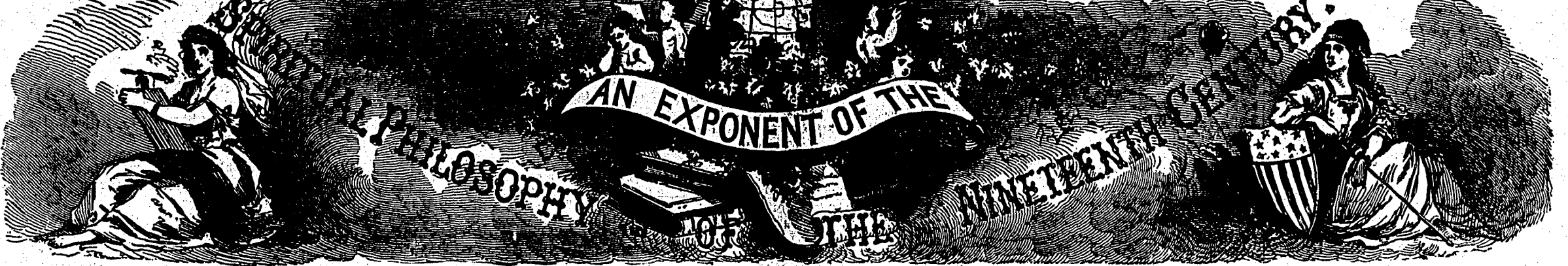


# BANNER OF LIGHT.



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## Spiritualism Abroad.

### REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

Prepared expressly for the Banner of Light,  
BY G. L. DITSON, M. D.

#### FRANCE.

*Revue Spirite*, Paris. In the October number of this admirable monthly, M. Rosen's lecture on "Education in its Relation to Ancient Dogmas and Modern Philosophy," is continued. In her first sentence she takes occasion to remind medical men of their actual helplessness in the presence of disease; as Alphonse Karr pleasantly says, "attributing everything to a cold in the head." "Our sufferings innumerable," says M. R., "issues of ignorance, are they not a supreme appeal of Nature in favor of intellectual progress, as the bitter fruits of egotism are the irrefutable proofs that outside of fraternal love there is no happiness here below? But how shall we introduce these renovating principles into the education of our children, wherein on the one hand is a blind faith which says, 'Believe or be damned,' on the other a materialism which, under the pretext of science, misleads or suffocates the soul, leaving place only for the physical appetites? They say that morality is independent of all belief. This is a gross sophistry. If life is arrested at the tomb, then those who do good for goodness sake are noble dupes, that is all. Society as it now exists holds woman in servitude, to the great shame and to the detriment of nations." M. R. refers then to the condition of the poorly paid working girls, teachers, etc., who, more especially perhaps in France, have held out to them the luxuries of a life false to the heart and the soul, but who in many instances prefer a name intact, a venerated memory, a divine love of the ideal in the breast, and be a martyr to virtue, etc.

Under the heading of *Le Panmatérialisme*, Armand Gressier writes of the character of the spirit (the psychic fluid or soul) and the perispirit (perispiritual fluid) which forms the union between the soul and the body. "matter in a radiant state"; making by this expression a happy similitude between it and Mr. Crookes's radiant matter; adding: "If the human soul is not matter then it must necessarily be non-material. And what is non-materiality? An absolute void, a nothing. They call God a pure spirit, but since the discovery of radiant matter in which the degrees of subtlety rise to the infinite, spirit enters into the domain of matter, and we can affirm that God is matter—in the supreme degree of subtlety." "Photographies Spirituelles." From the *New York Tribune* the editor makes an interesting article on that beautiful spirit-picture which I have seen on sale at the *Banner of Light* office—Mme. Hatch and her lovely daughter (a spirit); Mme. H. being seated at the piano, her daughter standing at her side in the attitude of graceful life; a wonder, a charm, a glory, for which we may well thank those so nobly devoted to our cause on this side, and beyond the veil. Mons. Hugo d'Alais, as a medium, has also produced some characteristic portraits. At Mme. La Duchesse de Pomar's, here in Paris, he drew a large head of the unfortunate Mary Stuart (concerning whose reign Mme., the Duchess, had written a remarkable history), whom the Duchess resembles, and of whom it is said she is the re-incarnation. It should be added that Mons. d'Alais had no knowledge of this lady previous to this sitting, with its peculiar phenomenal result.

In a review of Anglo-American papers we have a notice of Prof. Alex. Wilder's opinions respecting our future existence, wherein he affirms that, though we cannot demonstrate mathematically our immortality, we have within us that belief in time, a mental conviction,

in whose support comes the saying of M. Chas. Fourier: "Every desire which God implants in the human soul is an assurance that it will some day be satisfied." It seems also that the Professor admits of the possibility of re-incarnation—a doctrine that ought not to be rejected," he says, etc. The above is followed by some remarks on Arthur Lillie's statements respecting Krishna. "There is," he says, "in the legend of Krishna and that of Christ too many points of resemblance to be the result of mere chance. Some aver that the Evangelists are mere copies of the records of the Indian sage, others point out the resemblances—the incarnation of a God in a virgin, the massacre of male infants. Krishna, like Christ, pardons the culpable woman, he washes the feet of the Brahmins, he heals the leprosy, raises the dead and performs the same miracles as Jesus did. In the Bhagavat Gita are passages like those in the fourth evangel, with not only the same sense but the same expressions. But he fancies that what pertains to Krishna may be only an astronomical myth. The *Banner of Light* is quoted in relation to some remarks by Mr. E. Coleman on the "Philosophy of Obsession"; Mr. Briggs's protest against the ill treatment of mediums, and Messrs. Kiddle, Newton, Cross, and several more as opponents of the declaration of A. J. Davis and others.

I find in the *Revue* in hand a brief account, also, of the high compliment paid to Mons. Flammarion by the Government of Bogota by establishing there an observatory bearing the name of this illustrious French astronomer.

I must pass over a communication, "*Les Harmonies*," by Mons. Chaigneau; "Cures by Magnetism" (Monsieur Hippolyte being the highly commended agent); "Physical Phenomena" at Mme. Bobelin's, and reserve a little space for a notice of the progress of Spiritualism in Haybes-sur-Meuse. Séances were held in quite a number of houses, L. de Rudder being the medium. Several doctors were in attendance, and declared the phenomena witnessed inexplicable, Mons. R. being put into a magnetic sleep by Mons. Borghet. The cure of the village was, however, indignant, and preached against these gatherings, and "warned his parishioners to have nothing to do with talking with the dead under pain (peine) of extermination." Mons. R. was present, and the priest looked at him with an angry expression which made Mr. R. smile. Mr. R. wrote to the *cure* and thanked him for the public notice given. His séances were more numerous attended in consequence of this exposure from the pulpit.

Mrs. Ditson translated for the *Revue* Miss Carpenter's beautiful vision of the spirit of her mother as it left the material form.

*La Lumière*, Paris. It is with much pleasure that I am able to record a continuance of this efficient and ever-entertaining publication, so ably edited by Mme. Lucie Grange. The number in hand (of Oct. 16th), kindly furnished me by its editress, has an article from her pen on "Spiritisme and Spiritualisme" (the latter word being used by her on the title page of her paper), quoting in it from Kardec's "Book of the Spirits" a definition of its own which well defines her position. "Spiritualism is opposed to materialism," he says; while she adds that "in the spirit of her writings there is in this respect no confusion to be found, for we hold ourselves to act against the deplorable tendency of our epoch, materialism, otherwise atheism."

"Spiritualism in History," by the erudite Eugène Bonnemère, is the next article, and is an important feature of *La Lumière*. The present chapter is devoted to St. Brigid, her ecstasies, her revelations—"communications with the spirits, dictations from beyond the tomb, collected and published in an enormous folio in Nuremberg, in 1521, under the title of *Révélationum Libricto*; and in French, as "Eight books of Revelations." The "Life of Saints," by the Abbé Baillet, furnishes Mons. Bonnemère with many items of interest. Referring to Jean Gerson, he says: "This chancellor of the University of France was incontestably one of the finest characters and one of the superior geniuses of the XVth siècle. One does not now doubt that to him pertains the paternity, so long sought, of the 'Imitation of Christ.' On the occasion of the canonization of Brigitte he published an 'Examen of Spirits,' in which he boldly affirms the possibility of their relations with us."

Under "Impressions of a Medium" (*mediumat* or mediumship being of spirit coinage, according to Kardec), I find the following communication from Joan of Arc: "God has charged me with a mission to fulfill toward the faithful (or les croyants), who favor *mediumat*. The more they receive from the Very High the more danger they run; and these dangers are the greater because they have birth in the favors themselves which God accords. And remember well that without the support of our Divine Master you will be the more severely punished because you have been the more favored."

"Matharel" thinks that if I had read all the numbers of *La Lumière* I should not have considered him too severe upon magnetizers, my recent article in the *Banner* being referred to. I regret that I had not carefully perused that sensible journal. I at least sought to defend our magnetic healers, who, as a class, do so much good, and so much gratuitously, that I could not see the slightest aspersion cast upon them (as I felt that there was in Mons. Matharel's strictures) without a protest. I would ever be just.

"Fra Popoli," the "Palais de l'Industrie," where there is now a valuable exhibition of "Decorative Art" and "Nouvelles Diverses," minor notes of interest, I cannot enlarge upon for want of space. I have just received all the

numbers of *La Lumière*, and shall doubtless find matter for future reference. Thanks to the worthy editress.

#### BELGIUM.

The *Messenger*, of Liege, continues its instructive articles on "Spiritualism in Antiquity" and "God in Creation." In the former, in Chapter XL, there is a *coup d'œil* of the life of Jesus, which embraces in part the origin of Christianity, with quotations from the writings of Messrs. Pressense (who says that death is the result of sin) and Réville, in his observations on a work ("Christianity and Hinduism") by Rowland Williams, making withal an impressive *résumé* of thoughts pertaining to our final dissolution, that new birth, in fact, which loses its horror as light streams in upon us from the other world, and the nightmare, old theology, with its bats, its owls and the devil, fade away in this new effulgence. In the latter, referred to above, Mons. Caillé discusses the formation of matter, the chemical processes obtaining therein, with the views of Messrs. Haeckel, Claude Bernard, et al.

A prestidigitateur about to appear at Spa—announcing that he would unveil the tricks of the spiritualistic mediums—received through a journal (*Nouvelles*) of that city the following (in substance) from Mr. H. Vanderyst: "Noticing that sleight-of-hand men come about and gather much money under the pretence of explaining how mediums and magnetizers produce their amazing trifles, I wish you would publish the offer made to the Bishop of Liverpool, by Mr. John Fowler, which offer has not been accepted, but remains still good." It was five hundred pounds sterling, to be donated to some charitable institution if a certain prestidigitateur (S. Cumberland) would produce, under like conditions, the phenomena proceeding from the spirits. "Exposures," so called, and denunciations by the clergy help us amazingly. The "*Société anonyme*," for the continuation of the spiritualistic works of Allan Kardec, has raised a fund of a 150,000 francs—\$30,000.

I find also in *Le Messenger* a statement which I have not read elsewhere, that in the "*American Catholic Quarterly Review*" for April, "there is a long article on Spiritualism by the pere J. F. X. Haefter, Jesuit, in which he recognizes the importance of 'this new and formidable enemy,' which virtually has vanquished materialism."

The *Banner of Light* is twice quoted: in its notice of *The Rock*, published in Australia, in which the Rev. Mr. Welden expresses the belief that the 'spirit manifestations' which he had witnessed were not to be attributed to imposture or jugglery; and its views, respecting the change of tone of the public press, especially in relation to Mr. Slade.

The *Montieur*, of Brussels, of 15th Sept. Under the heading, "*Panathisme Matérialiste*," this excellent little monthly devotes several pages to Mr. Slade's séances—testimonies in favor of their genuineness, supported by the assertions of the eminent jugglers, Messrs. Houdin and the *professeur de prestidigitation de la Cour de Berlin*; by what the *Banner* said of them in its issue of the 8th of July last, and by the Rev. Stanton-Moses in his *petite ouvrage* entitled "The Slade Case: Its Facts and Lessons." Mons. H. J. de Turk is the author of this able defense of one of the best of our mediums.

Following the above is a succinct narrative of a séance with Mr. Powell, which is as remarkable as anything hitherto recorded in the use of slates by the invisibles. At one of these sittings Mr. P. made some motions with his hand over a clean slate, which, on being turned over, was found to contain a drawing, "very beautiful," of a flower, with "Wyonle" written under it, etc.

An extract from the *Banner* on the "Teachings of Christ," and a few minor items, close the present issue of the *Montieur*.

#### SPAIN.

*El Criterio Espritista* of Madrid for September. The present issue contains several contributions of much interest and importance. Mons. Domingo y Soler's trenchant caustic pen reveals here in another attack upon the Church for assuming the right to consecrate certain parts of God's earth and hold the power to exclude from it certain dead bodies—making in one specified instance a cruel assault upon a family by obliging it to retransport to its old home a decaying form and keep it there for days; hence, the necessity of civil interments, a subject which she illustrates with power. The dignity, beauty and pathos which breathe through all Mons. S.'s paragraphs are something admirable. A bishop of Barcelona (to whom she refers) addressing the clergy and urging them to "arrest the current of civilization that like an impetuous torrent penetrates every portion of the earth," adds: "It is one of the true traditions which is in the consciences of generations and peoples that the cadavers are as a property of the Church"; or, strictly rendered, "*a propiedad de la religión*," and hence the dead should rest in the same place." "Yes," replies Mons. S., "you are very reasonable, Sif Bishop; the religions are the cadavers of the ages, and it is just that the bodies of the defunct should have the same resting-place." Further on the Bishop says: "What a horrible impley to tear away from the hands of God the remains of a man who has just entered into the domain of his justice." "Since God, then," adds Mons. S., "has taken possession of his soul, of what consequence is the body?" etc.

The first article in the present issue of *The Critic* is based upon a rumor that the Jesuits are found familiarly in the palace of the Governor-General of Cuba.

"On a plurality of existences we have received," says the editor, "an interesting letter from Mahon (Baleares), and we copy from it its most salient points." Here follows (and I will

make it as brief as possible) a sketch of the double life of a country girl eighteen years of age, who, on the death of an intimate friend, was found conversing with her (or her spirit), who, from the nature of the responses, seemed to reply to questions asked. For seven months she was suffering, being often partially paralyzed, and having violent fits of hysteria. The physicians could not help her—bleeding her forty-five times! Going, however, to a woman in Barcelona she was so far restored to health that she returned home. During her nervous attacks she disliked her relatives, and talked much, and, as before said, conversed with her deceased friend, but when returned to her normal state she recollected nothing of what had transpired in her other condition.

*La Revolucion*, of Alicante, for September. This large and well-filled magazine, though in its eleventh year, I have rarely seen. In it I find, as in many others, the facile, agreeable pen, redolent of sweet thought, of Mme. Soler. She gives us here the story of a poor beggar who was invited to a monastery, where he found a good bed, good food and a view of a fine garden; but after a few days requested to be allowed to return to his former life, his *large liberty*, &c. He had envied a neighbor's nice beds which he had seen airing upon a balcony, but he no longer envied. . . . Many possessions, it is here taught, do not bring happiness: to be content with what one really has, is the veritable secret of enjoyment; the very poorest, hence, may have a more felicitous life than others with overflowing coffer and larder. Seneca has stated all this with wonderful brevity. Mme. S.'s reflections concerning families whose members live together yet are as far apart from each other as the poles, awakens many sad reminiscences which almost every one has had to store away in his views of life in the wide-spread sphere of domesticated mortality.

Under the heading of the "Ancient Faith" there is another arraignment of the church. Don N. M. Murillo has taken up the subject, and will continue it.

In a lengthy letter, D. Margín Llieven gives his views respecting re-incarnation. "Do you believe," he says, "in the immortality of the soul? Then you must believe in re-incarnation. Do you believe in the wisdom, the justice, the infinite goodness of God? Then you must admit of re-incarnation. From the soul's immortality, God's justice (&c.), one logically deduces re-incarnation." After several pages of erudite speculations upon this question, he adds: "Re-incarnation, then, is not an unfounded hypothesis; it is a true theory, a theory which explains those phenomena or events which the church does not wish to analyze," (etc.) "as they lead to a discovery of her errors. . . . Much learning has not made this writer mad, for he well elucidates his views; remarking, on the way, 'that a forgetting of the past is no motive for denying a *re-aptation*—what has transpired,' I think he means to say.

The spirit purporting to be and giving the name of Garibaldi, through the mediumship of I. S., begins a lengthy and impressive communication with: "Friend, co-religionist, brother in belief: As many people, lovers of progress and liberty, have felt my earthly death, I can but render to them my words and counsel. . . . The egoist cannot comprehend that a man can sacrifice his riches, his health, even life, to do a good to others. Explaining it to him does not make him understand it, for he has no latitude in his heart for love, charity and justice, and has not had the experience of the inexplicable satisfaction to be found in the practice of such precepts as God has implanted in the heart and conscience of all his creatures. . . . He subsequently refers to our short terrestrial life, and how 'men sacrifice in it, for its material pleasures, the life spiritual and eternal.' . . . Again he says that 'of all the deeds of horror and misfortune that follow the trail of war, none have been so disgraceful, so ferocious, as those of the religious wars. . . . Each nation fabricates for itself a God which satisfies the egotism of the priesthood and magnates, and is in accordance with the ignorance of the people. . . . It is true, every positive religion has a moral foundation sufficient for the social necessities of the epoch of its apparition, and is of the nature of the civilization or education of those for whom it is promulgated.' . . . And, 'if Christianity had observed and practiced the doctrines of him who gave his life for them on Golgotha, they would have rapidly spread over the entire planet.' . . . 'But the law of progress which reigns throughout creation was forgotten.' . . .

Under the heading of the "Lawsuit of the Pope" there is a terrible array of facts relating to imprisonments and executions during the reign of Plus IX. . . . But, as I have heretofore said, how much more agreeable it is to refer to good deeds and the best, by a sublime sentiment, are seldom heralded to the world, to acts of brotherly love and unselfish charity. God grant that the Spiritualists look well to this. I could myself recount many acts of kindness, especially among healing and other mediums, but the very virtue of such unselfishness would be in part annulled by such publicity. And cannot the Spiritualists of Rome show another and a purer phase of life there than has obtained under the reign of the church for many centuries?

*El Buen Sentido*, of Lerida, for September. This handsome magazine of about fifty pages abounds in good things, the more noticeable of which are from the pen of Mons. Soler and Mlle. Sans. The former is, in our cause, like Dumas and Hugo in the realm of fiction. But here again, as in all other Spanish periodicals, almost every line is leveled at the priesthood. The first article in the present *Sentido* is based upon the condemnation of this periodical and its readers, by the Bishop of Lerida; but the writer adds

that this edict (promulgated on the 7th of August last) has not taken a subscriber from its list, but has been the means of enlarging its circulation. Its second is a letter from Ubeda, signed by twenty citizens, who express in plain language their disapproval of the shameful proceedings, instigated by the hierarchy, at the interment of the "virtuous Sra. Da. Maria Folch." The third is a letter of sympathy addressed to Don José Amigo, from Valencia, on account of the injudicious (*atropello*), "the intolerant acts of the Roman Church" at the burial of Mons. Amigo's wife. From Alcoy, from Seville, and one or two more places, come the same expressions. Its eighth is on the "Popes of the Fifteenth Century." Following the above comes a letter from Don J. F. Mateo, who, educated as a priest, now says: "Knowing Spiritualism, I change my mode of life (*de ser*). . . . But I cannot finish without naming my beloved sister in belief, the celebrated writer and valiant defender of the principles of Spiritualism, Da. Amalia Domingo y Soler, who by her charming epistles laid the foundation of that edifice upon which rests my spiritual regeneration. . . . "Plus IX."—the document making him a Free Mason, is here given. But I have not space in which to quote more.

#### SOUTH AMERICA.

*Revista Espritista*, of Buenos Ayres, for September. As in Spain, the Spiritualistic journals of South America are largely devoted to the "malign influence" of the Catholic clergy. Don J. de E., the editor of the *Revue* in hand, gives his first pages to the importance of having all material asylums under laic and not clerical guidance and government, the reverse of which obtains at present; that the progress of times demands it, progress being now the watchword; that nuns, having no motherhood in them, are not fit to care for children, etc.

Another writer, under the heading of "The Blind—having eyes but see not," has the same complaint to make that is so often made in English-speaking communities: "Some there are," he says, "who are recognized as eminent scientists, who disdain to give any time to this question (of spirit-communication), or, having studied it, are as little willing to admit that the phenomena accompanying it have an *intelligent cause*." Messrs. Crookes, Zöllner, and others distinguished in the learned world, are quoted in support of an honorable and fair examination and confession which does credit to an elevated genius. But is it true, as he states, "that Spiritualism does not admit of predictions of the future, hence its true adepts cannot know by means of tripods or tables what is to transpire?"

"Plant in the heart the tree of justice," says another contributor. It seems that Mons. Verriest has presented to the Academy of Medicine, for its consideration, the case of the double existence of the young Maria Van Rogemont, which I have heretofore noticed.

The *Constancia*, of Buenos Ayres, Sept. 1st, is a much larger magazine than its contemporary just named; but I have room for only a very short notice of its contents, as of others yet before me. Its first article is the touching address pronounced by Don Rafael Hernandez at the grave of our co-religionist, Don Carlos Encina. His last words over the deceased were—"Till our meeting soon again!"

"Love and Duty," by Candida Sanz, follows. Quoting an ancient philosopher, she says: "These are two beautiful flowers of the soul." It can here be said that fragrant flowers follow the wake of our authoress's gentle pen.

A lengthy article on the "Incarnation of Spirits," by Cosme Marifo, attracts attention; but I must extract only one paragraph: "Some spirits ask to be incarnated to propagate (*illustrar*) intelligence by means of study; others, to eradicate such or such a defect or passion which they deem an obstacle to their natural development. . . .

"Each one should examine himself," is quoted from the *Banner* of June 3d; also three other short articles—on Mr. Slade, Mr. Sheppard and Materialization. Other contributions of value I must disregard entirely, even one from the pen of Mons. Soler.

#### ITALY.

*Annali dello Spiritismo*, of Turin. "The Great Mysteries," by the popular writer Eugene Nus, is continued in the present issue—treating of the primitive condition of the earth. Mons. Soler also favors its pages, and I find one of her paragraphs beginning with: "Spiritualism is the veritable re-birth of morality." Mons. Fornari gives us a short study of Littré and Positivism. Its tone may be inferred by several questions: "What is morality? Whence has it its foundation? Whence does it come? What does it impose?" "Spirit Photography"; "Magnetism and Spiritualism"; from the "Spirit of Geo. Jan," and "Crouace," make up the rest of the *Annali*. Under "Crouace" is a notice of a new paper published in Caracas entitled *Revista Espritista*; of the manifestations at Mr. Hatch's in Astoria, and of the "anasthma with which *El Faro* of Seville has been honored," with extracts from the "solemn maledictions" pronounced against all so-called "liberal publications."

#### GERMANY.

*Der Sprechsal*, of Leipzig, Oct. 7th, illustrates "Modern Spiritualism," more especially in this instance by stating what our mediums have accomplished—referring particularly to the noble work of the indefatigable, illustrious Dr. Newton; "Mediumship in Leipzig"; "An Open Letter to Mons. Striegl"; notice of a book, "The Magic of Numbers," by Von L. B. Hellenbach, and several minor items; making this paper attractive to the general reader. *Licht, mehr Licht*, of Paris, Oct. 8th, comes



with a new and striking front-piece—a floating figure representing a spirit holding aloft with the left hand a torch, with the right a pen, and a scroll which reaches down to the earth. Its first article, "Spiritualism and Spiritism," takes up much of the paper; the value of private circles is then considered, and lastly, Dr. Wyld's communication to London Light; "Notes by the Way," by M. A. (Oxon), "The Theosophist," with brief sketches of its contents.

*Psychische Studien*, Leipzig, for October. Gr. C. Wittig continues here his observations on mediums and experiments; also on Mr. E. W. Cox's Theory of Psychic Manifestations; we then have Von P. Blumhardt on the nature of somnambulism; Gr. C. Wittig again on the materializing phenomena; "Spirit and Matter," by G. V. Langsdorf, with many short notices, which seem to touch upon almost everything left unsaid.

#### MISCELLANEOUS.

*Reformatorische Blätter*, Budapest, for October. This is also an attractive magazine of over thirty pages; but like those just named, I cannot do justice to its contents. It has a number of spirit-communications through the writing medium, Anton; a lengthy dialogue with the spirit Lorenz; and two articles through the speaking mediums Alois and Karoline. I see nothing, however, from the pen of the Baroness Adeline von Vey, who used to take such an active part in our cause, and was herself a remarkable medium.

*Le Dénoué* of Guise, Oct. 8th. Its first article is an expression of surprise (which I for one have shared with its editor), that while the experiment touching the union of capital and labor has been so successfully solved in the "Familistere of Guise," the public journals take little notice of it. The present issue gives an account of expenditures, receipts and gains of the present year—details extremely interesting. The only article which I find here touching upon Spiritualism, is under the heading of "The Unity of Life, Past, Present and Future, or of Immortality, Individual and Collective."

*La Chaine Magnétique*, Paris, Sept. 15th. Besides its usual front-piece (M. the Baron du Potet magnetizing a quantity of sitters at one time) we have a curious engraving of birds and beasts who surround a large tub of magnetized water, which they drink, and which seems to have a remarkable effect upon some of them. Regarding the practice of healing by magnetism, the editor says: "There is no law interfering with it, or which gives any power to a magnetizer to collect a debt for his services. The magnetizer is not authorized, but is only tolerated." *La Chaine* gives a flattering notice of *La Lumiere*, mentioned above; also of a new book by the eminent writer and well-known Spiritualist, Mons. Alphonse Cahagnet. It is an abridgment of the "History of Ceremonies, Religious Customs (etc.) of all Peoples."

*Op de Grenzen van Twee Werelden*. This is a neat brochure in the Dutch language, giving a history of Spiritualism (continued from month to month) with notices of its most distinguished advocates. The present number refers at length to Robert Dale Owen, his meeting with Wm. Underhill, Miss Katie Fox, and something respecting his Philadelphia experiences.

## The Spiritual Rostrum.

### THE GOSPEL.

An Address Delivered by

MRS. NELLIE J. T. BRIGHAM,  
Before the First Society of Spiritualists, New  
York, on Sunday Evening, October 15th, 1882.

(Reported expressly for the Banner of Light.)

#### PRAYER.

Oh! thou abiding Spirit of Promise! Thou Light of all Life, to thee we lift our thoughts, to thee we bring our prayer. Thou, Oh God, art our high ideal of all that is most excellent. Thou alone dost hold the power to satisfy the aspirations of the soul of man, and we turn to thee, and bring to thee, our Father, our questions of our natures, and we know that there is not a question we ask but that thou wilt answer. And we know that according to our capacity to receive and understand, these answers will be made clear and plain to us. We thank thee that thou dost not hide the truth, but that thou dost give to our natures intelligence; and as our every need is a prayer, we see the answers to prayer about us everywhere. We thank thee, thou Eternal Presence of Truth, for all the expressions of thy nature in the night-time and in the daytime. As the stars shine out in the night, as the beautiful blue of the sky smiles down upon us in the day, so the truths of inspiration have been given to us, and so the struggling nature of man has been strengthened. We thank thee for every effort that man has ever made for good. If the desire was right, if the motive was for good, we thank thee for it. For all the good the Church, by whatever name called, has ever done, we thank thee. For all free thought has done to bless and bring the light to humanity, we thank thee. For all that the angel world has done we are grateful. We ask for new baptisms; for new inspirations; for the clear light of the divine unfolding, that wisdom be given to us, that our natures may be enlightened and bring forth beautiful fruits. Oh! Love Divine, be with us, and shine upon our natures like summer sunshine upon the flowers. We pray that in thy presence we may blossom into patience; that we may learn the lessons of kindness, forbearance, forgiveness. Teach us to look for the good and strive for it, bringing it into the light, developing it, and so through time and eternity, on earth or in the angel world, may this be our prayer. Amen.

#### DISCOURSE.

The Gospel, the Gospel which is for all the people and for all the world. What is it? Does man understand it to-day? Has he fathomed its mysteries and found the strength of its beauty, its peace and its comfort? Has it taken from the sad and sorrowing world the mourning which it has borne so long? Has it covered the graves of dear ones with flowers? Has it made God more to us, our Friend and our Father, the divinest, the nearest, the best loved, through all that is purest and holiest in humanity's ideal? Has it made all men like brothers? Has it made humanity one great harmonious family? Has it brought the other world so near to us that the voices of angels sound in our ears? Has it taken from the earth its poverty? Has it levelled old class distinctions? Has it made honor, truth and integrity to be to us the best and highest of all possessions?

Possibly there are some who object to the phraseology which has been used for so many years, and possibly there are those who do not like the sound of the word "Gospel" because it has been fashioned in the Orthodox world. But do we not know it is possible for those who call themselves free in thought to be of the most intolerant? We say, let us take the truth wherever we find it and make it a part of our own life; for in that way alone can we see the breadth and beauty of this grand philosophy of ours. So we say we like the word gospel when

have used the word Christian, but oft-times they have not understood it; they have taken the externals of it, and while they have understood some of its meanings they have stumbled over selfishness, and so they have misunderstood the real beauty and significance of the word. They have talked of the Gospel, they have sent it far and wide by missionaries; but oftentimes it has been filled with tears and mysteries. The people were taught to have faith, and by faith they should receive salvation. It mattered not if they did not understand it; they must accept it in its entirety as it was brought to them. This to them was the Gospel. But we tell you in truth that when you receive it without intelligence it is like food undigested; it loses much of its value. Any truth to be beneficial must be studied; you must make it your own by assimilation.

When we turn to this gospel which is for all humanity and for all the world, we think it is in that which the world calls Spiritualism. We lay that word thus before you and make this statement, and we know there are those who will be surprised. It may seem to some persons that Spiritualism is a small thing, something quite new, and that this new comer should be received with great doubts and misgivings and finally be rejected. That is the position the world has seen fit to assume toward Spiritualism, but it is because it is not understood. Theology has and still does oppose it. When Spiritualism came, it seemed to it to be an innovation, and theology looked upon it as the Jews looked upon the teachings of Jesus, as something new, therefore untrue and to be cast aside. It did not matter that the Nazarene stood among the Jews expounding the true religion and showing them that their religion was largely composed of forms and rites. When Jesus brought to them the true meaning of religion, they believed they were ministrations of the devil and ought at once to be rejected. They did not understand his teachings. Man does not originate a truth, but he learns to perceive it, and so when Jesus revealed the truth, as he did, the Jews did not recognize their own friend; they did not know their own religion when its veil was taken off. The new commandment that was given was rejected because it was new; but when we understand its spirit we see that it includes all humanity, and is the very essence of the Ten Commandments.

After the crucifixion of Jesus, when he returned as a spirit to his friends, he gave to them a test of his presence. What was it? Why, he stood among them again and expounded the Scriptures. But there were many who did not understand, and not till the breaking of the bread and the pouring of the wine did they realize that he was with them. When we come to this philosophy of Modern Spiritualism, we know it is the same as the ancient Spiritualism, with this exception, they saw it as through a glass darkly, we see it clearly; that is all the difference between the new and the old, and yet the world does not so understand it. Blend the Christian churches, the Romanist and the Protestant; let them stand side by side, and you will perceive in them indications of ancient Spiritualism, yet they possess not the life or the moving spirit that can entirely comfort the bereaved, that can bring to those in sorrow the good thing that is for all the nations of the earth, for all the people. The churches have their creeds in which they recognize the communion of saints—of departed spirits—for that is what it means—and they have their days set apart, the days when they remember the souls that have passed on: All Saints Day, All Souls Day, and many others, but these are like barren leaves from the tree of ancient Spiritualism.

We read of dreams and visions in the ancient days, and of faith in them. These things to-day are looked upon by some as superstitions, but their results are accepted by the whole Christian world. There are those who can read of Joseph's dreams, but if a person to-day tell any dream that has come to them, they look upon that person as maddened, physically diseased, nervously disturbed in the mental condition. When we find people going to the past and believing in these ancient manifestations, and rejecting those of to-day, we can discover that there is a great lack of the spiritual element in humanity. In the churches to-day they have the practice of the laying on of hands. What does it mean? In the ancient days when this was practiced it had a spiritual significance. Miracles are accepted by the church, and we find it talking of angels, ministering angels. In these ministering angels we recognize the nature of our own belief. You know there are those who claim that the angels never had an earthly life, that they were created for man. There is no logical basis for any such opinion as that. We could not disprove what they say in this matter, but we have a right to make the statement that all angels have known what birth was, what it is to have a physical organization upon this earth. We find "He maketh his angels ministering spirits." We find that to Peter on the house-top when the vision was given him to teach him not to call anything unclean that God had prepared, the angel appeared to him at one of the houses of Cornelius and carried messages. We find these words: spirit, angel and man. It was a spirit, the spirit of man, and that spirit was ministering and therefore it was a ministering angel.

The old Revelator on the Isle of Patmos, when the angel came, felt that it was due to the angel to give him worship, but the angel said: I am a fellow-servant of thine. The angel was not exalted, did not assume a position to receive adoration, but the expression of the angel was: I am a fellow-servant of thine. Worship God. All the time change has been going on, and the waves of the sea have sounded their requiems over bodies that have gone down in the great deep; far and wide the great earth has become one vast cemetery, and there has been sorrow and mourning on every side. Christianity came and gave comfort as far as it could, but it lacked one thing that was nearly vital—the correct understanding of itself, the value and the power of the recognition of its own spiritual element. It talked of faith and heaven, but, oh! its faith was so dim and its heaven was so far away! It talked of God, our Father, and so explained his divine presence that man trembled when his name was spoken and gave reverence in fear. And so the world drifted on, for the time had not yet come for spiritual things to be expounded. Had they been expounded sooner the people would not have been able to have received them. The way must always be prepared before a great work is done; before a city is built with its splendid structures the way must be prepared. And you know how it is prepared; how long the streets are blocked up while some beautiful structure is in course of erection; it is dangerous to the people, and it is in dan-

ger and the putting in place, and you see the fruits of the work.

And so everything has been prepared for this Spiritualism which we see now, for the unfolding of its good influences, which are for all the world and for all the people on the face of the earth. We say: Be ye ready; prepare the way; make the path straight, for the Kingdom of Heaven is at hand. The good time is coming, is just at hand, when the beautiful gospel shall be unfolded on every side. The phenomena of Spiritualism is preparing the way. It is the stepping-stone to the one temple, to the beautiful philosophy, and all that is fairest and brightest that lies beyond. The philosophy is showing us the law of Christ; it is the law of love, it is the law of heaven, and it is the only law that will make this earth fit to live in.

As Spiritualism is to-day, how is it received? We believe that its worst enemies are not the Materialists. Where there is ignorance we must expect opposition. The child of ignorance is denunciation. Let us be good enough to say, "Father, forgive them, for they know not what they do." Where do we find our enemies? The enemies that really rise, and stand in the way of all progress, that are stumbling blocks in our pathway, are the foes found in our own household. You know where they are found. The great world looks on and condemns Spiritualism, and declares it to be immoral. If you can find anything in the science, philosophy or religion of Spiritualism that proposes the breaking of the laws that are recognized as the best and highest in spiritual life, or if you can find anything in Spiritualism that teaches immorality, you can find something that we cannot. You cannot find it any where in Spiritualism. You can find it in the opinions of some who call themselves Spiritualists, but it is not to be found in Spiritualism, and has not any accord with that philosophy, science and religion which exalteth humanity. Spiritualism does not degrade; Spiritualism teaches the fulfilling of the law; it teaches the best, and highest, and purest in all things; it teaches to do right; it teaches to live the truth.

And when the world sends forth its denunciations of Spiritualism it says it judges the tree by the fruit it bears. We have seen in the southern land an oak tree in winter, and its leaves were green and beautiful—and who could mistake an oak on seeing it?—and yet, growing out from between the branches there is the mistletoe, with its white berries; but is the mistletoe the oak tree? Not at all; it is a parasite, and it grows out of the dust that has lodged between the branches of the oak tree. Like the parasite, there are people living in the dust, growing in it, and there are those who confound the parasite with the tree, and who say they judge the tree by the fruit it bears, and the world applauds. There are those who see only deceit and fraud in the phenomena of Spiritualism, and there are those who palliate and hide fraud, they say, to protect the mediums. Protect the mediums, we say; and while we say protect the mediums, we also say, with equal emphasis, protect the investigators. When we say this we are sure we are speaking as we should.

Spiritualism teaches you to make this life harmonious and beautiful; it brings the beautiful work of reform to you; it says you may make just one convert—and first let that convert be yourself. When this work is done you will find that this world will seem less cloudy; all through life there will be a diviner and holier presence, and we shall say truly, Thy Kingdom has come, and heaven is on earth. Friends, you know what has been done in the world. Men have looked for evil and have found it. You know how easy it is to wound the heart, and how easy it is to stab with bitter words. Do you think the world has grown much better because of the hatred and bitterness which have been carried on for centuries? How long will it take to convert the world in that way? Let us try an experiment, and look into the human heart and seek for the good, the fair that is in our natures. You may not be able to find it; but then you have got good, and blessing lies in the net of trying to find the good. When you talk of harmony, of a philosophy that is in itself working out these beautiful results of harmony, remember this—that it will recognize good everywhere and anywhere. It will find the right and true, and will be thankful for it; it will break the chains of intolerance; it will teach you to think and speak kindly. This, friends, is the Gospel of which we speak—love on earth; and the religion of love is the highest, holiest, purest.

Spiritualism takes up the beautiful truth of the brotherhood of man, embraces all reforms, seeks to find the true and good in everything, and practice it. Do you wonder that the funeral sermons of to-day are so comforting? Do you wonder that people no longer are chilled by hearing the choir sing, in a minor key, "Hark, from the tombs a doleful sound"? And do you wonder that now they speak of that better land, and call its angels a happy band? Do you wonder at it? It is progression that has wrought this change. We tell you that in the near future those who shut their eyes to the truth of Spiritualism will be very lonely. The day is coming when this truth shall enter into all places. But you will never win this power by denunciation; it will never come to you until you have learned the spirit of toleration—until you have learned the lessons of patience and love.

#### "Vital Magnetic Cure," "Mental Cure" and "Movement Cure."

To the Editor of the Banner of Light:

Douglas Graham, M. D., contributes sixteen pages to the contents of the October number of the *Popular Science Monthly*, his theme being: "Massage; its Mode of Application and Effects." After carefully reading it over twice, I cannot obtain a single idea or principle in regard to the system of which he speaks which differs from what is embodied in treatises on the art of healing the sick by treatments which go under other names, but all of which amount substantially to one and the same thing. It seems to me that Dr. Graham's is a labored effort to separate "massage" from other forms. Mayhap he hopes by so doing to show the "high-toned" nature of his system as compared with those which fail to receive his professional sanction. Mayhap, also, he desires to demonstrate to the sorely-tried "Regulars" of the present age a way whereby they can capture healing by laying on of hands, by giving it a name which does not convey the true meaning of this treatment, but will be available as a pseudonym under which it can be adopted as an adjunct to Allopathy, and its practitioners be controlled by diplomas issued from Allopathic institutions to such persons as the "wise heads" among the medicals may see fit to commission for the purpose.

views and mode of manipulation, and attempts to throw discredit on all other modes that doubtless are as effectual and efficacious as his own. The last two sentences in his article show conclusively that he is a surface man in dealing with the subject, also that he does not illustrate it except on the material and mechanical side—ignoring the electric, magnetic, psychological, mental and vital, or spirit forces, in the treatment, which all close students in the premises know to have existed and been recognized in past ages as the chief characteristics going to make up the "gift of healing"; the same which to-day is practiced in degree by those who bear the names of "magnetic physicians," "healing mediums," "rubbers" (i. e., massage practitioners), "Christian Scientists," etc., etc.—and which is also known to the public as the "Movement," "Faith" and "Prayer" cure, respectively, together with other names which are claimed by the operators as being peculiar to each individual exercising the force, power or whatever any one sees fit to term it.

Dr. Graham says: "In using massage, as much depends on the qualities and qualifications of the person who does it as in any other occupation," and in this statement his whole theory falls to the ground, as far as to any person's being able to gain the science by study and instruction; the gift must be latent in an individual, and when brought in contact with invisible forces or by growth of development, this gift comes forth like the unfolding of a rose in its own good time. There has in the past been too much sham "sacredness" attached to the gift of healing—many looking upon it as being "supernatural," or coming from such a source; but it is fast being acknowledged at the present day that nothing exists outside of nature, hence nothing is supernatural, or from a supernatural source—and hence the gift of healing is taking its place in the popular recognition as being the outward expression on the part of the person exercising it of an interior gift or talent or receptivity for the force or power which does the work; this work cannot be performed with any great success by persons who are not susceptible both to the reception of this power into their own systems, and the disbursing of it to others; and this is the reason why many who are truly honest in their efforts do not succeed in making cures, where others seemingly of less talent and ability are successful. Education in this instance is not to any extent a marked prerequisite in the result; and any attempt to place education to be derived at the medical schools above the natural fitness of the operator, is akin to a step made in following a blind guide. Fitness must first exist—there is no diploma which can confer it; and without fitness the mechanical process of "rubbing" (which coupled with professional training "of course" in some "Regular" school, hence making the system capable of diploma-bearing), which seems to be what Dr. Graham favors, may be compared to the body without the soul, and will prove as powerless to effect a cure as the deceased body is to manifest the phenomena of active life. This fitness before education was the view entertained in biblical times: the fisherman, the carpenter and those of like ilk were selected for the work of healing in preference to those who were educated in the old modes of treatment.

Dr. Graham essays in his article to be either lightly funny or ponderously sarcastic in his references to the material which has been and is being chosen in our day and generation, on principles of natural selection, for the work of magnetic treatment. But if he is (as he presumably is, contributing as he does to the pages of a staid scientific monthly) aiming to deal with the subject on the dignified and grand principles of nature and human life, and for the good of all, he should not off-hand exhibit his ignorance of the first principles of the matter by affecting to sneer at any man's previous profession or condition before he entered the field of labor to which a newly-developed (though in past time a latent) fitness has demonstratedly entitled him.

The gift of healing—presenting itself as it does in different shapes—is not confined to any one class, and cannot logically be so; neither should any attempt be made to circumscribe it in such a manner. The great trouble to-day is the attempts made to get up a sensation on cures alleged to be effected by these different modes of treatment, and especially so in the "Faith" and "Prayer" cure, and the "Christian Scientists' philosophy: they claiming that there is no disease except in the mind of the patient.

Without question the Author of all Life works in the same manner to-day as in the past, and if the proper adapted force and conditions are brought to bear the sick will be healed, if curable—if not, they will go the way of all flesh, the same as all human beings have gone who existed in centuries that have preceded this age. If the electric, magnetic and spiritual forces that are in the universe, and in individuals, were better understood there would be less mysterious explanations of different modes of healing the sick without medicine than there are to-day; the sick would also know more of themselves, and the cause of their sickness, and would not be held helpless under the power of systems of medicine whose "strongest hold" is their mystery.

The public should be better informed as to the power of mind over disease, and the benefit to be derived from the subtle forces in nature in and toward the eradication of human ailments. In 1871 I felt satisfied that there was need of a treatise on spirit, or vital magnetism, therefore I compiled a work entitled "VITAL MAGNETIC CURE, an Exposition of Vital Magnetism, and its Application to the Treatment of Mental and Physical Disease." I intended the treatise to be one of usefulness, to both the patient and those desiring to know something of the workings of the subtle forces indicated for benefit, as well as its reverse. I collated reliable information, and gave citations of views such as I entertained upon the subject, gained from experience, etc., etc., and after eleven years of practice since I wrote it I do not know of a statement I would erase from the work, but might add to it in some directions. I think if Dr. Graham will read what the late Rev. E. L. Phelps, D. D., said, which is recorded in that work, on pages 194 to 197 inclusive, he will come to the conclusion that healing by magnetism may not be considered so gross and untoward in its nature as he (Graham) would in his "Massage" article, above reverted to, have the public believe. A system of healing the sick which harmonizes the record of cures made in biblical times with those made to-day; is that which will be lasting and reliable in the future: a system that does not is only gotten up for self-interest, and its moving spring is soon made manifest.

#### CRICKETISMS.

BY JOHN WETHERBEE.

To the Editor of the Banner of Light:

How loud and peculiarly solemn the crickets are chirping to night. It is Sunday evening, the first of October; but there is nothing in that fact to arouse in this marked manner their monotonous music—I will not say voices, for I believe their wings help make or are essential to their music. I like to listen to them. It always appears to me that there is more of thought than music in their chirpings, and it has a tendency to make me thoughtful in my musings at this evening hour. It has been a warm day for the season, and as the day has softened into twilight, and the sunset, which has been glorious, frescoed with cloudy and golden beauty, has darkened into night, and the crickets, more than had they been nightingales, have wooed me into meditation. It seemed as though the poet of "Paradise Lost" must have studied for his model such a night when his inspiration took the form of these well-worn words:

"Now came still evening on, and twilight grey  
Had in her sober livery all things clad;  
Silence accompanied; for beast and bird,  
To their grassy couch, these to their nests  
Were sunk, all but the wakened nightingale;  
She all night long her amorous descant sung.  
Silence was pleased: now glowed the firmament  
With living sapphires; Hesperus that led  
The starry hosts rode brightest, till the moon  
Rising in cloudy majesty, at length  
Apparent queen, unveiled her peerless light,  
And o'er the dark her silver mantle threw."

The above apostrophe to the night-side of nature at this moment seems to state the case exactly, if we could substitute crickets for the nightingale, for they all night long sing their mournful rhythm. Do they have a more solemn or louder sound than usual? I would not like to say so, for the impression is strong that the listening instrument modifies all sounds, and when reaching one's sensorium and becoming a matter of consciousness, the hearer hears himself in part as well as hearing what is external to him. Hamlet said:

"Do you see yonder cloud that's almost in shape of a camel?"

Polonius—By the mass, and 'tis like a camel indeed.

Ham.—Methinks it is like a weasel.

Pol.—It is backed like a weasel.

Ham.—Or like a whale?

Pol.—Very like a whale."

Polonius may not have been as foolish as some like to suppose him in this colloquy. I have looked at clouds often, and found just the faces or profiles on their edges that I wanted, and I could change them at will, and they would be profiles still; it is the mind's eye that is the artist. So with sounds pressing for attention, they reach each one's consciousness through a separate telephone, a private wire, so to speak, no common ticker. To this scribe, then, the chirping was louder and a shade more solemn than was usual. Perhaps a circumstance to be related may have been the cause of it.

An old man had departed this life, and the scribe had attended the funeral that afternoon. A death is no uncommon occurrence, for a life on the planet goes out every second; the supply also is perpetual, so the world keeps full. But an old man's lamp had gone out who lived near this trying place of the crickets—"gone out," did I say? that was only a figure of speech; but let it pass. He had been where the gates were ajar for two or three years, and now he had passed in. The funeral services are fresh in my mind at this evening hour; the reason then is apparent why to me the crickets are now loud and mournful. They are not exactly prompting these more or less extended remarks; their voices have touched the chord, given me the key, and now the instrument runs itself. As some have noticed who have listened to the crickets, they seem to be at home in cemeteries, and there their chirping is not on a higher, but a louder key. Is it the natural stillness of the place, or is the mind stiller and more receptive in such locations? If so, then the suggestion made of hearing ourselves as well as the sounds, seems to be settled. Think you that Gray could have written on any other subject than a church-yard and made such a masterpiece of pensive beauty as his immortal Elegy? I have an idea, thinking at the moment of cemetery crickets, that they had a hand in it; it is that slip of the pen? well, a voice in it, then. Though gathering his facts, his epitaphs, his "mouldering heaps," and other pictures, in the hours of daylight, it was in the evening that he got the spirit of that sweet, tender and long-lived effusion, and the meditations to illuminate his day dreams; and the crickets at their best were a sweet and solemn accompaniment to his thought. Some of the verses in that Elegy, it seems to me, are pure cricketisms; take this at a venture as an example:

"The boast of heraldry, the pomp of power,  
And all that beauty, all that wealth e'er gave,  
Await alike the inevitable hour;  
The paths of glory lead but to the grave."

The scribe's head is level; he does not make this remark to prove any relationship to the poor "cricketisms" of this writer. You know charcoal and diamond are first cousins, chemically speaking; but oh! what a difference in the sparkle.

I have rather wandered from the funeral circumstance that was in my mind before this digression; so to return: I think death has been greatly robbed of its terrors in these latter days, and it is due to Modern Spiritualism. True, there is something melancholy in the going out of a young life, so of mature life; brothers, sisters, parents, how missed when death takes them. It seems hard to see them pass out of their activities into the grave (using the usual expression) while so many useless people who can be spared remain; yet these things have to be borne, and we cannot improve upon the providential method. But there is no sorrow, or there should be none, when the aged die; it must needs be.

On the occasion now in the writer's mind the services were quite impressive and sincere. The points in this old man's life were favorably noticed. The minister, Mr. Crane, was of the Baptist persuasion, and had, as would naturally be expected, his remarks to make in the line of his own evangelical form of religion. I do not think they amounted to much from the necessities of the case; they filled up the time, certainly did no harm; possibly helped keep the ship, or the church, I should say, from drifting out of course. There is a very perceptible drift in the whole evangelical church to-day, compared with its situation a generation or two ago; and the drift is very marked in the current funeral services. The one of which I am now speaking is worthy of special notice, and I could forgive the remarks referred to in the evangelical line, if they had really been illiberal, which they were not in consideration of his







## Message Department.

**Public Free-Circle Meetings.**  
Are held at the BANNER OF LIGHT OFFICE, corner of  
Providence Street and North Main Street, on  
FRIDAY AFTERNOON, 2 o'clock, and on  
SUNDAY MORNING, 10 o'clock, and services  
commence at 3 o'clock, precisely, at which time the doors  
will be closed, allowing no access until the conclusion of  
the service, except in case of absolute necessity. The pub-  
lic are cordially invited.

The messages published under the above heading indi-  
cate that spirits carry with them the characteristics of their  
earthly life, but beyond—whether for good or evil—con-  
sequence those who pass from the earthly sphere in an un-  
derdeveloped state, eventually progress to a higher condition.  
We ask the reader to receive the messages in the spirit of  
faith, and to believe that the spirits in these columns that do not  
comport with his or her own. All express as much of truth as they perceive  
to be true.

It is our earnest desire that those who may recognize  
the messages of their spirit-friends will verify them by in-  
forming us of the fact for publication.  
Natural flowers and other little-room tables are gratefully  
appreciated by our angel visitors, therefore we solicit  
donations of such from our friends in order to place them  
in the room where the spirits in these columns that do not  
comport with his or her own. All express as much of truth as they perceive  
to be true.

We invite written questions for answer at these  
meetings.  
Miss Sheehan wishes it distinctly understood that she  
gives no private sittings at any time; neither does she re-  
ceive visitors on any day, except on Friday, Saturday and  
Sunday. Letters of inquiry in regard to this department of the  
Banner should not be addressed to the medium in any case.  
L. W. H. WILKES, Chairman.

### SPIRIT MESSAGES.

GIVEN THROUGH THE MEDIUMSHIP OF MISS M. T. SHEEHAN.

[Report of Public Séance held Oct. 10th, 1892.]

#### Invocation.

Oh! thou Great Spirit of Love, whose tones of power  
echoed throughout the mighty storm and the whirl-  
wind, whose power rolled in the ocean waves, or wherever  
nature's powerful forces roll and surge; whose gentle  
breathings are directed to the falling dew, and  
among the rustling leaves of the forest; whose sun-  
shine of gladness smiles upon man, and uplifts his  
spirit from gloom and darkness into the realm of light  
and beauty; we would feel thy ministrations surging  
within our souls, lifting them up above the darkness  
and tempests of earthly experience, into a plane of  
beauty, power and glory, where the angels dwell, and  
angelic presence may be felt and realized from time to  
time. Oh! may we listen within our souls unto thy  
teachings, unto the words of counsel and instruction  
that are given from day to day, by thy angel loved  
ones, and may we feel and understand and know  
that thou dost work within the human heart. May he  
listen to the voice of the spirit, speaking within the  
soul, the still small voice, with its gentle admoni-  
tions, breathings of love, of peace, of hope and patience,  
and of all that is holy and sweet in life, in order to  
lift his spirit beyond the clouds and sorrows of material  
existence, unto a realm where joy and happiness  
are inseparable and where the angels dwell, and  
the truth which thou hast reposed within them. We  
ask the blessing of thy loved ones here upon every  
soul; and oh! may it not only be given unto all present,  
but also be bestowed abundantly upon all humankind. Es-  
pecially would we ask the blessing of the continued  
ministration of the angel ones upon those who are  
needy and forlorn, who walk the pathway of life in  
sorrow and sadness, who struggle on, from day to day,  
oping and adding affliction to affliction, and who are  
kind be uplifted and strengthened in spirit, and be  
given that power which will cause them to rise above  
the ills of life, and to press forward patiently, man-  
fully, in love of the higher truth, and to joyfully hand  
sing their songs of rejoicing, and to joyfully hand  
in the angel loved ones, to spread the work of minis-  
tration unto others.

#### Questions and Answers.

**CONTROLLING SPIRIT.**—We await your ques-  
tions, Mr. Chairman.

**Q.**—[By a correspondent.] Why is it that  
predictions made by spirits are so often not fulfilled?  
For instance, I was told, through one  
medium that the portrait of a spirit was being  
produced through another, and that it would  
come into my possession in a singular way.  
Through more than two years have since passed  
the picture has not reached me.

**A.**—How many statements and promises  
are made by mortals that are never fulfilled or  
verified? The individuals making these prom-  
ises or statements may be unreliable, or some  
unforeseen event may have arisen which pre-  
vents the consummation of those promises. So  
it is with spirits. It is impossible for us to de-  
termine why the promise or prediction made  
by the spirit to whom your correspondent re-  
fers was not fulfilled. It may be that the in-  
telligence was unreliable, or possibly some  
unforeseen occurrence may have arisen preventing  
the fulfillment of that promise. Possibly the  
spirits producing the painting through another  
medium may have been unable, after the pic-  
ture was completed, to give to their medium  
or friends information where to send the pro-  
duction, or possibly they may not have been  
able to complete the painting as desired. We  
know of an artist living upon the same plane  
who has in his possession a number of artistic pro-  
ductions. These paintings have been given to  
him by his spirit band; they have been pro-  
duced through his mediumistic organism. He  
knows not whom the paintings represent, where  
the parties reside, or to whom they belong.  
His spirit band advise him to preserve his paint-  
ings until they give him directions how to dis-  
pose of them.

**Q.**—[By Major Carpenter, Delphi, N. Y.] If  
the spiritual body is a *fac simile* of the earthly,  
with what age of the earthly body does it cor-  
respond?

**A.**—The spiritual body corresponds to the  
earthly body at the time of the transition of the  
spirit from the mortal form; indeed, we have  
seen the spiritual body presenting the appear-  
ance of infirmity, bearing the expression of  
weariness and age, the spirit being in the  
body, however, having only just arrived in the  
eternal world. As the spirit advances, throws  
aside the conditions of material life, and rises  
above them, the spiritual body sloughs off all  
appearance of age, weariness or infirmity; it  
gains strength and power, and when it has be-  
come thoroughly matured, presents the appear-  
ance of an infant in the prime of life. Age, in the  
spirit-world, does not express itself in lines  
upon the brow, or in whitened hair, but it does  
manifest itself by an appearance of experience,  
of wisdom, stamped upon the features of the  
spirit. Mortals who pass to the spiritual life  
aged, after having thrown aside the conditions  
of the material, seem to take upon themselves  
that appearance which they would have pre-  
sented in the prime of life upon the earth, pro-  
vided their material bodies were sound and  
healthy. Infants who pass to the spirit-world  
have bodies corresponding to what their mortal  
forms were when they passed away. These  
bodies pass through the processes of growth  
and change, growing and expanding until they  
arrive at maturity, when they present the same  
appearance as one who is in the prime of life,  
possessing sound and healthy physique.

**Q.**—[By Benjamin Franklin, Chicago, Ill.]  
Are those who pass from earth "rooted and  
grounded" in the Calvinistic faith unhappy  
upon finding that it is not true; and do they, in  
any instance, adhere to it, hoping they may yet  
find it true?

**A.**—When those spirits who believe in the  
doctrines and theories advanced by Calvin really  
understand that these theories and doctrines  
are untrue, they are generally unhappy for a  
time; they feel as though they had been cast  
adrift; been out loose from their moorings, so  
to speak, and knew not whither to turn for  
support. But it takes a very long time for  
many of those spirits to learn that the opinions  
which they entertained on earth are false, and  
consequently many of them disbelieve that  
they are untrue; they think and feel that, al-  
though they have not as yet perceived the full  
force of the teachings of Calvin, yet they will  
do so by-and-by, and will receive and find in  
the spiritual world all that they hoped to find  
when they passed away from the body. Such  
spirits congregate near the earthly sphere and  
hold converse in religious circles with those  
individuals who entertain the same opinions  
and ideas that they did when inhabiting the  
mortal form. Through the ministrations of ad-  
vanced spirits such intelligences will in time be  
turned from their course, and the full light of  
truth will be received into their souls. For a  
time they will probably be unhappy, and un-  
able to understand why they have been so de-  
ceived; but, after a time, they will become fully convinced  
that truth yet remained in the earth, and that  
they are ready for their acceptance, that they have  
only to seek and to study to receive it in its full  
light, then they will endeavor to press forward  
in the attainment of knowledge. When such a  
time arrives these spirits will be anxious not  
only to learn all that is possible of wisdom and  
truth for themselves, but they will be desirous

of extending it unto others, in order to bring  
others out of the condition of ignorance which  
they have been plunged in heretofore.

#### John W. Edmunds.

[To the Chairman:] I am kindly invited to  
make a few remarks by the intelligence oper-  
ating at this circle room. I am here to-day  
because of the presence of one in whose of an  
interested with water and associated in his  
life-work, and I feel like expressing a few words  
of encouragement and cheer to him from your  
platform. I would say to him: My friend, in  
times past we have been close together in  
spirit; in visible presence we have communi-  
cated together, and have endeavored to bring  
light unto each other's souls. To-day, one  
henceforth, we may come in closer commu-  
nication of spirit, each one imparting to the other  
something of truth, something of knowledge  
that will inspire and stimulate us anew to  
press forward in the great work of our lives.  
And I feel that by returning from the spiritual  
world and coming into contact with you, and  
such as you who desire to be workers, true  
laborers for humanity, I gain a power and im-  
pulse to go forward in the spiritual realm which  
theretofore I should miss. I may not bring to  
you and to other associates anything that is  
grand and important, any more than I receive  
from each one in return—for it is the old law of  
reciprocity in operation: we cannot give with-  
out receiving a benefit in return—and if we  
take from others, it is our duty, and the inex-  
orable law of justice will compel us to bestow  
something in return. I would say to you, my  
friend, the work is a grand and broad one; it  
has not opened out to you in its entirety as yet,  
but it is doing so gradually. Daily unfolding  
before your life, it brings to your spirit some-  
thing new and beautiful from hour to hour.  
As you press forward, seeking to study into and  
to understand the laws of life and spirituality,  
you receive new laws, new conceptions of the  
grand eternal power operating beyond matter;  
permeating matter, subduing it to the potency  
of the spirit; therefore this Spiritualism has  
been of great service to your soul; it has  
brought the flood tide of truth into your life,  
and you have been able to receive and to ap-  
preciate it. So we bring to you our blessing and  
our sympathy; we assure you that the spirits  
and understand more fully of the mortals do all  
that you have laid aside, all that you have left  
behind you in taking upon yourself the burdens  
and the work laid upon you by higher powers;  
and we will be with you, bringing strength and  
assistance, uplifting your spirit, portraying be-  
fore your mind those lessons which you desire  
to study, and which will bring knowledge of  
the life immortal and of the power of the spirit  
to your comprehension. All these things are  
brought to you, all that we require or desire is  
that you will give them to others. Truth is  
what the world needs. Humanity is starving  
for knowledge of itself, to understand itself  
and to understand the laws of being; and we  
are seeking to bring our instrumentalities out  
into the broad field of labor, in order to bring  
this truth and knowledge to the comprehension  
of mankind. As our instruments, I approach  
you, to-day, knowing that I shall be  
received in the spirit of fraternity, feeling that  
you will be ready to accept what the spirit-  
world has to offer you. We do not bring to you  
those things which we intend to elaborate be-  
fore your mind at this hour—there are too many  
magnitudes pressing around us for that—but  
we will bring them to you in the silence and  
quiet of the twilight hour, when all is calm and  
serene, and your soul is receptive to spiritual  
teachings; then will we unfold before you those  
lessons which we feel you will learn, and which  
you will spread out into others for their com-  
prehension. Therefore, my friend, press on;  
falter not on the way. Although you may at  
times feel that the road is hard to travel, yet  
realize that it is the only way to the life be-  
yond. Those who toil and who climb stead-  
fastly will arrive at the summit by-and-by, and  
when they have gained that immortal height  
they will be glad to look back over the way they  
have traveled, to take an extended view, and to  
behold all the glories unrolled before them.  
The work is a glorious one, it is a true one,  
a laborious one, one that will call for effort,  
for action and for united labor, but the end is be-  
fore you, and it will be worthy of the time and  
labor expended upon it.

I would send my greeting to my associates,  
and assure them that I am pleased and gratified  
whenever they unite in action for the  
spread of spiritual truth; and I perceive that  
more effective labor is to be performed during  
the next coming year, that is, when we get  
only been opened in preparation for the future,  
but that the work itself will unfold before  
them in the coming months. I wait them my  
greeting, and would bless each one. To my  
friend Henry Kiddle. John W. Edmunds.

#### Archibald J. Campbell.

[To the Chairman:] Not many weeks have  
elapsed, sir, since I departed to the land of  
spirits. I hardly feel myself to be in good  
condition to return to mortal life and manifest,  
yet I desire to reach my friends. I would have them  
know that I come back to them, and that I am  
becoming situated so that I will be able to look  
after them by-and-by. I only did, as you use  
the word, in July last. I have been looking  
around me since becoming awakened to ascer-  
tain my position and condition. I am not qual-  
ified to speak of the spiritual world as are those  
who have been residents there for years, yet  
what I have seen and felt, I can tell you, is  
quite attractive. It is surprising how natural  
it all appears, sir—very much like the world I  
have left; it would seem almost at times as  
though it was the same world; that I had not  
stepped outside of it at all; yet I find the in-  
habitants in homes, in congenial companies,  
scattered here and there, and am assured that  
they are not many of them, but that they are truly spiritual  
beings, and that they are truly spiritual. I am  
trying to learn of these things, to gain knowl-  
edge concerning them, that I may transmit it to  
others.

I am not here to give any lengthy message; I  
feel that I am not competent to do so; but I  
would send greetings to my friends. I would  
send my love, and desire them to feel that I can  
come back from the spirit-shores, and that I will  
be glad at any time to come into communica-  
tion with them, not only to give them tidings of  
my well-being in the life beyond the mortal, but  
also to give them advice and assistance in any  
way concerning their own lives.

I belonged in Brooklyn, N. Y., and resided on  
Hudson Avenue. I am Archibald J. Campbell.  
I was forty-five years of age. I may say I am  
so now.

#### Betty Cram.

[To the Chairman:] They did not tell me that  
I would have to come through smoke to get here,  
but it seems smoky all around me, and I don't  
understand it. Can you tell me why this is so?  
[It is probably owing to the condition you were  
in when you went out. Were you not burned?] Yes, sir, I was. I was attending to my duties—I  
was fixing my fire—when my clothing caught,  
and I could not extinguish the flames. I suffered  
terribly; but I suppose only for a short time,  
yet it seemed an age to me. I am told it was  
only a brief space of time before my spirit  
passed from the body. I have not outgrown the  
remembrance of that circumstance; it seems to  
me I shall never forget it; but I have out-  
grown the painful memory which it brought to  
me. At first I could not bear to think of it;  
when I did so, it seemed to bring back the old  
suffering.

I thought I would like to return and send a  
few words to friends who might care to hear  
from me and to know how I am getting along.  
I wish them to know I am well situated, and  
much pleased with the home provided me; that  
I have met my husband—indeed, he was the  
first to meet me when I passed out. He also  
would like to send a few words to friends, and  
only that they may know he still takes an in-  
terest in them and would be glad to come into  
communication with them. He sends his love  
with mine to friends in Lowell. I also wish to  
reach friends in Pelham, N. H., where I resided.  
I want them to know that the experience so  
painful to me has departed. Perhaps they think  
I know nothing of it now; but I have not lost  
my memory nor my power of feeling. I am  
not asleep nor in a drowsy condition. When I  
am in my spirit-home I am as active—even more  
so—as I ever was, and my friends know I had  
some energy. I lived alone, during the latter  
part of my life; but I did not feel lonely, for it

seemed as though I had company around me  
when I could see no one in the body. Now I  
realize it was because the spirits of dear ones  
were there, and made me feel and sense their  
presence, although I could not give it expres-  
sion; so I felt I was not alone. I did not have  
the desire for companionship that others had,  
although of course at times I did feel as though  
I would like some friend to be with me. Well,  
I am a plain body, and perhaps a little peculiar,  
but I am just as I was made, and I would not  
be any one else.

I thank you, Mr. Chairman, for permitting  
me to come for I want my friends to know I am  
still alive. Betty Cram. My husband was James  
Cram. It is about three years since I went from  
the body.

#### Daniel F. Colton.

[To the Chairman:] A few years ago, sir, I  
lived in this State, inhabiting a mortal form. I  
was twenty-five years old when I passed away.  
I am not yet thirty, although pressing on to  
that age. I cannot say that I was entirely re-  
conciled to the change called death, or that I  
would have chosen to pass through that change  
into the matter of the spirit-world after the  
lapse of three years, although after looking back  
over my earthly existence and taking a bird's-  
eye view of my spiritual life, I feel that it has  
all been ordered wisely, and it is as well that I  
passed from the body at the time that I did,  
perhaps better than had I remained to this  
time, but there are dear ones yet on earth who  
attract me back. I come to their homes and  
seek to see my friends, and I would know that  
I feel that I am with them. This seems to be  
the great desire of all returning spirits, and yet  
it is true that were you enabled to come to  
your earthly home and then not have your  
friends recognize or notice your presence, you  
would feel deeply anxious to open their eyes  
and to have them understand you were by their  
side. That is just the way these spirits feel in  
coming back; they will do anything or go any-  
where to send word to their mortal friends  
that they are with them, and are seeking to  
make themselves understood. I am one of those  
people.

I would beg your pardon, Mr. Chairman, for  
intruding upon you at this place, for I am a  
stranger to you. I send my love to my friends.  
I wish them to feel that, if they will do so, they  
can find a medium through which I or some  
other friend can come to them and give them  
messages from beyond the grave. There are  
many things which I, for one, would like to  
talk over with those who are yet in the body—  
many things concerning my own life, especially  
the very latest part of it; there are things con-  
cerning their lives and experience which I  
wish to come with them, and also concerning  
the changes which have taken place with them  
during the past few years. It seems to me we  
shall all be mutually benefited by coming into  
personal communication. I was the son of  
James Colton, of Somerville. I left a mother  
and father here, and other dear ones. I tried,  
immediately after passing from the body, to  
manifest my presence to them, but I do not  
think I succeeded very well. I send my love to  
all. Daniel F. Colton.

#### Mrs. Fannie A. Hopkins.

I, too, am from Somerville—that is, I resided  
there when in the body. It will soon be three  
years since I passed away. I, too, would like  
to reach my friends and have them know I  
bring them my love. I would like to tell them  
of my home in the spirit-world; how beautiful  
and peaceful it is; how satisfied and happy I  
have grown; how kind and loving all the dear  
ones who congregate there are in their at-  
tentions to me, and to each other, and that we  
need not feel depressed or that the home is  
not happy. I know such conditions offer  
come to the people of earth, but I have seen  
nothing of such things in the spiritual world;  
although I have been told that countless num-  
bers of spirits are unhappy and restless, I have  
not met them.

I want my friends to learn, or seek to learn,  
also, that they are concerning the life which they  
are to live in the spirit-world. There are those very  
near to me who will soon pass from the body,  
one in particular, whose earthly life is nearly  
ended. I want light and knowledge to come to  
those dear ones while yet they remain on the  
earth, so that when they pass away they will  
not respond nor be looking around after things  
which they cannot find, nor feel that they have  
neglected their spiritual duties while they  
were here; and I will be glad to bring them all  
the knowledge of these things that I can. I ask  
them to open the way so that I may come with  
whatever I have to bring which I feel will be of  
service to them. I was in my fifty-ninth year  
when I passed away. My companion is W. H.  
Hopkins. I am Mrs. Fannie A. Hopkins.

#### Mrs. Olivia Guild.

[How do you do?] [To the Chairman:] I don't  
know how I do; it seems to me I don't do very  
well. I have been here for some time, and I have  
hard work getting in after you get here—so I  
find it. I can't move along very well, I feel so  
old and tired. I didn't feel so particularly  
before I came into this place; I felt quite young  
and spry for one who had seen eighty-two years  
of life, but after I got here and was told I could  
speak, I did feel so tired, it seemed as though I  
never should be able to open my mouth. I  
didn't suffer much, as you know, but I don't  
remember much of anything about it; only I  
seemed to slink away in spirit; to take  
but little notice of the outside; but just as soon  
as I woke up and saw who was with me and  
around me, that I was not then in the old body,  
I felt like singing—I was just as happy as a bird.  
It is not many months ago since I cast off that  
old garment, and I have no other thought of it.  
It was in April last that that robe was laid  
away, and I took upon myself a new form and  
new garments in the spiritual world.

Oh yes, I have met dear friends—those who  
went away years ago whom I mourned; a lov-  
ing companion, and dear ones who should have  
come up; all are safe over there; I have been  
happy to meet them. Many whom I had al-  
most forgotten presented themselves to be  
recognized. There was such a hand-shaking  
and happy time that I had no thought of feel-  
ing unpleasant concerning the past and the  
death of the body. This is my story, as well as  
I can put it; but I have those here in the form  
who are very dear to me. I want them to know  
how happy I am; how pleased I feel with the  
new life; it is all sweet and beautiful; and  
though it is strange and new exactly as I looked  
for, yet it is all very good, and I am not going  
to find any fault about it.

I want my daughter to know that I can see  
her, and can understand how she feels. I know  
that she thinks it is best that mother has gone,  
because I was so ailing and liable to suffering;  
but I know that she sometimes thinks she  
would like to see me again, and feels lonesome  
because I have been so long gone. I want to  
tell her that I am all right, and by-and-by,  
when she has performed her work in life to-  
ward herself and those who are with her, then  
I shall come and give her greeting, and help her  
up to the spirit-world.

I have done the best I could, but perhaps  
sometimes I can come and do better. I come—  
well, I come from the spirit-world; but you  
may say I come from Maury, Mass., and my  
name is Mrs. Olivia Guild.

#### Warren Clark.

[To the Chairman:] Good afternoon, sir. I  
desire to encroach upon your time and patience  
for a few moments, hoping to reach my friends  
in this way. It is a very strange line to come  
over, and I find myself surrounded by a motley  
crew, all sorts of company seem to be present.  
However, as they are all minding their own  
business, I will not mind them, and I will  
My friends whom I desire to reach are in Chi-  
cago, where I resided for a number of years.  
Chicago was not my native place, but I located  
there for a time, and transacted business. I  
have friends there now who are active business  
men, with whom I would like to come into com-  
munication. A few of those whom I formerly  
knew are interested in Spiritualism—they think  
it is a great deal about it. They have attended a  
few sittings with mediums, and have listened to  
what the spirits had to say; at one time they  
received a very few words from me with my  
name attached; they have also heard from oth-  
ers whom they knew in the body, so they think  
they know all about Spiritualism—but they

do not know more than the first letter of  
it. I want to tell them, if they will go to work  
systematically, earnestly, to understand Spiritu-  
alism, I, for one, will be glad to join them, and  
I know of a number of other spirits who will be  
with me in the work. Our old friend and asso-  
ciate, Jacobs, will be a spirit actively engaged  
in that labor, for he is anxious to understand  
these laws for himself, in order to perform a  
work for those who are near to him in the mor-  
tal life. Now, I ask my friends who have di-  
rected their attention to spiritual things, to  
form a circle, and to meet every Thursday and  
Sunday evening, at eight o'clock, and sit for at  
least an hour, to wish them to have paper and  
pencil upon the table, and when they sit around  
it to touch hands, in order to form a battery  
that their spirit-friends may make use of, and I  
know that, in a little time, we will be able to  
make ourselves understood, because two of the  
party are strongly mediumistic, and only need  
to have their powers operated upon to have  
them unfolded.

That is all I ask of my friends at present. If  
they will do this for six months I will be very  
much obliged. I know that before they have  
experimented one month they will receive  
enough to engage their attention and interest  
them. I understand that my friend will receive  
my message. I send my love to him, and to the  
boys, and would be very much obliged to him if  
he would send word to my family that I have been  
heard from, and am going to work to try and  
send them a good lengthy letter. Warren Clark.

#### Jennie E. Frost.

[To the Chairman:] Will you permit me, a  
stranger, to come? I feel that it would be a  
great privilege to me to endeavor to reach my  
friends, for I have been seeking to do so for  
nearly two years—seeking to bring many things  
which I have to impart to them. Occasionally  
I can bring some little thing and impress it  
upon their minds, but there is so much to be  
done I am anxious to be at work. I wish to  
send my love to all that are dear to me. I do  
not want them to think I have forgotten them,  
and as I have passed away from earthly scenes  
and associations I do not want them to think I  
can never take any interest in their welfare  
because I am not in the body. I desire them to  
realize that they are still in the body, and I can  
interest myself in all that concerns them. When  
I am away in my spirit-home I can still send  
my love and sympathy out to their lives, where  
I feel it finds a resting-place. The flowers  
which you have here, Mr. Chairman, are beau-  
tiful, but, oh! they are nothing compared to  
those blossoms which I find in the spiritual  
world, which are everywhere blooming up-  
ward, and toward the light, and are beautiful  
in their fragrance and beauty. They do not  
seem to decay as the mortal blossoms do,  
but they ever present a fresh appearance to  
the contemplation of the beholder. So I would  
bring back these blossoms of love, emblems of  
the eternal affection which blossoms in the  
heart of those who are closely drawn to the  
spirit. I wish my friends to feel that I would  
surround them with such beautiful blossoms,  
and I wish them to feel that I will only weaken  
their lives. I would have them feel that it is  
all for the best that I passed from the body, for  
I could not have been strong and well; I would  
have been delicate; the long illness which  
preyed upon my system wore it away, and the  
spirit was glad to be free. The experience of  
those long and weary weeks brought to me  
many things which were of benefit to my im-  
mortal soul, and I feel that the presence of the  
loving attentions and kindly words of  
friends, appear to my spirit like gems of light  
which never fade. I would say to them all: I  
thank you for every kindness bestowed, for  
every attention directed toward me. I treasure  
up the memory of them in my soul; they are a  
blessing to me. I would bring to you from the  
spirit-world the gifts of the spirit. I have no  
power to bestow, no levels nor robes, but I have  
love, sympathy and affection. I can  
bring to you peace that will surge around your  
souls and make your lives restful. I will do  
this whenever conditions are favorable.

I have been trying to learn since passing to  
the spirit-world. I have entered a school there  
and am one of the pupils. As I acquire knowl-  
edge and learn my lessons, from time to time,  
I feel my powers within expanding; it seems as  
though there was no limit to my energy; and  
when I look back and think of the frail body  
and understand what it was to me, and then  
behold my spiritual powers, strong and healthy,  
I feel to rejoice that I am a spirit, and not in  
the mortal form. But I do wish every one to  
realize that I am not dead, that I love them,  
that they are very near to me, and I want them  
to feel that I am with them, and that I will  
that I can reciprocate all their kindly feelings,  
that I will be given power to make my presence  
more tangible in their home, and have them  
realize that I am indeed one of the household.  
I was an only daughter, and my dear parents  
felt very badly when I was called from the  
earth. They were more reconciled because of  
the pain and weariness which I had to pass  
while in the body, and it here and there de-  
parted without much suffering. I have many  
friends, young companions, who were very near  
to me, very kind, and I wish to send my re-  
membrance and love to them all. Tell them  
that in their social gatherings I have seen them,  
and although I could not be with them for a  
long time before I passed away, yet my heart  
was often with them. I have been able to  
visit with them, and to see the spirit-world, and  
I have felt always to contribute to their joy-  
ment and to bless them if I could.

I am Jennie E. Frost, of Montrose, Conn., a  
village adjacent to New Haven. I think if my  
message should go to J. H. Frost of that place  
it would reach the house of my friends. I thank  
you, Mr. Chairman.

[Report of Public Séance held Oct. 13th, 1892.]

#### Questions and Answers.

**Q.**—[By Benjamin Franklin, Chicago, Ill.]  
I have often heard of instances, and some have  
come under my personal observation, in which  
birds appear to signalize the approach of the  
time of departure of a person from the earth-  
ly life. Is it possible for information to be thus  
furnished to mortals?

**A.**—It is possible for information concern-  
ing the departure from the body, of any friend  
to be furnished to mortals. Many spirits like  
the departure of the spirit from the body unto  
the bird let loose from its covert, and flying  
away upward to the realms of light. Spirits,  
many of them, have the power to bring living  
birds into the homes of their friends, in order  
to give those friends some information, or to  
symbolize some particular event which is to  
take place. Other spirits, not enabled to bring  
living birds into the habitations of their mortal  
friends, are enabled to present birds to the  
clairvoyant or inner view of those friends in  
hours of slumber, or perhaps in waking mo-  
ments when conditions are favorable for such a  
representation, thus symbolizing to their earth-  
ly friends the departure of some one then in the  
body.

**Q.**—[By John Strong, Wilkesville, O.] Is it  
possible for one in the earthly state to send  
out his thought as to impress another at a dis-  
tance?

**A.**—The law of psychology determines that it  
is possible for an individual in the mortal state  
to send out his thought and to impress another  
individual who is at a distance. An individual  
possessing a positive power will be able to  
subject the mind of a negative person to his  
own, even though the subject be at a distance  
from the operator. It is also possible for friends  
who are in sympathy with each other to under-  
stand the workings of each other's spirits or  
minds, to influence each other, even while they  
are apart. Let one friend earnestly concentrate  
his mind or thought upon the absent associate,  
and if that absent friend is susceptible to any  
influence, he will become impressed with the  
thought of the other. We believe that did  
friends when coming together compare notes  
on this subject—question each other concerning  
their thought at any particular time of the day  
—they would be able to determine that their  
minds had influenced each other, even though  
their bodies had been separated by a distance  
of miles.

**Q.**—What is the best hour of the twenty-four  
for the performance of funeral obsequies?

**A.**—So far as we individually are concerned,  
we prefer no particular hour for the observation  
of funeral ceremonies; but there are spirits  
who prefer the twilight hour, believing that at  
that moment, just after the sun has sunk be-

hind the Western sky, the spirit possesses more  
power to break entirely away from the bodily  
conditions than it does at any other time of  
the day; also it is a beautiful idea presented  
to the mind, a poetical thought, that as the day  
departs, as the glory of the sun illuminates the  
western sky, the spirit, departing from the  
earthly form and condition passes away in  
light, in beauty; or rather rises above the phys-  
ical conditions of life, leaving a trail of glory  
behind it; but apart from all poetical thoughts,  
all beautiful ideas, we would be just as willing  
to have our body assigned to the grave at one  
hour of the twenty-four as at another.

#### Controlling Spirit.

We are obliged to refer you to the present  
number of the *Banner of Light* (Oct. 14th), in  
order that you may be able fully to understand  
our remarks, as we have not time to quote the  
entire communication to which we refer.

Among the letters from correspondents pub-  
lished in said issue of our paper, a gentleman  
by the name of D. communication to the "Con-  
trolling Intelligence of the *Banner of Light* Circle."  
Some little time past we considered the  
question presented by this individual, and it is  
to this question that we refer at the present  
time. The gentleman states that we did not  
do him justice; that the whole of his com-  
munication was not presented at this Circle Room,  
therefore we did not read the entire communi-  
cation, and he is now presenting the question  
relating to the question propounded. If we  
have done the individual an injustice we crave  
his pardon, for we desire to be unjust to none.  
We replied to the question as we understood it  
when presented. The question is, whether or no  
mediums are responsible for all that is given  
through their organisms; or rather, the pos-  
sibility taken by our correspondent is, that no  
medium is liable to be influenced, or made to  
commit any action by a spirit lower or more  
immoral than himself. We understand from the  
communication in question that the gentle-  
man bases his position upon certain facts, or  
what he considers to be facts, which are these:  
First, that every person in the world is provided  
with a guardian spirit, at least a little higher  
in moral unfoldment than the subject, and that  
in the spirit of the world







Francis J. Lippitt, Esq., who has been assistant counsel for the United States Government in the Department of Justice for over five years past—the last four in the United States Court of Claims—has now resumed his private practice, as will be seen by his card elsewhere. He is a gentleman in every sense of the term, and deserves the attention of any person having legal business which he or she may wish transacted in Washington.

We are pleased to note the indications of success in the *Mediums' Friend* shown by its coming to us this week, printed from new type and with slightly enlarged pages. May its prosperity in years to come be commensurate with the value and grandeur of the work in which



### Testimonial to Prof. S. B. Brittan.

We published last week an earnest letter from a gentleman in New York City, who reviewed the just claims of Dr. Brittan upon the generous consideration of the friends of the cause to whose interests he has devoted the best years of his life, and who closed by donating \$500 in aid of the BRITAN TESTIMONIAL. We have now the pleasure of announcing that another gentleman has emulated the good example thus set forth, as will be seen by the figures below: Previously acknowledged.....\$500.00 A Friend.....600.00

**BIRTHDAY PARTY.**—On Friday evening, Nov. 3d, the residence of Dr. A. H. Richardson in Charlestown District, this city, was thronged by a strong delegation of his friends—prominent among them being representatives, official and otherwise, of the Ladies' Aid Society—assembled to do kindly honor and pleasant remembrance to the sixty-ninth anniversary of the Doctor's birth. Vocal and instrumental music by Miss Mamie A. Richardson, Mr. J. Howard Richardson, Mrs. Childs (nee Adams) and her husband, and Mr. Heath, the blind musician; remarks by John Wetherbee, Esq., Eben Cobb, Miss Lucy Barnicot, Mrs. Waterhouse, Henry C. Lull, S. W. Russell and others; an improvised poem by Jennie B. Hagan and a reading by Mrs. Childs comprised the exercises—Dr. Richardson appropriately responding to the good wishes of his guests.

**R. W. Sour, M. D., and H. F. Bungardt, M. D.,** have established themselves in medical co-partnership for the practice of their specialties at No. 16 East Seventh street, Kansas City, Mo. Their methods of treating the sick will comprise chromopathy, magnetism, and other specialties. Those needing medical aid can visit or correspond with them for terms, etc.

**We shall print next week the report** (made specially for our columns) of an able and interesting address delivered by Judge Nelson Cross on Sunday afternoon last before the American Spiritualist Alliance, New York City, entitled "OBSERVATIONS OF THE PHILOSOPHY OF SPIRIT-CONTROL."

**THE CHELSEA SPIRITUALIST ASSOCIATION** will hold its conference next Sunday, Nov. 12th, at 3 P. M. in Odd Fellows' Building. In the evening, at 7:30, Geo. A. Fuller will deliver an address at the same place.

**By a brief address to the Spiritualists of Iowa,** on our eighth page, it will be seen that steps are taking by workers thereabouts toward the formation of a State Convention.

**Remarkable cures,** we are informed, are being made through Dr. Carnes, at 37 Dwight street, Boston.

**Attention is hereby called to the business announcement of Mr. James Bliss,** on the seventh page, present issue.

**THE INSTITUTE FAIR.**—This fine mechanical and industrial display continues to attract crowds to its beautiful building at the end of Huntington Avenue, Boston. Some of the finest music—vocal and instrumental—presented in this city during the current autumn has been bestowed upon the patrons of this Fair during its day and evening exhibits. The ludicrous charcoal sketches executed at the stand have also called out great merriment. The various items in the splendid collection of human handiwork which have heretofore been admired by thousands yet await the gaze of other thousands, as the Fair will not close, we understand, before the middle of November. Don't fail to attend.

### Spiritualist Meetings in Boston.

**New Era Hall.**—The Shawmut Spiritualist Lyceum meets in this hall, 176 Tremont street, every Sunday at 10 A. M. All friends of the young are invited to visit us. J. B. Hatch, Conductor.

**Paine Memorial Hall.**—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at 10 A. M. in this hall, 176 Tremont street, every Sunday at 10 A. M. All friends of the young are invited to visit us. J. B. Hatch, Conductor.

**Edgar Hall.**—Spiritual Meetings are held at this hall, 816 Washington street, corner of Essex, every Sunday, at 8 P. M. and 10 P. M. All friends of the young are invited to visit us. J. B. Hatch, Conductor.

**Harmony Hall, 34 Essex Street** (first light)—Spiritual meetings, this week and every Friday, at 2:30 P. M. and 7:30 P. M.; also every Thursday, at 8 P. M. Several well-known speakers and mediums will take part at each meeting. Excellent vocal and instrumental music provided. All mediums and speakers cordially invited to take part in the exercises. Prescott Robinson, Chairman.

**Harmonical Hall.**—Meetings under the auspices of the Boston Spiritualist Temple will be held at 10:30 A. M. and 7:30 P. M., every Sunday until further notice.

**The Ladies' Aid Society** meets every Friday, at 2:30 P. M., at 103 Washington street. Business Meeting at 4 o'clock. Mrs. M. V. Lincoln, President; Mrs. A. M. H. Taylor, Secretary. Meetings for friends will be held at this place every Sunday afternoon at half past 2 o'clock.

**The Chelsea Spiritualist Association** holds meetings every Sunday at 10:30 A. M. and 7:30 P. M. in the building, opposite Bellingham street Horse Car Station. Next Sunday afternoon, conference. In the evening, Mr. Geo. A. Fuller, France and instrumental speaker, will occupy the platform.

**THE LADIES' HARMONICAL AID SOCIETY** meets every Friday afternoon, at 2:30 P. M. in the same hall. Business meeting at 4 P. M. Entertainments in the evening. Mrs. S. A. Thayer, President; Mrs. A. E. Dodge, Secretary.

**NEW ERA HALL.**—Shawmut Lyceum on Sunday, Nov. 5th, was blessed with a good audience and fair attendance of pupils. The sweet selections of Prof. Haine's Orchestra filled the hall with harmony which was felt by many present. The exercises commenced with reading of the Silver Chain recitations and singing of spiritual melodies. The Grand March was as usual one of the leading features of the day, and was executed in a fine manner. The usual time was devoted to instructing the young. Recitations were delivered by Ernest Fleet, Emma Ware, Little Blanche, Bessie Brown. Remarks were made by President Hatch, in which he spoke of the visit to be given by our Lyceum to the Soldiers' Home in Chelsea. He also, on behalf of the children, presented Mrs. Maud E. Lord with a basket of beautiful flowers, also a bouquet to her friend and agent, Miss Minnie Thiele, as tokens of love from the Lyceum. Mrs. Lord responded for herself and friend, thanking the children one and all; she also gave some very remarkable tests to strangers present, occupying in so doing over an hour, affording great pleasure and satisfaction to all. Miss Jennie Rind made a few appropriate remarks on "The Beauties of Lyceums." The physical exercises and Target March closed the session. Mrs. Lord will give tests for an hour or more next Sunday; and George A. Fuller will also make a brief address. All are invited.

J. A. SHELHAMER,  
Secretary Shawmut Spiritualist Lyceum,  
Office 83 Montgomery Place.

**PAINE HALL.**—Our session Sunday, Nov. 5th, in the Lyceum was opened by Assistant Conductor Russell calling upon Mr. Geo. A. Fuller, who made a few remarks in regard to Lyceums and the importance that Spiritualists should attach to their teachings by sending their children, and of doing all in their power to support them. The exercises were taken with the plastic minds of the young, that they may in years to come be supporters in the grand army of Progress, whose watchwords are knowledge and charity. At the conclusion of Mr. Fuller's address, the opening march, singing and reading were engaged in, after which Mr. Russell called attention to the "Lyceum Instructor," our new book, which will be for sale next Sunday. It is hoped that our friends will purchase copies, and thus aid us in meeting the expense the Lyceum has been subjected to in their production. The recitations of this session were by Edna Clark, Maria Hanover, Amy Peters, Edna Clark and Lena O'Leary. Song by Helen

M. Dill, and a fine declamation by Benjamin Weaver.

In closing, W. P. Cherrington called upon all children and parents, to use every exertion to increase our numbers, calling attention to the prizes offered, so that by spring we shall have a full school. It is the earnest wish that our friends do all in their power to make our school what it is claimed to be, a Progressive Lyceum.

ALONZO DANFORTH, Cor. Sec.  
Children's Progressive Lyceum No. 1.

**HARMONY HALL, 34 Essex Street.**—On the morning of Sunday, Nov. 5th, practical remarks were made by Father Locke, followed by a song. Excellent tests were given by Mrs. M. A. Charter, Mr. Perkins, Mrs. Bagley, Mrs. C. Mayo-Steele and Mr. McKenna. At the meeting in the afternoon Mrs. A. E. Cunningham of Lynn spoke to great acceptance, and her control gave many very satisfactory evidences of spirit identity. Mr. Street made remarks on the phenomena. Mrs. Maud E. Lord gave spirit-descriptions which were very convincing. Mrs. Maggie Folsom made some earnest remarks, and was followed by Mr. Perkins and Miss Barnicot in psychometrical readings with handkerchiefs. In the evening tests were given by Mr. Perkins, Mr. Brown and Mrs. Walker, and psychometrical readings by Mrs. Henley.

The meetings at this hall are largely attended, and the earnest attention given to the several speakers and mediums is very encouraging to all workers in the grand field of spiritual unfoldment.

N. P. S.

### Movements of Lecturers and Mediums.

[Matter for this Department should reach our office by Tuesday morning to insure insertion the same week.]

Mrs. N. J. Willis will speak for the Spiritualists Sunday evening, Nov. 12th, in Pelham Hall, Hyde's Block, Cambridgeport, Mass.

Mrs. M. Rathbun speaks for the Spiritualist Alliance at Republican Hall, New York City, on Sunday afternoon next, at three o'clock.

Mrs. S. Dick of this city has recently given several addresses in Dover, N. H., and vicinity, awakening new interest in Spiritualism among believers and inquiry among the public generally.

Mrs. Clara A. Field has been speaking for the friends in Portsmouth, N. H., the last three Sundays, and is reengaged for Sunday, Nov. 12th. A correspondent writes: "There has been a constantly increasing interest during the whole course of her engagement. The last evening not only all the seats but all the standing-room within the hall and ante-room was filled. Much satisfaction was manifested in the psychometrical readings with which Mrs. Field supplements her lectures, and in every instance they were recognized and pronounced correct." Mrs. Field can be engaged on reasonable terms wherever her services may be required. Address her at her residence, Hotel Van Rensselaer, 219 A. Tremont street (suite 6), Boston, Mass.

Able N. Burnham's lectures in Worcester, Mass., have been very successful. They were delivered on four successive Sundays, and Grand Army Hall was often filled to its utmost capacity by eager listeners to her inspired words.

We are pleased to have to announce to our readers that Mrs. Nellie Nelson, the trance medium, whose name is a household word in many localities in New England, now lies prostrated by serious illness at her residence in this city.

Dr. Anna M. Twiss of Manchester will occupy the Spiritualist platform at Keene, N. H., next Sunday, Nov. 12th.

Walter Howell of England, at present filling an engagement in the Eastern District of Brooklyn, N. Y., is giving much satisfaction to all who avail themselves of the opportunity to listen to him. The series of lectures was opened in Everett Hall last Sunday and will be continued at the same place during November.

Mrs. B. Willis-Fletcher is lying seriously ill from congestive cholera at her residence in New York City. She was, accordingly, unable to lecture on Sunday last, and it is doubtful if she will be able to resume her work for weeks to come.

### The American Spiritualist Alliance

Held its usual conference on Sunday afternoon, the 5th inst., at Republican Hall, in this city. There was quite a large audience, and much interest manifested. The opening address, *Observations of the Philosophy of Spirit-Control*, was delivered by Judge Nelson Cross; and some of the topics embraced therein were discussed by Mr. Charles Partridge, Mr. F. F. Cook, and Mr. Henry Kiddle, the President of the Alliance. Dr. Slade, who is to spend this week in the city, was present, and made an excellent address, relating some of his experiences with unreasonable sitters, and explaining lucidly and forcibly the relations of spirit manifestations to the medium, as the instrument of their presentation. The doctor seemed to be in a fine condition, both physical and mental.

Mrs. Gage and Miss Billings, from Rochester, gave some beautiful illustrations of musical mediumship, singing several duets, under spirit-control. Further development promises for these ladies a very high order of musical inspiration.

At the next meeting, on the 12th inst., Mrs. Milton Rathbun will deliver the opening address. HENRY KIDDLE, President.  
New York, Nov. 6th, 1882.

**Meetings in Charlestown, Mass.**  
The meetings in Charlestown, under the efficient management of C. B. Marsh, have been very successful thus far this season. Sunday, Nov. 5th, the platform at Mystic Hall was occupied at 3 P. M. by Mr. Geo. A. Fuller of Dover, Mass., who discoursed upon "Evidences of a Life to Come" to the entire satisfaction of the audience. This was Mr. Fuller's first appearance before a Charlestown audience, and we would state that he has already made many warm friends here.

He will speak in the same hall next Sunday, Nov. 12th, at 3 P. M.

Popular belief in the wisdom of vaccination has received a severe blow in a part of Germany, where a large number of children, both those vaccinated for the first time, and others re-vaccinated, after an interval of twelve years, have fallen dangerously ill, the flesh about the punctured part decaying and sloughing off, and the bodies being covered with sores and boils. It is thought unlikely that a single one of the affected children will recover. Impure virus appears to have been the cause of this unfortunate result.—*New York Sun*, Nov. 6th.

Those desiring to make the household bright and cheery during the long winter evenings, which are about coming on, should visit Jones, McDuffee & Stratton, Boston, and purchase a Duplex or Moderator lamp from their fine stock, which has been gleamed from the potteries of Japan, China, England, France, &c. For bridal gifts Duplex lamps are in the list of correct things.

Send for Raymond's Phenomenal Paper, free of charge. E. A. W. Raymond, 93 Summer street, Worcester, Mass.

J. W. FLETCHER gives sances every day but Saturday at 60 W. 12th street, New York City.

See Dr. Stillman's advertisement, page 11.

"BUCHUPAIBA." Quick, complete cure, all annoying Kidney Diseases. \$1.

**Funds Received in Aid of Charles H. Foster.**  
Amounts previously acknowledged.....\$425.75  
Mr. W. H. Foster, Boston, Mass.....2.00  
Mr. Winslow.....2.00

### RATES OF ADVERTISING.

Each line in *Agate type*, twenty cents for the first and subsequent insertions on the seventh page, and fifteen cents for every insertion on the eighth page. *Special Notices* forty cents per line, *Motion*, each insertion. *Business Cards* thirty cents per line, *Agate*, each insertion. *Notices in the editorial columns*, large type, inserted under the *Editor's* name, per line. *Advertisements in all cases in advance.* *For Electrotype or Cut will not be inserted.*

*Advertisements to be renewed at continued rates must be left at our Office before 10 A. M. on Saturday, a week in advance of the date whereon they are to appear.*

### SPECIAL NOTICES.

Dr. F. L. H. WILLIS may be addressed till further notice, Glenora, Yates Co., N. Y. O.7.

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 100 West 60th street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. O.7.

### ADVERTISEMENTS.

### DR. CARNES,

Magnetic and Eclectic Physician.

WONDERFUL CURES are being made by DR. CARNES, whose office and reception parlors are at 37 Dwight street, Boston. Owing to want of space we will insert an account of but a few of the many marvelous cures that have been made through the Doctor's treatment of the following well-known parties residing in Boston and suburbs:

Mrs. J. M. Keen, 2 Prescott street, Malden, Mass., has suffered for sixteen years with chronic rheumatism, was under treatment of well-known physicians during all these years, and tried many patent medicines, but received no benefit, and at last grew so weak, and the limbs becoming so stiff and immovable, she had to take to her bed; finally the arms and joints of her fingers became stiff and very much enlarged. Her many friends advised her to have Dr. CARNES attend the case. She had tried so many modes of treatment she had but little hope, but finally sent for him, and within an hour after the Doctor arrived she could move her arms and hands, and was entirely free from pain, and in one week she walked out of doors without crutch or cane, completely cured.

Mr. Richard Johnson, 11 Baker street, Malden, Mass., over 70 years of age, general debility and loss of sight, an eminent surgeon advised the extraction of one eye. They sent for Dr. CARNES, and he pronounced the case curable. After a short time the sight was restored and general health improved so that he now walks out of doors two or three miles a day without attendance.

Frank Pickering, the son of Mr. Pickering, Baggage Master at Boston, and residing at 11 Holden street, Malden, Mass. A very bad case of St. Vitus Dance, affecting the limbs, arms, tongue and speech; much wasted in flesh. Under Dr. CARNES' treatment, has regained perfect health, increased in flesh, and no symptoms whatever of the disease remain.

Mrs. Kimball's Block, Malden Centre, Mass., was not able to walk or even rise from her chair; partial paralysis. After several treatments, completely cured.

Mr. F. Freeman, 11 Milk street, Boston, had suffered for a long time; had spent no amount of money in giving most expensive medical treatment as a specific for the disease (Chronic Rheumatism) trial. Finally, was completely cured by Dr. CARNES in three treatments.

None but long-standing and obstinate cases that cannot be cured by any other means, but which he is positive of a cure, or at least helping the patient. No matter how long standing the disease (Chronic Rheumatism) trial. Finally, was completely cured by Dr. CARNES in three treatments.

**DISEASES OF WOMEN**, from five to sixteen years' standing, and in many cases without treatment, past years of barren treatment of any kind. By sending for eight-page pamphlet, which is sent free, will explain how diseases of the kind are treated.

Dr. CARNES' Remedies are compounded by himself from fresh roots and herbs that act directly upon the disease. Medicines sent to all parts of the country, and patients treated by letter.

Consultation free. Hours in Boston are from 2 to 6 P. M., at 37 Dwight street.

Office hours in Malden, at his residence, 66 Salem street, from 9 A. M. to 1 P. M. 1st Nov. 11.

### ENGLISH

### DUPLEX LAMPS,

### FRENCH

### MODERATEUR LAMPS,

OF elegant Finances and Porcelains, in unique decorations, colors suited to present style of interior decorations. Burners used in the Duplex Lamps are similar to those used by the Cunard Steamers successfully for more than six years, which, with the high-test coal oils, are as safe as gas, and less hurtful to the eyes. The above lamps cost from \$5 to \$75 dollars each. We also have an importation of elegant paper, colored glass and SILK SHADES, for Drawing-Room and Library Lamps, costing from 50 cents to \$40 each, ornate and very effective to send by.

### Candelabra.

Handsome Specimens of Decorated China and Finances, also an attractive collection of English Bedroom Candelsticks, tall and low. By Steamer Hylarion, now at dock, we are landing 135 packages, including unique patterned Dinner sets, Salad sets, Dessert sets, Umbrella Receivers, Plaques, Rich Glassware, Royal Worcester Ornaments, etc.

### Wholesale and Retail.

### JONES, MCDUFFEE & STRATTON,

51 to 59 Federal, cor. Franklin St.,

### BOSTON.

### DR. JAMES A. BLISS

Will give private sittings for Development of Mediumship, Spirit Communications, Examinations of Diseases and Magnetic Treatments, from 9 A. M. to 7 P. M., as follows:

Every Monday at No. 34 Worcester St., Boston.  
Every Tuesday at Wakefield, Mass.  
Every Thursday at Southworth Court, Brockton, Mass.

Every Friday at No. 8 Vinton St., Providence, R. I.  
Terms \$1.00 per hour, but at the evening at respective places, except Tuesday evening. Admissions 25 cents.  
Communications by mail \$1.00.

JAMES A. BLISS,  
L. Box 14, Wakefield, Mass.

### The "Right Speedy" Corn Sheller

Is Cheap, Durable and Effective. Easily worked by a boy. Shells from 12 to 14 bu. per hour, not breaking the corn or injuring the cobs. For full particulars, send for circular. Mention this paper.

FRANCIS GODDARD, Alliance, Ohio.  
Nov. 11.—4w

### FRANCIS J. LIPPITT,

Late Assistant Counsel in the Department of the Interior.

OFFICE, 122 Pennsylvania Avenue, Washington, D. C. has resumed his private practice. Special attention given to cases in the U. S. Supreme Court, the Court of Claims and before the Departments. 8w—Nov. 11.

### MME. ANNICE HOLMES,

"Magnetic Healer."

PATIENTS attended at their residences only. Best references. Address 6 East 14th street, New York.  
Nov. 11.—4w

### MRS. A. E. CUNNINGHAM,

MEDICAL, BUSINESS AND TEST MEDIUM, is located at 41 Chester Park, Boston. Office hours from 10 A. M. to 4 P. M. and Wednesday evenings.  
Nov. 11.—4w

### NEWTON CENTRE,

MASS. Any resident desiring to investigate the claims of Spiritualism, please address INVESTIGATOR, Banner of Light office.  
Nov. 11.—4w

### YOUR CHART OF DESTINY. By Bohemian

of G. F. FIELDS, Parkville, L. I., N. Y. 3w—Nov. 4.

### SAN FRANCISCO.

BANNER OF LIGHT and Spiritualist Books for sale. ALBERT MOITON, 210 Stockton street.

AGENTS: Can make money selling our Family Medical—Chow, No Capital required. STANDARD CURE CO., 107 Pearl street, New York.  
Nov. 11.—4w

MRS. SARAH J. PENNYGER, Psychometrist, 123 North 24th street, East Saginaw, Mich. For Delusion of Character from writing or lock of hair, terms \$1.00 and two 3-cent stamps. 3w—Nov. 11.

LOVE OF LIQUOR Cured, Secret Address A. WILLIS, Parkville, L. I., N. Y. FREE. Ad.

### OAH SPE,

THE NEW BIBLE,

IN THE WORDS OF

### JEHOVIH

AND HIS

### Angel Embassadors.

### History of the Earth and

### her Heavens for Twenty-

### Four Thousand Years.

(Written automatically through the hand of an elderly man of New York.) Not to be compared to the Bible in this, it is a new one, and reveals to heavenly kingdoms of our forefathers. Nor does it dictate or command; nay, more, it shows you how to make Bibles of your own. It teaches you how to attain angelic gifts; reveals the occupations and resurrection of angels into other worlds, and makes the past history of the earth as an open book.

### INDEX TO OAH SPE.

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# Banner of Light.

## BRIEF PARAGRAPHS.

Villains may prosper for a time, but their end is ignominy.

Louis Kossuth recently celebrated his eighty-first birthday, and the thirty-first anniversary of his condemnation to death as a traitor.

The bills presented by President Garfield's "Regulars" for the eighty days of his illness average on the part of Drs. Bliss and Hamilton, a little over three hundred dollars per day; Mrs. Edson claims over one hundred and forty dollars per day for her services; while Dr. Boynton more modestly demands only fifty-six dollars per day. These, with other medical attendance, foot up a total of ninety thousand dollars to come out of the people's assumed-to-be capacious pocket.

Matthew Arnold says that the great want of the French is morality; the great want of the Germans civil courage, and of the English lucidity.

I would rather live under newspapers without government, than under a government without newspapers.—Jefferson.

Arabi is still untried: the False Prophet has not yet (Nov. 7th) invested Khartoum, and the Egyptians claim to have won him before that city. The Egyptian problem is far from settled, either as to its exterior or its interior phases.

On the Five New York Reporters who Interviewed the Author of "Ochepe".

Now, Gabriel, blow your little horn,  
And blow it loud and strong;  
I never thought, since I was born—  
And that ago was long—  
That I should ever live to see  
Five "sinful" men—newspaper men,  
With eager look and busy pen,  
And bludge on each knee!  
What do they mean, these wondrous wits?  
They mean to give that Bible its—  
—Quix.

The Woman's Journal calls him: "Rev. Justin Diabolus Folton, D. D."

There are so many sane persons confined in New York lunatic asylums that one wonders if the insane ones are all outside.—Boston Herald.

"Sermonette" is a new Western word. It is supposed to be appropriate to a milk-and-water sort of a sermon by a lah-de-dah preacher.

Hon. Josiah Quincy died at his residence, Wollaston, Mass., Nov. 2, in the eighty-first year of his age. He was mayor of Boston in 1845-48, and President of the State Senate in 1851-54, and held other high offices, and was distinguished in various other ways, especially for having introduced water into Boston in 1848.

Thanksgiving—National and State—has been appointed for Thursday, Nov. 30th.

The pastor of a church in New Bedford, Mass., has resigned because his society clamored for a clam-bake to aid it in paying his salary.

Bronson Alcott, of Concord, is, in the opinion of his physicians, slowly giving up his hold on life.

The Commonwealth of last week said: "The polling places for Boston will be found in our advertising columns." So it seems the city is in the Commonwealth yet.

Sixty thousand families were rendered homeless by the recent typhoon at Manila.

Rear-Admiral Charles H. Poor, U. S. N., died in Washington, D. C., Nov. 5th. He entered the service in 1825, and was honorably retired in 1870.

The New York Sun remarks: "It appears to the Banner of Light" precisely as if certain dissatisfied and constitutionally unhappy persons were angry because Spiritualism is beyond the reach of their arbitrary and irresponsible control. Hence they seek by every method known to the ingenuity of malice to drive out of the field all prominent mediums for phenomenal manifestations." But the Banner has trustworthily information that the movement will be thwarted by invisible power."

A lady of Providence, R. I., brought suit against a horse railway company of that city to obtain compensation for damages received on its road. As a defense the counsel for the defendants claimed that as the accident occurred on Sunday, all contracts made to carry passengers on that day were void, and hence they rode at their own risk. The judge ridiculed the folly of such a plea, sneered it out of court, and awarded the lady a large sum.

The Goddess of Liberty in the dome of the Capitol at Washington courtesies to the sun, and when he sinks in the west she again courtesies, but without turning around. Some time since Architect Clark suspended a plummet line from the interior of the dome, and it was found by actual measurement that the lead swung over a space of four and one-quarter inches. This is caused by the alternate contraction and expansion of the iron.

A Montana paper has discovered a gorge in the Yellowstone where, it asserts, the atmosphere is non-conductor of sound. "No matter how loud one shouts, he can't be heard." Some of this atmosphere should be imported to Boston and induced to linger around Court Square.

A peculiarity of the Wilmington, Wrightsville and Onslow Coast Railroad Company in North Carolina is that it is owned by colored men, and will be operated exclusively by them. E. F. Martin, an enterprising colored man of Wilmington, is the manager.

Cardinal Newman, when Vicar of St. Mary's, Oxford, speaking of the non-attendance upon the services of the Church, said, very beautifully: "I only lament your absence from religious ordinances. I do not complain of it. But perhaps when one is busy with his farm and another with his merchandise, and, therefore, cannot come, the vacant aisles are filled with invisible angels, and the discouraged pastor may, with the eye of faith, be conscious of their presence, and see the waving of the skirts of those whose faces see God."

Two boarding-house keepers are comparing notes. "It pears to me, Mrs. Miggles, that your chicken salad is never found out—leastways, I never heard none of the boarders complain." "You see," explained Mrs. Miggles, "I always chop up a few feathers with the real."

M. Duprez, at the Munich Electrical Exhibition, worked a plow by means of electricity, the current being transmitted about forty miles.

## Spiritualist Meetings in New York.

The first meeting of Spiritualists in New York City was held at the Metropolitan Hall, 55 West 34th street, at 10 A. M., and 7 P. M., Henry J. Newton, President; Henry Van Gilder, Secretary.

The Association of Spiritualists and Liberals hold public meetings every Sunday morning and evening at Frohisher Hall, 23 East 14th street, between 2nd and 3rd streets, New York City. The meetings are held by Mr. J. William Fletcher, for December, who will give a series of spirit presence after each lecture. The Banner of Light is on sale at all our meetings. Alfred Weidon, President.

## Mr. William Fletcher's First Lecture in New York.

To the Editor of the Banner of Light:

"The Body and the Spirit" was the subject, Oct. 31st, of Mr. W. Fletcher's first of his coming course of lectures at Frohisher's Hall, on Tuesday evenings. He presented the relations of the body to the spirit as held, first, by science, and secondly by theology. Science, he argued, had in all its efforts at discovery in Nature, dealt only with what it is pleased to term "matter." It seems to start out with the assumption that matter originates spirit, and that the mental is a product of the so-called material. It refuses to acknowledge the existence of aught save what comes within its limited domain of sense, and which it terms "reason." It will, in investigation even, allow itself to be warped and hedged in by prejudice and hatred. It discovers from seeming causes a few results, and gravely lays these down as "laws." It is like a traveler who should insist that the only way of exploring some vast continent was by sailing up and down a single river, while scores of rival streams and hundreds of tributaries stretched away to the right and left. It cramped itself in a crucible, and fettered itself in a retort; it reduced man to a pile of "chemicals" and "elements," and because these were seemingly lifeless, would infer that on the so-called death of the body this was the last of that individual life.

Theology (not religion), on the other hand, made our existence dependent entirely on the will of a personal God, a Being who had created man for his own pleasure, and had then apparently become angry at the effort he had made to please himself. Man, his unfortunate puppet, could do and could not do as he pleased. He was predestinated and foreordained to a certain immutable, unchangeable course, in which he was inexorably forced to pursue, yet at the same time he could "save" himself if he pleased.

Coming thence from these presentations to the relation of body and spirit as revealed by Spiritualism, Mr. Fletcher argued that what we term spirit lives behind and is in a sense the creative power of matter. It is the spirit which clothes the body and clothes it with flesh. It is the spirit which gives to the face its expression of character. It is the spirit which modulates the voice to tones also expressive of that same character. It is spirit which makes the gesture, manner and bearing of the outward body conform to the predominant sentiment within. Death means simply the passage of spirit from the body, to a higher plane of existence. The machinery may all be in place, the stream furnishing it with power rolling on below, but the mill-hands, the animating principle, have gone elsewhere—perhaps to join another mill. So in death, the spirit—the mill-hands, so to speak—has simply left possibly a worn-out machine for one never and better.

Mr. Fletcher reminded his hearers, and especially the Spiritualists, that the doctrine of the soul was of no locality; that it might be as to personality here as well as in the beyond; that as far as the attainment of happiness was concerned, "bright and happy spirits" might now walk the earth in mortal form; that this was as much the spirit-life, or life of spirit, as any other condition of existence; that a dead mistake might be realized by many in imagining that all trouble was to cease when the trial of death was crossed; that the "Summer-Land" and that "Bright and Shining Shore" must be attained and realized by and through the spirit, and not from external conditions; that the care of souls meant largely the care of bodies; that when the body in any way was neglected, so was the spirit; that the more elevated and refined the spirit, the more refined the body; that the more elevated the body, the more elevated the spirit. These healthful meant healthful and happy spirits; that the truest spirituality did not hang out as its symbol the pale face and lackadaisical, languid manner, but rather the rosy cheek, the bright eye, the firm pulse, the elastic step, the vigorous grasp, the positive love of muscular exercise, and the greater the advancement of the spirit, the closer became its relations and the more ecstatic its communion with the great world of Nature, where, in the midst of so-called solitude, it found company and answering tongues in every shade of light, in every breath of air, in every herb, tree and flower.

I can go no further save to say that every portion of Mr. Fletcher's lecture was full of apt and happy illustration. His audience were held by the peculiar and speaking voice of an absorbing interest. Though not large of stature, he seems to loom up on the platform as he warms with his subject, and his bearing and gesture are almost as efficient in conveying thought as his words. The presentations of his subject are masterly. He brings Spiritualism in its proper relations with the things of everyday life, and at the same time preserves it in all its dignity. He never comes near the outside or inside of spiritual phenomena; the truth, and so much of the truth, and that quality of truth, which is demanded of the hour, the place, the occasion and the condition. He stands independent of the demands of his audiences, but fully capable of answering and ministering to their needs.

I venture to predict that Mr. Fletcher will take a most important and commanding position in the great city. His advent is the inception of a New Departure in the method of presenting Spiritualism and the truths involved in it. I believe he is to speak to great masses outside of spiritualistic organizations, and will show them how intimately connected is this still scooped development with all that is involved in their personality and their existence.

In this city I think a great field is quite ripe for the harvest. There are here thousands upon thousands who have for years all unconsciously to themselves been steadily traveling upward toward a clearer comprehension of higher spiritual truths. In the primary department, and on the lower steps of this immortal temple, the fitting teachers have from time to time appeared and given needed instruction, and have either passed away, or their pupils becoming the equals if not the superiors of their instructors, now await the next higher grade of professors.

"Beecherism" here has done and is doing its work; but to hundreds if not thousands "Beecherism" is not satisfying. Frothingham for years talked to thousands every Sunday, and occupied himself in tearing down the false theological structure, of whatever denomination, reached a point where he could not see his way clear to go on further, and he was too conscientious to keep on when he doubted his own ability as a leader. Here also Universalism and Unitarianism are steps on which many are tired of standing. They are not satisfied. Souls there are not only weary, but hungry for something more vital than either of these faiths can give. The Church, of whatever denomination, is many who do not recognize their so-called "religion" as a formality, and who are, strange to say, quite as ready as the "liberals" for the modern Revelation. Materialism is too cold and hard and dry and cruel and hopeless, and sends away many who listen to its principles as affecting human life with a shudder.

I believe that the field here is ripe not only for Mr. Fletcher, but for all who have passed through that hard and severe training which is indispensable to the proper presentation of the truths involved in what we term "Modern Spiritualism," and that in this city a

great spiritual movement is at hand, in which both Mr. and Mrs. Fletcher are to be the central and prominent figures.

After the lecture Mr. Fletcher gave several tests and communications from spirits, all of which were recognized by persons in the audience. While granting these their appropriate place, use and importance, I am constrained to say (speaking entirely for myself) that the lecture contained the most of interest. This, however, cannot be assumed for all, since the condition of mind and the relative interests in "tests" varies much between those to whom the phenomena is a new thing, and one like myself, for whom its truth has been established beyond a doubt for the last fifteen years. To those like myself, Spiritualism becomes the study of existence, and the exploration of the numberless channels in which it branches out, rather than the investigation of one class of its phenomena; and it will add, though arguing no superiority over others, that the highest and happiest spirituality can never be attained until tests and phenomena are relegated to their appropriate plane in the universe, and then cease to be matters of one-sided and all-absorbing interest.

AN OLD NEW YORK JOURNALIST.

## Phenomenal Spiritualism in Cleveland, O., through Charles E. Watkins, the well-known Psychic.

To the Editor of the Banner of Light:

Since the advent in this city of Mr. Watkins some two weeks since, the Cleveland public has been particularly excited. The press of this city gave such fair reports of Mr. W.'s mediumship that great attention was attracted to him, and then naturally commenced the pros and cons, and many were the various theories presented in explanation. The curiosity-seekers had their marvelousness appealing to the materialists called it out force and aggrandizing the churchmen attributed it to the Devil; the Spiritualists were delighted, and acknowledged the phenomena as spiritual, and every body said it was wonderful.

Mr. Watkins's daily sitters are composed of the elite of the city—professors, lawyers, doctors, artists, etc., and his services are eagerly sought after for evening sittings at various places of some of our most prominent citizens "on the Avenue." Mr. Watkins will probably make Cleveland his headquarters for a time, and make flying visits occasionally to the different towns contiguous to it, in answer to the many demands made on him.

Of course different professors of magic are volunteering as usual to duplicate the phenomena, and trying to gain a little cheap notoriety at the expense of the real thing. Mr. W. does not bite at any such bait. As a sample of the cheek and downright dishonesty of this class of gentlemen I may mention the publication in the Herald of the 1st inst. of a letter from some one over the signature of "Professor," proposing an arrangement by which Mr. Watkins would visit cities and towns, give public exhibitions of the phenomena, and he, the "Professor," follow him, and make a tour of the country. In this way, the writer said, full paying houses could be secured—the public need not know they were connected; but they would be nevertheless, and would share the proceeds. Mr. W. publishes the letter verbatim et literatim, and thus exposes the impostor.

In answer to some unjust insinuations in the Herald of the 2d, as to the pellet test, I have written a public reply, one paper ahead, and reading it unobserved, Mr. W. issued the following reply in the Herald of the 3d inst. To the Editor of the Herald: Your criticism in to-day's issue, on the phenomena which took place through me at my Wednesday evening sittings, is plausible enough probably to a novice in the occult, but it is utterly repulsive to me. I am a student of the occult, and my investigations, which they may not be fooled; as a rule, I caution my sitters and tell them how the "pellet test" is sometimes initiated by charlatans, and use the same caution to you. I am a student of the occult, and my investigations, which they may not be fooled; as a rule, I caution my sitters and tell them how the "pellet test" is sometimes initiated by charlatans, and use the same caution to you. I am a student of the occult, and my investigations, which they may not be fooled; as a rule, I caution my sitters and tell them how the "pellet test" is sometimes initiated by charlatans, and use the same caution to you.

The Cleveland Lyceum commenced its regular semi-monthly sittings last night, Nov. 2d, at Weisgerber's Hall, and was a success. A meeting was held at Weisgerber's Hall last night, Nov. 2d, at 8 P. M., the Cleveland Lyceum of Oct. 30th, Mr. Thos. Lees presiding, to further consider the proposition to start a Spiritualistic Institute in this city. Quite a number of Spiritualists were in attendance, and the matter was freely discussed, the general opinion being in favor of perseverance in the undertaking. The committee appointed at the meeting held July 13th reported that, in pursuance of the wish of those present at that meeting, two thousand and prospectuses, setting forth the object, plan and aims of the proposed institute, had been issued. These prospectuses, which also contained subscription blanks, were sent to Spiritualists in this city and various parts of the country, with a request that the blank be filled out and returned. The responses have not been very liberal, but up to last night three honorary memberships, valued at \$75; thirty-one full memberships, valued at \$32; four lecture memberships, valued at \$25; eleven non-resident memberships, valued at \$25, making a total of \$562, had been taken. The committee, which was increased to fifty members, was instructed to make personal applications, and was given three months more time. Another report will be made last Sunday in November. Mr. R. P. Wilson, an old pioneer in the cause, attended the meeting.

## Meetings in Oakland, Cal.

To the Editor of the Banner of Light:

The Spiritual Society of Oakland is in a flourishing condition, owing to the increasing interest in the philosophy of the occult. They have secured a larger hall. On Sundays an informal meeting is held at 10:30 A. M., a mediums' meeting at 2 P. M., and a lecture by Mrs. Seal at 7:30 P. M. I am informed that Mr. Walter Hyde, through whom these meetings were established and for the success of which he is deserving of much credit, talks of leaving town, but there seem to be worthy and well qualified men and women coming forward to fill vacancies. And thus this grand work of Spiritualism goes on. Respectfully yours, B. H. CARTER.

The Echo sneers at an article in the Gaiter on "A faithful picture" of the life of Queen Victoria at Balmoral. The reason assigned for her preferring that residence is because it is there more than anywhere else she communicates with the spirit of the late Prince Consort. John Brown being the medium. John Brown refused titles of nobility, and his statuette is placed in the Queen's chamber amid portraits of members of the Royal Family, because, as this French newspaper alleges, John Brown is the Queen's Minister for spiritual relations with the late Prince Consort. At Cabinet Councils the Queen's Chamberlain, Mr. B. J. Russell, first consults the Prince, and accordingly refers to the proper room for the purpose. The Queen there, with the aid of John Brown, makes her inquiries, and the answers are rapped out by the spirit in the usual way. "The Prince's nightclothes," continues The Echo, "are placed, according to this authority, on a chair every evening in his own room; in readiness for him, and the faithful John Brown regularly brings them on a tray, the basin of gruel which his master was accustomed to take twenty-one years ago. Out of such materials as these the modern journalist fabricates history."—The Medium and Daybreak, London, Eng.

## Meetings in Providence, R. I.

J. Frank Baxter had a hearty welcome Sunday from his many friends. He was in excellent spirits and gave two timely discourses. In the first his topic was the importance of the Now—the present time, which under the light and inspiration of Spiritualism should be full of activity. The past was all well enough, but we should not stand facing it continually; if we did, progress would be at an end. We must face by turns all points of the horizon of life, and seek the duties of the hour in all directions—religious, moral, political and social. Among the live issues were the equality of the sexes, good government, the relations of labor and capital, finance and socialism. Each was briefly considered, and its importance shown as related to the development of civilization as a whole, lifting humanity to a higher plane both individually and in the aggregate. Frequent applause attested the interest and sympathy of the audience.

The evening discourse was on "The Education of Children," a clear and practical presentation of the subject in all its phases. The opening was a critical analysis of an education based on theological dogmas, showing its one-sidedness, dwarfing and cramping tendencies, as well as hurtful. From a true educational system the crude and contradictory notions of Orthodoxy must be eliminated; such a system must be based on the spiritual idea, as the foundation, and comprehend the moral, intellectual and physical. He counseled Spiritualists to set about an educational reform at once, and not subject their children to theological and sectarian training, to become slaves to a creed and devotees of a soulless religion and a heartless morality. Correct principles could alone produce true man and womanhood and a vitalizing life. The subject was most ably presented and met with a hearty response mentally. It is to be hoped, to a work in the educational field in Providence.

At the close of the address Mr. Baxter gave several tests remarkably accurate as to names, dates and peculiarities, all of which were at once recognized by individuals present. F.

## The Fact Meeting.

To the Editor of the Banner of Light:

The second meeting of the above name was held at 3 o'clock on Saturday last in Horticultural Hall. The audience was very encouraging, the number in attendance being more than double that of the first assembly, and giving every reason to hope for success in the future.

Mr. Whitlock, the editor of the magazine Facts, stated that the intention was to make every one feel at liberty to state his experience relative to any strange or wonderful mental phenomena, whether the facts belonged to the class distinctively known as Spiritualistic, or to that which the Materialist would claim as originating in matter, etc.

His remarks, while very brief, were evidently calculated to make everybody feel perfectly at home. Several spoke in pleasant terms of these gatherings, and also gave facts which had come under their notice. The meeting was enlivened by music tendered by Prof. C. P. Longley, the composer and publisher, and was highly appreciated by the company present. X. Y. Z., Boston, Mass.

## Cleveland (O.) Lyceum.

To the Editor of the Banner of Light:

On behalf of the Children's Progressive Lyceum, I hereby acknowledge your kindness in donating the Banner of Light to the Lyceum, and hereby extend to you our heartfelt thanks for your kind remembrance of us. May you be remembered by the angels in whose cause you are so deeply interested, is our prayer.

I am much gratified in being able to say that the Cleveland Lyceum is in good condition and is becoming quite popular. Were not our financial resources so limited we might accomplish a great deal more; still we have reason to be proud of the Lyceum as it stands at present. The attendance is good, and the officers and leaders are doing their best to make it in every point what it should be.

Mr. Charles E. Watkins is in the city at present. He gave a public séance Sunday evening, to a large audience as the hall would hold, and was successful in getting the facts in plain sight of all. It is a pleasure to record that the daily papers gave a correct statement of the proceedings. CHAS. L. WATSON, Sec'y. No. 43 William street, Cleveland, O.

## Meetings in Chelsea, Mass.

A good audience assembled in Temple of Honor Hall, Chelsea, Mass., Sunday, Nov. 5th, at 3 P. M., quite a spirited conference meeting was participated in by many who had the interest of the cause at heart. In the evening at 7:30 a fine address was given by Mr. Geo. A. Fuller, of Dover, Mass., upon the subject, "What Can We Do with Our Spiritualism?" The tendency of his address was to show the necessity of Spiritualists in the present time, and to inculcate in his inspired teachers, and showed that if we take care of ourselves Spiritualism will take care of itself.

Mr. Fuller will speak in the same hall next Sunday, Nov. 12th, at 7:30 P. M.

Elsewhere will be found the prospectus of the Banner of Light, the "oldest and largest journal in the world devoted to the Spiritual Philosophy." The Banner is an able edited and handsomely printed paper of twelve pages, and specimen copies will be mailed free to any address, and those desirous of enlightenment on the subject of which it treats should send for it.—L'Avre de Grace (Md.) Republican.

**DON'T DIE IN THE HOUSE.** "Rough on Rats." Clears out rats, mice, flies, roaches, bed-bugs, 15 cts.

## Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society holds meetings at Everett Hall, 388 Fulton street, between Smith street and Goldin Hall, every Sunday at 11 A. M., and 7:45 P. M., and every Wednesday at 8 P. M. for November. Seats free, and every one invited. Children's Lyceum at 3 o'clock P. M. Conference meetings—John L. Martin, Chairman—every Saturday evening, at 8 o'clock. H. W. Benedict, President.

The Church of the New Spiritual Dispensation has secured the Church edifice formerly occupied by Rev. J. Fulton, on Clinton Avenue, between Myrtle and Park Avenues (entrance upon both Clinton and Waverly Avenues), which would relieve services every Sunday at 10:30 A. M., and 7:45 P. M. All are invited to attend. Seats free, and all are cordially invited to attend. Hon. A. H. Dalley, President.

Friday evening Conference meetings will be held in the lecture-room of the Church of the New Spiritual Dispensation, on Clinton Avenue, between Park and Myrtle Avenues, at 7:45 P. M.

The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner Court and 2nd streets, at 7:45 P. M. Charles B. Miller, President; W. H. Comin, Secretary.

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