mailed free, Penittances in U. S. currency and postage stamps received at par. Address HERMAN SNOW, P. O. box 117, San Francisco, Cal.

"SMITH'S PERIODICAL DEPOT. " 122 Dearborn street, Chicago, Ill. The Banner of Light and other Spiritual and Liberal Papers always for sale.

ROCHESTER, N. V., ROOK DEPOT, WILLIAMSON & HIGBEE, Booksellers, 62 West Main street, Rochester, N. Y., keep for safe the Spiritual and Reform Works published at the Banner of Light Publishing House, Boston, Mass.

W. H. HARRISON, No. 38 Great Russell street, London, Eng., keeps for sale the Brance of Light, and a full line of Spiritual and Reformatory Works published by Colby & Rich. He also receives subscriptions for the Banner.

J. BURNS, Progressive Library, No. 15 Southampto Row, Bloomsbury Square, Holborn, W. C., London, Eng.

AUSTRALIAN BOOK DEPOT.

And Agency for the BANNER OF LIGHT. W. H. TERRY, No. 84 Russell Street, Melbourne, Australia, has for sale all the works on Spiritualism: LIHERAL AND REFORM WORKS, published by Colby & Rich, Roston, U. S., may at all times be found there.

ADVERTISEMENTS.

Those who can read the signs of the times, read in them that the kingdom of MAN is at hand,—PROF, CLIFFORD. MAN,

A Weekly Journal of Progress and Reform, IS PUBLISHED EVERY SATURDAY AT 19 DEY STREET, NEW YORK,

BY ASA K. BUTTS, Editor and Publisher of the Evolution, Radical Books, Pamphlets, etc., etc.

TERMS OF SUBSCRIPTION \$1.00 PER YEAR, (Including Supplement till further notice,) In clubs of Four, without Supplement, each 50 cents per year. Clubs of Ten to one address, \$1,00. Club lates for Supplement alone, same as for MAN alone. All Club lates may be withdrawn by two weeks notice in the paper. N. B.—As we publish this paper at the lowest cost price we can afford no "dead-heads." We shall stop each paper on expiration of time paid for, and sample copies will not be sent in reply to postal cards. Enclose two stamps for sample copy.

NOTABLE OPINIONS. I like your MAN. He is bright, crisp, frank, genial, gay, jolly, profound—in fact, "every inch a MAN." Accept congratulations on your success in making so good a MAN first time trying. He is a spiendid fellow. Bless you, how the ladies will love him! A more charming MAN I never met. Indeed, I do not see how you can improve him. W. F. JAMLESON.

I rejoice in your paper because of its all-sidedness. It is not for temperance especially, nor for Greenbacks, nor for Communism, but for Man. Many Dana Shindler. Communism, but for MAN. MART TANA STREET TANA STREET THAT VERY noble feature of your enterprise, the re-publication, in your Supplement, of the Manchester Lectures, &c., a feature so worthy of all praise that it ought alone to ensure the success of your undertaking, and stamp you as a public benefactor. (C. N. BOVEE.

Its first number is well filled, and looks handsome, and as our friend Butts is active, enterprising, and writes well, we ony friend Butts is active, enterprising, and writes well, we hope he will succeed in his new Yenture. The more Liberal journals the better, and, besides, the motto of the New York candidate suits us exactly.—Boston Investigator. The undanned and irrepressible As K. Butts has the ability and business experience to make a first-class paper in the interest of progress and reform.—Religio-Philosophical Journal.

cal Journal.

SEND \$1,00 for 6 of Mrs. Besant's best Essays, including THE LAW OF POPULATION (with fine steel portrait by Ritchle, the best artist in America). THE FIGURES OF CHRISTIANITY, &C., &C., and three other Radical Essays by different authors, and specimen copy each of THE EVOLUTION, MAN, and THE SCIENTIFIC SUPPLEMENT.

Address, ASA K. BUTTS, Publisher.

Nov. 23. 19 Dey street, New York.

# MRS. A. W. WILDES, Electro-Magnetic Physician.

No. 863 Washington street, Boston. SPECIAL treatments for Catarrh—a cure guaranteed Medicated Baths given. Office hours 10 to 12, and 2 to 4 Patients treated at their homes if desired. 8w\*—Nov. 23.

A GREAT OFFER FOR HOLIDAYS We will during these HARD TIMES and the HOLIDAYS dispose of 100 PIANOS & ORGANS. new and second-hand of first-class makers including WATERS at lower prices for cash, or translalments, than ever before offered. WATERS PIANOS and ORGANS are the BEST MADE, warranted for SIX years. AGENTS WANTED, Illustrated Catalogues Mailed, Music at half price, HORACE WATERS & SONS, Manfrs. and Dealers, 40 E. 14th street, New York.

Mrs. Maud E. Mitchell HAS returned to Boston, and will resume her Séances at No. 8 Worcester Square every Sunday, Monday, Wednesday and Friday evening, until further notice. Nov. 23.—Iw\*

A T or between Parker Memorial Hall and 34 Milford street, a pair of gold-bowed spectacles. The finder will be suitably rewarded by leaving the same with Mus. SNOW, 34 Milford street. [w\*-Nov. 23] A NNIE LORD CHAMBERLAIN'S Magnetic, Loss of Appetite, Aching of Limbs, Back, &c. Price 50 cts, per box, Also Magnetized Paper, 2 sheets 25 cts. Address 119 Pearl street, East Somerville, Mass.

T IZZIE NEWELL, Medical and Business Clair-A voyant, Magnetic Physician. Examinations from lock of hair. 21 Clinton Place, New York. 4w\*—Nov. 23. CLAIRVOYANT'S Guide Book mailed for 6c. Mns. Dr. Stansbury, 176 Plane st., Newark, N. J.

MRS. MARY B. FOGG, Test Medium, Rooms 301 Harrison Avenue, (up one flight) Boston. Hours, 9 A. M. to 1, and 2 to 6 P. M. Circles every Sunday eveninated at 7½ o'clock. DR. IRA DAVENPORT, SEN., Botanic Physician. Office No. 9 Hayward Place, Boston, Mass.

Babbitt's Chart of Health.

Dr. E. D. Rabbitt has prepared a large, handsome Chart of Health, over a yard long, to be hung up in homes, schools and lecture-rooms. The following are some of its headings: The Laws of Power; The Law of Harmony; How to Prumote Health; How to Destroy Health; How to cure Disease; How to Dress; How to Eat; What to Eat; How to Sleep; How to Bathe, ite, teaching people to be their own doctors on the powerful and yet simple plans of Nature.

Price, 50 cents, postage 10 cents, For sale by COLBY & RICH. Catarrh, Diphtheria,

AND ALL THROAT DISEASES, CURABLE BY THE USE OF DR. J. E. BRIGGS'S THROAT REMEDY.

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All the Mrs. Samult A. DANSKEN.

These Messages indicate that spirits carry with them the clear a teristics of their earthsy life to that beyond whether for good or evil remorphality these who pass from the earth-sphere in an under the ped state, eventually progress to a

We ask the reader to receive no doctrine put forth by spirits in these common that does not compert with his or her reason. All express as in a host truth as they perceives

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#### REPORTS OF SPIRIT MESSAGES GIVES THROUGH THE MEDIUMSHIP OF MRS. JENNIE S. RUDD.

#### Invocation.

CONTROLLING SPIREL. We will now listen to your questions, Mr. Chairman.

QUES.—[By E. P.] Will some of the intelligences at your circles tell us the cause of and the cure for cancers, and the reason why they are so prevalent at the present time?

ANS.—The causes of cancers and the remedies

for them are as various as the waves of the opean, or as the different tints of the flowers. We cannot give you any specific for all cancers. Some are hereditary. One may be produced by the mind running in a certain channel for a long

Some are hereitiaty. One has be produced by the mind running in a certain channel for a long time; another by seculiar magnetisms which a petson may have taken on for months or verst, in order to determine the cause and curre-inal look and to the better the determine the cause and curre-inal look and to thing; it is doesn't be will find it will be to determine the cause and curre-inal look and to thing; it is doesn't be will find it will be to determine the cause and curre-inal look and to thing; it is not centrally and otherwise when the before doing an act, it is right or instead with the should suffer noestally of otherwise when the consulted his independent and consolded his independent and consoleence here that the spirit's highest light on the subject. Bather is it not the case in every in stance where individual rights are invaside that "judgment and conscience" are thrown into the background, and men often perpetrate such deads to gratify anothing or for reveney, or from a disordered brain?

A. We made the remark that probably John Wilkes Booth thought he was doing God service when he between Christ. As to judgment and conscience "are thrown into the sacie, we have no doubt that Judas the was doing God service when he between Christ. As to judgment and conscience "are thrown into the sacie, we have no doubt that Judas thought he was doing God service when he between Christ. As to judgment and conscience "are thrown into the sacie, we have no doubt that Judas thought he was doing God service when he between Christ. As to judgment and conscience when he hereign the construction of the perpetrate such deads to gratify another perpetrate such deads

trayed Christ. As to judgment and conscience being thrown into the scale, we have nothing to say: each man and each woman answers for his or her own conscience. We cannot say that either parties did that which their highest natures called for them to do yet, nevertheless, they seemed bound to do that which was before them. Let us ever be charitable. Let us ever, if the besetting sin, of one individual is not to commit murder, is not to be unkind to his friend, be thankful that it is so; but look well over your own lives to see if there is not something which will correspond to that peculiar individual sin in another. We all have our own failings. Let us be charitable to all.

Q.—[By an inquirer.] Many times I seem to see very clearly persons, places and objects which I never saw with the physical eye. Please explain this to me, inasmuch as I do not claim any mediumistic powers.

I am thirty-three years old. I have been gone about three months.

Cet. 15.

I am quite an old lady, Mr. Chairman. I have been gone three years next April. I am somewhere about sixty-nine years old, a little more. I followed my husband a few years after he went. He was a minister in the town of Quincy; not a Spiritualist, but was quite liberal in his views. He ministered to the Adams family, and to a number of other families who were quite prominent. I come here because very many have said, "If this thing is true, why don't some of our prominent people come?" You can say it is Ellen II. Lunt, widow of the minister of our prominent people one?" You can say it is Ellen II. Lunt, widow of the minister of our prominent people one?" You can say it is Ellen II. Lunt, widow of the minister of our prominent people one?" You can say it is Ellen II. Lunt, widow of the minister of the committee of

plain this to me, inasmuch as I do not claim any mediumistic powers.

A.—If you have not mediumistic powers it is uscless for us to explain, for we can only explain it under the law of psychology or clair-voyance. If you see places you never saw before, you are mediumistic and clair covant. The pictures are given to you as mediumistic development. Many there are who believe they are affected with some trouble of the mind, who, if they would only look well and persevere, might be able to read the future and understand what is given to them. Pictures are spiritual representations of the future. You should try to realize, understand and accept them as such.

Q.—By the same.] Naturally I am very radical, with not one particle of superstitious feeling, yet I often feel like praying, and do pray. What effect it has upon me I cannot tell. Is praying a benefit to me under these circumstances?

stances?
A.-I believe if one feels impressed to pray, and does so, it will be beneficial to him. It is the same as if one entered into the sanctum of an intimate friend and said, "I want to unburden my troubles; I am suffering, I want your advice." So when you pray you come into the presence of the angel world, into the presence of the immortals, you unburden your soul to them and ask them to help you. This is the use and the mission of prayer.

# Hawley Whiting.

Hawley Whiting.

I might as well give my name to begin with. It is Hawley Whiting. I wrote letters to Flint, who professed to answer sealed letters: I wrote them to Mansheld, who professed the same thing, and I received a good many astonishing proofs of Spiritualism. Brother Adna and I have made up—we are good friends. Two of my boys are here: I guess they will all get along pretty well. I really thought that the spiritual idea and Brother Adna's thoughts given to me, ought to make some impression on his friends; but never mind, they are all here now; his wife is here, my boys are here; It's quite a pleasant place. All I have to say is, God bless the cause. I hope it will prosper. Tell John, who has asked me so many times if I'd come, that I have come, and I ve brought my cards with me. Tell him the devil's a witch, and I can't do any more. Oct. 15.

# Elias M. Starks.

The second section of the sectio

#### To H., from his Father.

To the Chairman. It seems to me, sir, you don't have things very systematic here. It's a pretty thing when an educated man, who under-Day by day we come to thee, oh our Father, that thou mayest give us strength to go forth and touch the hearts of mortals, that they may seek to know of the Great Hereafter and to understand the power that surrounds them. 'Oh may we, with the finger of inspiration, strike some chord within the heart of man that shall vibrate on his soul and open a pathway to the spiritual, so that the heings who are hovering a out us may be able to do him good.

Questions and Answers.

Controlling Spirit We will now listen to your questions, Mr. Chairman.

Outs all Re P. Will amon of the intalligation of the power to call here when I please.

please.

I don't know whether to send my message or not. I am perfectly disgusted! I'll not give my name. Pleasesay it is to W. H. I know of no other way to get at him. I have tried through various mediums to reach him, but it has been an impossibility to do so. I find the biggest fools have the best chance of coming and controlling. When children and idiots can have the right of way it is of very little use for a scientific man, a man of power, to come here.

a man of power, to come here.

I wish you would say to W. H. that I've come

is only one brother left on earth, and I expect him up here soon. As I come here I gain strength. I wish my daughter Harriet had gone to the old homestead and seen the people there. It is not necessary always to listen to everything that is said. Do the best you can, Harriet. I'll help you when you come to this side.

Oct. 17.

# Martha A. Daniels.

Martha A. Daniels, of Boston Highlands, somewhere about forty-five years old. I called here, hoping to awaken in the heart of somebody a desire to talk with me, and to allow me to explain certain things which I feel need explanation, and if they will do so it will give me great pleasure. If not, why I will have to wait until such time as the providence of God shall bring me an opportunity to speak.

Oct. 17.

# Charles B. Cliff.

I am Charles B. Cliff, of Cincinnati, one who had something to do with the drug business, but who more recently traveled. I have visited St. Louis, New Orleans, and different parts of the United States. I am fifty-fire years old. I have left some friends in Chicago, and some in Montpelier, Vt., whom I would like to reach if it is possible. I do n't know any other way of reaching them except this, since it seems to be the only open avenue from the spirit-world to yours. If they do n't respond, I suppose I can come again. It is pleasanter to speak in private, but if they do n't allow me to, then I must speak in public.

Oct. 17.

James Macarthy.

Jobal Luck John D. Pray; M., to H.; Emery Collins; Nathaniel Davis; Marcellus Merrill; Billy M—

James Macarthy.

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James Macarthy.

James Macarthy.

James Macarthy.

Jobal Luck John D. Pray; M., to H.

calls here just simply to say to friends of hers who live not far from Boston some of them live in Taunton—that I have some, hoping to bring a strong power and a lite-spineiple that they as the proposed of them live in Taunton—that I have some, hoping to bring a strong power and a lite-spineiple that they as you have the limit of the literature of the

#### Trance Mediumship. [CONTINUED.]

BY WASH, A. DANSKIN.

Emma Frances Jay-now Mrs. Bullene-came to Baltimore and gave a series of fectures which were highly appreciated by intelligent and cultured skepties as well as by Spiritualists. Carroll Hall-which seated eight handred—was always well filled, and frequently had all its standing-room occupied when Miss Jay was our speaker. Young as she then was, the lectures given through her mediumship were remarkable for their intellectual superiority - that phase of Spiritualism which always gave me so much delight. It was very pleasant to me to be able to say to a skeptle: If you do not recognize their truth you can at least appreciate the mental power that lies behind these utterances.

Much as Miss Jay was admired on the rostrum, she was a still greater favorite in our social circle, and excreised a marked influence on some of its members. On one occasion I remember she said playfully to Mrs. Danskin: "Let me mesmerize you!" and after a few passes made above the forchead the subject was found to be completely under control; not the control of the mesmerizer, however. Spirits had taken the mafter in their own hands, and a variety of strange manifestations were presented through Mrs. Danskin. It was

on the other side; but not naving found a naw in the law of life, I return to proclaim the glad tidings that death has no pain, no sting, no unpleasant sensation. It is like closing the eyes in a calm and beautiful sleep, from which you awake refreshed and vigorous for action.

Now having thus spoken, friends and acquaintances, let me counsel you to learn, to be educated spiritually before the beautiful messenger comes. The more you know spiritually the more you will have capacity to enjoy the spirit-land. I speak thus from my own experience. Enos Holsted.

# Robert Owen.

Robert Owen.

Robert Owen.

Robert Owen.

Robert Owen.

Robert Owen.

I am here to let my friends over on the Eastern shore know that though a man may be called "dead," he still has life and property of speech when conversant with the law under which he is situated. I was forty-seven years old. Robert Owen by name. There is no mystery hanging around or about the intercourse with spirits. It is as natural and real, as truthful as the sun which you see filling the heavens with spirits. It is not a haphazard affair, it is regulated and governed by law—systematic law—under which influence the work is minutely, accurately and systed the old home when she was where she could have seen it. I am sorry she did n't.

I was an old resident of Plymouth, Mass. I ever was ready to do what I could for the faith that was within me. I was a Unitarian, and attended old Dr. Kimball's church. The Shaws were near neighbors of mine; they were then in the dry goods business. I lived near the Baptist church in Plymouth.

My friends are with me, my father, my mother, and eleven of my brothers and sisters; there is only one brother left on earth, and I expect him up here soon. As I come here I gain strength. I wish my daughter Harriet had gone to the old homestead and seen the people motion is the watchword—ever learning ever gaining, always ascending, never grieving over the past. There are the lessons written, the spirits must learn and prove their advantage. This is not the experience of another, but the experience of myself. Nothing is more beautiful than the educational process through which a spirit passes to the higher and better world. I think I hear a mortal whisper, "How are spirits fed?" They are fed from the elements of nature.

# Namie Noland.

Namie Noland.

My name is Namie Noland. I died, after a protracted illness, with much suffering, in Washington, D. C. I feel a wish, and still a dread, lest I be doing that which is out of the general mode as regards Christians or the Christian religion. I am fully persuaded that each individual has life after what men call death; and with that life they have powers to come or not to come; but it seems to me in coming it will add another life to the one which I have, and I know many of those who knew me would like to hear of my entrance on the other side.

Well, to me it is a grand relief to be released from the house that was shattered and broken. That is the first: the second thought is the grand relief to those whom I have left behind. Heaven, or the heavenly land, is so beautiful that one must see it before he can appreciate it.

# MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE 8. RUDD.

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#### Spirit Messages,

Given through the instrumentality of Alfred

Given through the instrumentality of Alfred
James, of Philadelphia.

Good Afternoon. Life, immortal life! I have
communicated here before. There are so many
of us on this other side, that seldom or never
ought the same spirit to come twice to the same
individual; but to-day I have a motive in coming. I knew of Spiritualism while in this earthlife, and I believed it not. I knew many good
and estimable eitizens who were believers, but
I considered it a kind of monomania. In my
mind the question of an after life was as dein titley settled as anything could possibly be in
the mind of man, and I died a Materialist.

I was mistaken. Many better men have been
mistaken, too. Then my duty when I came in
possession of this great boon, immortal life,
makes it necessary for me to say here to-day,
Gentlemen, you are right—I was wrong. And
now I shall endeavor to do all that it is possible
for a spirit to do to prepare the way for every
mind to receive this glorious truth of an existence that shall outlive the sun. I was born in
Chester County, Penn., and died at Dalton, if
Chester County, Penn., and died at Dalton, if
Chester County, Penn., and died at Dalton, in
Chester County, Penn., and died at Dalton, in
Any as kind of a step to something better
to-day as kind of a step to something better
to-day as kind of a step to something better.
I don't know much, but I do know that I have
heen back here curvoising, been round drinking,
and they told me to get your advice as to how I
am to get away from this condition. The thing
has got to be too, monotonous altogether.
I don't know much, but I do know that I have
heen back here curvoising, been round drinking,
and they told me to get your advice as to how I
am to get away from this condition. The
him has got to be too, monotonous altogether.
I don't know much, but I do know that I have
heen back here curvoising, been round drinking,
and they told me to get your advice as to how I
am to get away from this condition. The time
has got to be too, monotonous altogether.
I don'

got sick and went under.

Good Afternoon. Seek truth, and when you obtain it hold fast to it. It is a priceless jewel. And glad am I to come where there are those who understand and have assembled to hear the truths gathered by experience in the life beyond. It is very difficult for me to express what I wish to say here to-day. The matter which surrounds us here is of such a quality that I cannot bring any more light than the material will allow. For all around and about are those darker intelligences that are struggling to benight the human mind. And the advanced intelligences of this after-life are marshaled into two great, contending armics. These great acting forces are agitating the atmosphere spiritual and material, which will purify it and open up such a flood of living light as shall force the enemies of the spiritual cause to surrender.

Our spiritual phenomena shall be put upon such a basis that they cannot be doubted, so that none shall wish them tested. It shall be as clear and palpable to your senses as you know you

none shall wish them tested. It shall be as clear and palpable to your senses as you know you live. The only thing that has kept it in doubt so long is, that the matter composing this material universe is so thick with spirits seeking a physical existence, and having no desire for a spiritual one. They are a solid mass, through which every spirit wishing to bring light has to force its way. It makes our spiritual manifestations coarse. It makes them unsatisfactory. When we can lift, or, in other words, elevate, implant desire for improvement in the bosom or mind of these dark intelligences, there will be nothing to obstruct our way. And the man who desires to know of immortal life cannot go astray for lack of evidence. I am done. I thank you all. Sign me

Dr. Sam'l Johnson.

# THE HOLY HERRING.

[An Ancient Ballad, Describing a Pious Raid Upon Certain Yankee Fishing Boats on the Banks of New-foundland, that were Catching Herring on Sunday.]

'T was Sunday morn at Newfoundland, And, ruled by holy law, The people let their labor stand 'Till—such a sight they saw!

There, out upon the fishing banks, These people, free from sin, Saw crews of unregenerate Yanks Pulling the herring in!

The church-bells rang their sweetest notes, Calling them all to prayer; But vainly, while those Yankee boats Were catching herring there.

Then each laid off his Sunday coat, And eke his Sunday face, And jumped into his fishing-boat To teach the Yankees grace.

Away they rowed, those plous men, Their duty not to shirk; They swore a prayer or two, and then They pitched into their work.

Their bright knives glistened in the sun; The unarmed Yanks, agape, Heard, "Cut the nets, now, every one— Let not a mesh escape."

Then slashed each hyperborean saint The unresisting thread; The herring, freed from its restraint, To seaward frightened fled.

But one brave son of old Cape Ann, (Whose moral sense was dim,) Beholding their exalted plan, Said none of that for him!

And so a swivel out he got— His nets were floating wide— Then loaded her with real shot And aimed it o'er the side; Then roundly vowed, with stentor voice, Of no uncertain sound, That if they dared to touch his buoys They'd find the old man round.

He claimed the captured fish as his— The treaty gave him right— And, if they meddled with his biz, There'd sartin be a fight.

They of that muzzle had the fear, Which good and bad obey; And, daring not to come too near, The rascals stole away. MORAL.

Now treaties may be very well, Protecting fishers' rights; But those efficiently excel Backed by a power to fight.

THE MENTAL CURE.—This is the somewhat delusive title of a volume by Rev. W. F. Evans, a writer on religio-medical subjects. The ostensible purpose of the book is to show the influence of the mind over the body, a fact pretty generally accepted now-a-days, as well as the reverse proposition, the influence of the body over the mind. Mr. Evans, who is an "M. D." as well as a "Rev.," carries his theory to a length that makes the thread of the argument somewhat attenuated to the ordinary mind, and while he appears to treat the Holy Scriptures with respect, employs them to enforce his views with an ease partaking more of license than of logic. . . Rev. Mr. Evans, M. D., is an adroit writer, and his speculations will doubtless find many to accept them in a world where the vague and the mysterious is received by many more readily than the simplest and plainest teachings of nature, science and revealed religion.—The Saratogian, Saratoga, N. Y.

A Cincinnati restaurant announces "eighteen-carrot

C. T.; Lewis M. Alsop; Peggy, to William II.; The Flat | PHRENOLOGY AND SPIRITUAL GIFTS.

To the Editor of the Banner of Light:

In your issue of Sept. 28th, No. 1 of the present volume, the question is asked the controlling spirit if he regarded phrenology a true science. The answer is in the affirmative, and it is added: "Did parents consult this particular oracle and learn what their children are best fitted for, it would often happen that one adapted to a profession would not be apprenticed to a tinman or blacksmith, and another, fitted by nature for some mechanical pursuit, would not be sent to a profession through parental kindness or misguided ambition."

Hoping you may deem the above worthy a place in the columns of your valuable and instructive paper, I remain very respectfully yours,
No. 9 East 46th street, New York.

#### The Vaccination Scourge.

The Anti-Vaccination movement is very active in England. At a meeting on Sunday morning, Oct. 6th, on Clerkenwell Green, speeches on the Vaccination question were delivered.

Vaccination question were delivered.

The proceedings were opened by Mr. W. Young, who showed that all medical pet theories, such as bleeding, &c., have, from time to time, owing to their untenableness, been abandoned, with the exception of vaccination, which the faculty cling to with death-like tenacity. He showed how, with compulsion, the numbers of deaths from small-pox had increased, as is exemplified by the epidemics of 1857—58—59 with 14,244 deaths. 1863—64—65 "20,059 "1870—71—72"44,840 "

14,244 deaths. 20,059 " 44,840 "

1870-71-72 " 44,840 " Mr. Bone followed, and referred to the fact that in the years 1867-8, two regiments, the 1st and 2d Voltigeurs of the Guard, were quartered of these dark intelligences, there will be nothing to obstruct our way. And the man who desires to know of immortal life cannot go astray for lack of evidence. I am done. I thank you all. Sign me Dr. Sam'l Johnson.

Good-day, sir. I am a man who, when I wish to speak, do so briefly and to the point, and when I am through I cease. Statesmen a efew, political demagogues are many. Few are they who worship at the altar of pure liberty. What do they worship? Gold! that is what they desire. I never thought that a nation established into the principles of this republic would be come degraded by those who pretend to be its friends but in reality are its secret enemies, stabbing liberty to the heart! Why have you not as much right to hold converse with my spirit through this medium, across the bridge of death, as Christians have unmolestedly to bow the knee to their ideal God? I will tell you why. Because the creedal teachers are the isincerely hope they will fall into a ditch and be covered up, and let this light progress. They ignore it because their material comfort would, they think, be somewhat interfered with. I have one word more to say: Do, I beg of you, gentlemen, try to keep the altar-fires of truth and spiritual and material liberty always burning.

THE HOLY HEPENKO. in adjacent barracks in the same court in Paris.

Who Spirit Mamie Drew is.

To the Editor of the Banner of Light:

I noticed in the Banner of Light of Sept. 21st, a request for a verification of a message signed "Mamie Drew." Now I have a history connected with this same spirit, for I am in almost daily communication with her. She writes with planchette for me, and something like three years ago, while in Boston, she promised me to communicate through the Banner of Light in order to reach her mother, who is my daughter, as she is very skeptical. I looked some time for that communication, and then gave it up, as for a time I did not buy the Banner. Again, one year ago, Sept. 18th, I believe, I bought a Banner, and there was a communication from Mary Maria Harris (called Mamie); that was her name; the Maria, she said, was given her by a spirit who used to live with me, whom we all dearly loved, a beautiful young lady who married unhappily, and afterwards committed suicide. The child died of croup; and 't is true her mother lives near Buffalo, that is, at Rochester, and her little son is also in spirit-life. His name was given as Harry, though he was called here Willie, the Harry being a very dear friend of his mother, not a brother. I can conceive how it is possible even for the spirit to make these mistakes. The circumstances are correct. Mannie told me this communication was from herself, and that a man by the name of Drew, who lives in a great mansion, has adopted her and calls her by his name. This seems very plausible to me. She seems delighted to have me write and tell the people it is the same Mamie. I could give scores of similar experiences in verification of spirit-return.

Yours for truth and progression,

Aurora, Ill.

LEAVES FROM MY LIFE. A Narrative of Personal

Leaves from My Life. A Narrative of Personal Experiences, &c. By J. J. Morse. Illustrated with two Photographs.\*

Quite apart from its special interest to Spiritualists as an account of the life, down to the present time, of one of the most estimable and genial of the public, advocates of the cause, we consider this book as one of the most interesting and valuable ever published, simply as an autobiography. It deserves the widest possible circulation among the rising generation, as showing what may be done, by simple, straightforward industry, steadiness and honesty, without any of the advantages of education, money, or patronage. For a lad who, at the age of thirteen, was for six months in the infirmary of a London workhouse, without relations or friends, to have worked himself up to the position he now occupies—still under thirty years of age—and, to have earned the welcome he receives among educated and refined circles in London, Liverpool, Reweastle, Glasgow, and many other places, is, so far as we know, without a parallel. We would ask all who can do so, to ald in the circulation of the book.—Spiritual Notes, London.

\*For sale by Colby & Rich, Banner of Light Bookstore, No. 9 Montgomery Place, Boston. Price 75 cents, postage 5 cents.

The letter "O" is called the most charitable of all the alphabet, because it is found oftener than any other in "doing good."

#### Passed to Spirit-Life: From Boston, Nov. 2d, Wm. C., son of William and Julia

From Boston, Nov. 2d, Wm. C., son of William and Julia Parmalee, aged 1 year 4 months and 20 days.

Thus has another sweet bud of spiritual beauty been transplanted to a more congenial soil, where its unfoldment will be cared for by the angel loved ones who awaited it there. May the parents, grand-purents and kindred all be cheered by the assurance that in 'the sweet by-and-by 't they will meet him yet again.

Funeral set vices by the writer.

71 Leverett street, Boston.

[Michigan papers please notice,]

(Obticary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of again type averages ten words.]

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# Adbertisements.

BALTIMORE ADVERTISEMENT.

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Photograph of the Materialized Spirit of Katie King, Taken in London, Eng.—DR. J. M. GULLY being her companion on the plate.

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# ANNOUNCEMENT.

THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, enlarged to twolve pages, will be issued seinl-monthly at the Fair View House, North Weymouth, Mass. Price por 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 copies free. the paper (to receive attention) must be addressed to the undersigned. Specimen copies free.

D. C. DENSMORE, Pub. Voice of Angels.

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JOHN M. SPEAR, 2210 Mt. Vernon st., Philadelphia.
Jan. 17.—†

PHOTOGRAPHS

#### COL. ROBT. G. INGERSOLL. We have received from the studio of Mr. Sarony, of New York City, an excellent photograph likeness of Col. Robt. G. INGERSOLL, the colebrated lecturer. Cabinet, 35 cents; Carte de Visite, 20 cents. For sale by COLBY & RICH.

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Sept. 7.—tf.

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The Beautiful Cottage A T Lake Pleasant, on the corner of Montague and Owas-so strepts, owned by J. S. RICHARDSON, of Monta-gue, Mass., is for sale cheap. Said Cottage is 1/5 stories high, 12xi6, with plazza in front, and an eil 8 feet equare. For full particulars, inquire of J. S. RICHARDSON, Montague, Mass. Mediums in Boston.

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Oct. 19.—13w\*

MRS. E. A. CUTTING has taken rooms at 52 Village street, Boston, where she will continue her business as Healing Medium. She has been very successful in her specialties. Ladies suffering from nervousness and general debility will do well to consult her and learn her mode of treatment and its favorable results. Mrs. Cutting gives Vapor and Medicated Baths at her house or at the residences of patients.

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A UGUSTIA DWINELLS, Clairvoyant, Trance and Prophetic Medium, 187 Tremont street, Oct. 5.—5w

MRS. EWELL, (Suite 2) Hotel Norwood, Oak

FRANCES M. REMICK, Trance Medium, Spir-tual and Physical Healing, 65 Clarendon street.

SAMUEL GROVER, HEALING MEDIUM, No. 40 Dwight st. Dr. G. will attend funorals if requested.

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receiving the greatest show of hands proved to be THE Mission of Life, and it was accordingly declared the choice of the meeting.

In opening his discourse the speaker remarked that probably there was not a thinking mind in the gathering before him, or to broaden the

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Each and every individual, from the spiritual standpoint, occupied a position which, though additionally outbroadened in the spirit-world, could not reach its fruition till the glory of angelhood was attained; and only through the attainment of that state by each and all through progressive unfoldment could the zenith of the universe be won. If one planet even were blotted from the grand procession of the starry worlds, Nature would feel the outcome through her every department—each world would feel the effect, because another world had been wrought upon. And so those who are occupying individual spheres of spiritual being are amenable as are mortals) to the laws of the universe, which are the embodiment of the inscrutable wisdom of the Great Over-Soul. All were parts of the stupendous whole of being— Each and every individual, from the spiritual and the probable there was not as following the second of the stated or not that stated or not the stated or not th

mission of your life, he said, is to be natural, to be yourself, and not the feeble copy of some one cles, because there is within your soul the foundation elements which characterize your own individuality; and if you seek, by engaging in employment for instance for which you are not fitted, to imitate that which others heave system or are doing, you will only be a soundary that a major you will make every the controlling that the work that a major which your own special elements of development fitted you, while at the same time you wrong those who are possessed of the power to rightfully develop in that sphere of action, by your standing in their place, and thus may hap forcing them also into paths of physical occupation with which they are not congenial, Returning the materialists who had no hope of immortality.) For others' good, and therefore the continuous character in with the materialists who had no hope of immortality.) For others' good, and therefore the paths of the materialists who had no hope of immortality.) For others' good, and therefore the paths of the materialists who had no hope of immortality, for their own, we spirit shore, when they wavelend in the new and to them unexpected life. A man who started on the right road terminated. The great benefit of Spiritualism was that a knowledge of the continuous character of the future life, and of the unlimited nature of the results that were now being accomplished in the sphere of mortality, would prepare man more intelligently to direct his powers in his philauthropic and humanitarian labors, and at the work thus wrought was to endure, and was not of relative the paths of the pa

QUESTIONS AND ANSWERS.

fulness and enjoyment of the experiences proffered by the next stage of progressive being.

QUESTIONS AND ANSWERS.

The Controlling Intelligence then devoted some time to answers to the queries from the audience. To a question as to whether Swedenborg, as a medium and seer, wrote his works under spirit influence, and if so, why were the general beliefs of Modern Spiritualists demonated by his followers as fallacious and dangerous, the speaker replied that it was patent to the close observer that there was always a marked difference to be traced between the expressed views of Swedenborg and the ideas which his followers had dediteed from them. Swedenborg founded no sect while he lived on earth; it was after his demise that the forty-two articles of the New Church were fulminated, and those belonging to the Swedenborgian order of belief were as effectually tied to those tenets as the Episcopalians were to the thirty-nine articles which composed the creed of their church. To form a creed at once argued fossilization—a state which admitted of nothing which looked toward a change in the existing order. Had Spiritualism in its revelations squared with the forty-two propositions, then Swedenborgians would have recognized its truth at once, but it did not; hence their demunciation of it.

Swedenborg did not imply that all he wrote was revealed after the manner of inspiration so-called; oftentimes he recorded—just as any other clairvoyant might do—what he saw as a remarkable personal experience to be read and commented on by other minds. Some things, again, which he did record as real, were only the result of a chain of shifting circumstances. Himself and followers, for instance, declared the endless perpetuity of future punishment, and denied the truth of progressive development for all spirits; but because he happened to view the hells of spirit-life, at times, and was strongly impressed with what he saw and found to relate, was no proof of the eternally continued presence there of the spirits he saw in those dark abo made by those to come after him, rather than a finality (as he and his followers imagined) which should enchain the souls of men, as had the systems which preceded it. His remarks concerning the hells were true as far as he happened to see at the timeof his visions, but were not true as a finality, any more than if a person happening into this hall should go away and say that the audience now present always remained inside of Parker Memorial Building, instead of (what was the truth) that the Spiritualists of Boston regularly assembled at stated intervals in that place, and that the audience was not always composed of the same persons. The lower spheres of spiritual being had tenants, but these habitats were continually changing in accord with a law of progress which allowed all to rise when they had paid the price of such advancement—and no impassable gulf existed between them and the loving efforts of the mission-spirits of God.

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itualism Harmonize with the Doctrine preached by Jesus Christ when on Earth?" During his comments upon this theme the speaker averred that the teachings of Spiritualism did so harmonize, but that the teachings of Jesus had not been rightly interpreted to the world. Jesus taught as the burden of his discourse, Love to all, while the churches who so ostentatiously paraded his name were instinct with a sentiment of a far different nature toward all who refused to join them in the embracing of their peculiar tenets. The teachings of Jesus could not be successfully appealed to, to prove the existence of a place of everlasting punishment in future life. Spiritualism taught the exercise of the love-principle, which was the central point of the ministry of Jesus on earth, and so harmonized with his chief aim and object. The speaker expatiated at length concerning the lessons flowing from the revelations attendant on the modern dispensation, and at the close of his remarks answered several questions from the audience in a manner which gave great satisfaction to all present. An inspirational poem was also furnished by him, the subject—given by the people—Being "Our Darlings on the Other Side."

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#### New Publications.

THE ATLANTIC MONTHLY for November-Houghton, Osgood & Co., 220 Devonshire street, Winthrop Square, Boston, publishers—leads off its collection of reading matter—which is interesting and varied—with an article on "The Nationals, their Origin and their Aims"; "Home Life on the Brook Farm" is continued; "An Impressionist" affords a good description of what was pertinent to its author "at the Paris Exposition"; Richard Grant White gives the fifth paper of his present course on "Americanisms"; Harriet Pres-cott Spofford, W. W. Young, Edgar Fawcett, W. W. Story and others furnish the poetry; W. D. Howells com-mences a serial entitled "The Lady of the Aroostook"; Charles Egbert Craddock, has a touching sketch in "The Star in the Valley"; and articles on "Presidential Elections," "Oppressive Taxation of the Poor," etc., combine with the Departments in making a num ber which will bear close reading. Richard Reolf, who passed on not long since, through suicide, previous to his decease furnished to the publishers of this magazine a poem entitled "Indirection," which is truly spiritual in its nature and expression. The December Atlantic will contain a third paper by the author of Certain Dangerous Tendencies in American Life"; an important article on saving and spending in hard times; a short sketch by J. W. DeForest; a long installment of Mr. Howells's story, and many other attractive features.

SUNDAY AFTERNOON for November-published by a company of the same name in Springfield, Mass.—has for its initial article "Women in Prison," by Clara T. onard, who evinces an enthusiasm on she treats of, which makes the essay all the more valuable therefor; Susle M. Day's story of "The White Stone" is welrd and solemn in its flavor; Edward E. Hale continues his serial "Aunt Huldah's Scholars" "The Japanese Story of Creation" is of marked interest; the astronomical-sketch, "One November Sunday Afternoon," unites much of truthful history and patho; Campbell Wheaton, in "Chips from a North-Western Log," speaks of the Indians and the Government's problem concerning their treatment; Washington Gladden writes of "How to Use the Bible"; much and good poetry contributes to lighten the pages, and the gener

and other articles of merit, together with poetic selections, original and excerpted, are to be found in the well-filled pages. The miscellaneous contents of the number, comprising more than fifty separate articles, and nearly one hundred illustrations, will be found quite up to the mark of any other magazine in the language.

WIDE AWAKE for November-Ella Farman, editor, D. Lothrop and Co., 30 and 32 Franklin street, Boston, publishers—gives as one of its chief attractions the pathetic old story of "The Babes in the Wood," versi-fied by Mrs. Clara Doty Bates, and Illustrated charmingly by Mary A. Lathbury. Another gem is Margaret J. Preston's art-poem of "Giotto and his Sheep." Miss Plympton, Mrs. L. C. Whiton and Howard Glyndon also have illustrated poems. Among the stories is an amusing one by the editor, entitled "Betty's Tramps," accompanied by a frontispiece. Laurie Loring has a good school-story, "Down a Water-Spout." "Topsy's Thanksgiving" is a dainty little Thanksgiving story for the smaller children. Mrs. Lillie's English Literature paper treats entertainingly of "John Dryden and His Times." "In the Gas Works," is an excellent article; the Poets' Homes Series has a paper on Nora Perry. "The Child Tollers of Boston Streets" series treats this time of "The Chestnut Roasters," and the usual Departments make up a fine number.

THE MAGAZINE OF ART for November - Cassell, Petter & Galpin, 596 Broadway, New York City, publishers—gives a fine display of engravings, among which may be cited, "Childhood in Eastern Life," "Ligela," and "Dr. Jenner Inoculating his Son." The article on lace (illustrated) is excellent, and "Artist Haunts" continues to be as attractive as ever.

THE INTERNATIONAL REVIEW for November-Det cember-A. S. Barnes & Co., publishers, 111 and 113 William street, New York-has the following table of contents: "Does Humanity Require a New Revela-tion?" by Prof. P. G. Tait, College, Edinburgh; "Pend-ing Ordeals of Democracy," by Hon. Geo. W. Julian; "The Government Library at Washington," by A. R. Spofford; "The Final Philosophy," by Rev. John Hall, D. D.; "Successful Medlocrity," by Albert Rhodes, U. S. Consul, Rquen; "Social Democracy in Germany," by Prof. J. Huber; "Ye Poet: His Epitaph," by J. W. Green; "After Specie Resumption—What?" by Horace White; "A Shocking Story," by Wilkle Collins; "Contemporary Literature:" The Literary Movement in America, England, Germany and France. In order to include "The Shocking Story," the publishers have enlarged the number by adding forty-eight extra pages without increasing the price. This original bi-monthly has for its object the union of all nations in a common literary enterprise. The proprietors spare no expense in securing for the pages of this Review the original contributions of the best writers in both hemispheres, and the result of their labors is that the magazine is rapidly growing in popular favor.

GODEY'S LADY'S BOOK for November-published by company of the same name at 1006 Chestnut street, Philadelphia-has a goodly array of reading matter in which prose, poetry, colored plates, descriptions of patterns, (which latter are numerous,) puzzles, comic illustrations, etc., find place. This is the lady's magazine par excellence. The steel plate frontispiece this month (by F. O. C. Darley,) continues the Waverley sketches, by a view of the scene in the "Heart of Mid-Lothian" between Jennie and Effe Deans and Ratcliffe at the Tolbooth prison. As the season of Christmas and New Year's draws nigh, those who are query-ing how to make a useful present to their female friends in accord with the times, will do welk to bear a year's subscription to the Lady's Book in mind.

THE PHRENOLOGICAL JOURNAL for November has the following among its varied table of contents: "Simon Newcomb, of the U.S. Naval Observatory," pormon Newcomb, of the C.S. Navar Observatory, por-trait; "Right Relation and Misrelation"; "Brain and Mind"; "Hans Makart, the Austrian Palnter," por-trait; "Ministry of Love"; "Who was Roger Wil-liams?" "Mental Over-Work"; "Some Experiments in Magnetism," etc., etc. S. R. Wells & Co., Publishers, 737 Broadway, New York.

RECEIVED: THE SHAKER MANIFESTO, for November. Published by the United Societies at Shaker Village, N. H., by N. A. Briggs. Hereafter all communications and correspondence relating to The Shaker Manifesto should be addressed, "The Shaker Manifesto, Shakers, N. Y."

John C. Paige, insurance agent, 7 Exchange Place, Boston, sends us a neat business brochure of 32 pages, which is admirably gotten up, and is a credit alike to the workers who prepared it, and the gentleman who disbursed his funds for its distribution among the peo-

# The Helping Hand.

To the Editor of the Banner of Light :

The Ladies' Helping Hand Society met last evening in the parlors of Mrs. Morrell, 129 East 16th street, where an appreciative audience listened with much interest to Mr. Peavy's essay upon "The Wisest Use of Wealth." At its conclusion the President, Mrs. Adams, made appropriate remarks in connection with the subject, and invited others to follow.

Mr. II. J. Newton, an honorary member of the Soclety, arose and gently criticised some points in the lecture. He also referred to the pet project, a Medium's Retreat, which the hopeful sisters see in the future. His remarks gave evidence of deep thought upon the subject, which is acknowledged to be one of great moment. "A place where mediums may find home comforts when they are out in the cold." His remarks elicited the closest attention, for they showed nim to be a keen observer and not hasty in conclusions, and they were received by the ladies present as wise and friendly counsel and with gratitude.

Mr. Keenan, also an honorary member, and Mr. Whitman, each gave specimens of their elecutionary pow-ers, which are highly artistic, and afforded much pleasure and gratification.

Mrs. H. M. Rathbun, a highly-gifted writing medium, read a communication which she wrote under the control of a spirit-guide of the H. H. S. It was fully appreciated.

Mrs. Decker presided at the organ while the evervelcome "Sweet By-and-By" was sung. Altogether the evening was very enjoyable, and after a generous collection the meeting adjourned. New York, Nov. 14th, 1878.

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