BANNER OF LIGHT.

AN EXPONENT OF THE PHILOSOPHY OF THE NINETEENTH CENTURY.

VOL. LIV. | COLBY & RICH, Publishers and Proprietors. | BOSTON, SATURDAY, NOVEMBER 24, 1883. | $3,00 Per Annum, Postage Free. | NO. 10.

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The Rostrum.

The Creation and Nature of Souls, and the Origin of Species.

A Lecture Delivered at the Church of the New Spiritual Dispensation, Brooklyn, N. Y., Oct. 19th, 1883, during a Meeting of the Fraternity,

BY H. B. PHILBROOK.

[Reported for the Banner of Light.]

You will all agree with me when I state that the inquiry embraced in the subject that has been announced is probably the most important and interesting problem that the human mind can undertake the solution of. It is the question which all classes of men have desired to solve, and there is no living being, and there never has been one, with sufficient development to be impressed with the thought that he has an existence when the body is destroyed, who has not reflected or speculated upon this question, because of his anxiety concerning that future existence.

It has generally been considered a question as difficult to answer as the inquiry concerning the character and creation of God. No one seems to suppose that man can discover anything more of the constitution of his soul than he can of the constitution of the Almighty; and this idea has, to a great extent, prevented the investigation of this problem. It is often remarked, that to learn what the human soul is, is to learn what God is, and that these inquiries are of the same nature. It might as well be said that if we can learn the entire philosophy of the human body we can at the same time learn the organization of the Creator. The discovery of the character of the soul will be a disclosure of only a natural organization, and one of the highest creations of the Almighty. If what I am going to state is true, we shall only discover that the spirit that is evolved from our bodies, at the dissolution called death, is merely the identical organization we possess before death takes place, and that it is all there is of our organizations except the crude copy which we behold with our mortal eyes, and which is allowed to decompose as soon as this organization we call the soul has departed from it.

We shall also discover that in no way can death take place until this intense development is unable to remain longer in the crude substance that clothes it about. Up to the present period of investigation of the character and existence of the human spirit, there has been no evidence discovered of the existence of such a creation, except the universal impression on the minds of the human race that some other existence is possible when this life is closed—a conviction stamped on the soul of such beings in their creation, and the wonderful phenomena, called spiritual manifestations, on which the Bible and your own Fraternity are predicated.

I can discover no difference in the manifestations of spirits described in the old Bible and the spiritual manifestations that are witnessed by the human race to-day, or those that have been witnessed in the ages that have elapsed since the Prophet of Galilee and his disciples exhibited the power of spirits to speak beatitudes to the men and women of all Judea, although this kind of testimony is sufficient to enable all who appreciate it to believe that every mortal possesses a spirit, and that it exists in a condition of life and consciousness after the dissolution of the body. But it is only a belief in this fact that is created by such testimony, and in no degree does this evidence disclose anything of the constitution of such a spirit or the method of its creation.

This lack of knowledge of the actual character of the soul is the one perplexing difficulty in the way of a more satisfactory contemplation of the future life. All minds concerned about the question of their future life are striving to understand what can possibly enable them to discover themselves after the organization they can see is out of their sight, and are as anxious to learn how they can see any one else, or whether there is any substance in a world where spirits are claimed to dwell. These questions, which excite so much interest, hope and disappointment in the human mind, are what I will undertake to answer. The time afforded for such a difficult work is so short, that the most I can do is to point to the essential facts that will illustrate the actual character as well as existence of the human soul, and also the character and existence of animal and vegetable souls. In no way could either human or animal beings have been ushered into existence, if the plants that adorn our earth and provide man and the animal kingdom with the food necessary for their existence were not capable of evolving a condition of substance, which is as much a soul as the one eliminated from the human body. Neither the vegetable nor animal soul is possessed of life or consciousness, but both these creations produce a construction of matter from which a higher being can be created, and the creation of man is the ultimate object of their existence.

In disclosing the operations of the development of the souls of these creations, I am obliged to advert to an agent that is so often made use of by those who attempt to overthrow the claim that manifestations of spirits are possible. I mean the ever-present vicegerent of the creator called Electricity, an agent without which the Almighty would be as helpless as the lifeless body of an animal, and creation itself an impossibility.

So little can be said of this agent of creation in this discourse that it is hardly possible to convey even an initial idea of its importance in the works of God. All that it is possible for one to say in explanation of its character in this lecture is that it is the basic fluid of creation, from which all the substance of nature is constructed. It is the ever-present influence of the Creator in all his works, and it is no less so in spiritual creations and in a spiritual world than in the world we inhabit. The construction of all matter is merely the condensation of this fluid. The whole universe is constructed of the condensed particles of this substance, and in every organization that God has designed this vicegerent of his will is the constructing influence or power.

It is on the power of this agent in such constructions that we are dependent for the food that sustains all life, and on the condensation of this influence in all the vegetable and animal creations we owe the creation of our race, and on its condensation in our bodies we are dependent for the creation of our souls.

These are the ideas I am here to impress on the minds of those who hear me. No doctrine of this character is now preached by any distinguished divine or distinguished author of science, but if what I state is not supplemented by the necessary evidence of its truth, all that those who listen to the statements are asked to do is to allow it to pass out of their consideration.

Every scholar of nature has tried to discover in the existence of each order of beings the office they performed in preparing the substance or the way for the creation of the orders that followed. It is the inability of the human mind to observe the process that allows a condition of matter capable of constructing a higher order of beings to be created in the existence of either plants or animals, that has enabled the author of what is known as the theory of evolution to divert the investigator of nature from the better means of discovering the arrangement of the Creator for constructing the later objects of creation.

I have no objection to the distinction this theory has given to the laborious author of its construction, nor to the way his memory is assured, by a burial beside the kings of old England, but I do deny that his idea of the origin of species entitled him to such a distinction, or that it is true.

The burial of his body beside kings and princes is only justified by the fact that he considered such creations only monkeys in disguise, and of no character or development capable of a further existence than the life of their bodies, and in no sense unsuitable to repose beside his own construction of being. Now it is possible to discover to what extent each order of creation depended on the previous orders for existence, and what each kingdom produced that rendered the following order of creation possible.

This world we inhabit is an organization, and it is capable of giving existence to the different species of plants in a way as little understood as the subject of this discourse. The theory of the construction of plants that is taught in the schools of every country, and accepted by all scientific circles, is the merest scapegoat explanation of a most important and beautiful work ordained by the Creator. The method of the unfoldment of this order of the works of God is one that is repeated in all the higher creations, and in the evolutions from these vegetable organizations there will be seen the beginning of souls, as well as the origin of animal species.

The growth of a plant is the result of a current of electricity passing out of the earth, and carrying with it into each plant from its germination the necessary fluids for its growth. This theory of vegetable growth is so easily established by proof that I will state that it shall all be given in another lecture if the audience cares to obtain it.

This influence, as it produces the growth of the plant, is allowed to condense as it does in all bodies where it courses any great length of time. The condensation of this fluid in plants is the actual construction of the souls of these organizations, and this explanation is equally applicable to the construction of the animal or human soul.

The only difference between the substance of a vegetable and animal soul is the degree of condensation of the former which the latter does not acquire. Neither of these productions of this influence is endowed with consciousness or life. It is only a preparation of substance for a production of a higher order of being. The soul of the plant is the origin of animal creations, and the soul of the animal is the origin of the human organization. It is this soul-like production of the plant that the Almighty employs to construct an animal organization, and it is the soul of an animal that he employs in the construction of a human form.

The evidence of the truth of these statements is so abundant that only a reference to its character is necessary to enable all who can to do so, to behold it on every side of them; and the evidence is so convincing that no scientist or other observer of nature will dare deny it.

The testimony of the existence of the soul of plants is seen in the congealment of vapor on smooth surfaces, and in the crystallizations of all species of salts. The glass window-panes of our dwellings and the stones of our sidewalks when covered with congealed moisture are invariably stamped with the forms of vegetable souls, and the crystallized matters in every laboratory and the common salt-crystals of the ocean are sure to be impressed with these emanations from vegetable forms. These forms are the objects from which the entire animal kingdom is created, except the monsters called the elephant or mammoth, and the whale, and these immense creations are produced from a mass of substances of the same nature that all animals were made from.

Now let me ask you to turn your attention to the forms of animals. I will describe the existence of the souls of plants and the creation of animals from them. It can be observed in the existence of every animal that exists, from the greatest of such creations to the infinitesimal creation that floats in the air or water. With the exception of the elephant and the whale, no animal has ever existed that was larger than the largest plants, and none have existed that were smaller than the corpuscles in plants and animals. I will point out only a few of such items of evidence, and where the others are wanted the botanist and geologist can find them.

The simplest animal form we behold, the worm that crawls at our feet, is the prototype of the blade of grass. The common spider is only a greater development of a dandelion, and the beautiful butterfly is a production from the hollyhock. The species of beetles, that look so ugly and voracious, are the offspring of turnips and beets, and similar plants.

The bastard of the air called the devil's darning-needle is the prototype of the thistle, and the miserable creation called the potato-bug is a child of the cucumber; the stripes and form of a potato-bug are almost identical with the form and stripes of a ripening cucumber.

This theory is equally well sustained when we examine some of the larger animal creations. The horse is as much like a pine tree as the animal is like ourselves; and its appearance is exhibited, to some extent, in the faces of thousands of people.

The tail and mane of the horse are but the lingering expression of the boughs of the pine, and it is often that this animal will ravenously consume these boughs.

The dog and wolf are the perfected souls of the hemlock and spruce, and their tails are little more than the boughs of such plants, given a chance to wag on these animals. The dog and wolf will also eat the boughs of the plant that was the progenitor of their species.

All the other animals of creation represent plants as well as those I have mentioned, and the monsters of the deep, and the great rivers of hot countries, are the creations from the great logs and other decaying vegetable substances that lay and decomposed in such waters.

The elephant is a production from the Indian mounds of different countries, and is shaped very much like them; and in no country can this heap of flesh or its remains be discovered, except where the inhabitants of the country at one time buried their dead in mounds, or heaps. The period of man's existence antedates that of the elephant or mammoth, which fact is additional evidence that it was by some agency of man's creation that the creation of the elephant became possible.

The existence of this creature is unnecessary, and so is the existence of the whale; and both animals are morbid conditions of life. The whale is the product of decomposing vegetable and animal substances washed up to the tropical shore of continents by the tides, and left in the caverns of such shores, or arms of the ocean, where they decomposed. These animals are shaped considerably like the great rolls of such stuff that would be washed into such places.

Now, all that I need say more in reference to the origin of animals, is to state that in no way could their creation have been possible except by the productions of such vegetable emanations as I have described, and the facilities God gave all animals for reproducing their species enabled them to continue their existence.

Let those authors of science who doubt this statement furnish the world with the evidence of a better theory. I have given my opinion, but it is only the opinion of one thinking being, and all who hear it are asked to think for themselves. Do not, however, think that it is any less true because it has not come from the proud and bigoted scientist. This class of scholars to-day are only the merest imitators of the giant minds that existed in the same countries centuries ago, and whose works contain every idea that can be found in the teachings of all who are aping them at this time.

The especial occupation of the mind of the Creator was as necessary in creating the difference in sexes as in the creation of any organization. The more delicate character of the organization of the female animal was as well provided for as their whole organisms in the existence of the more delicate portions of vegetation that are called the female plants.

Now, if the theory I have advanced concerning the evolution of souls from plants is true, it must be possible for animal bodies to evolve similar creations.

Every animal is constructed by the same force that constructs plants, and the only difference in the operations of this force in animals is in the fact that the electrical currents in an animal are generated in its body. This philosophy of growth is too complicated and extensive in its character to permit of an explanation here, and none will be offered, except the statement that from the blood, and the marrow in their bones, the electric currents of animal bodies are generated, and the generating batteries are replenished by the atmosphere the animals breathe and the food they consume. The same is true with respect to the human body. A constant work of this influence as it escapes from our systems completes our growth and performs repairs of the body, and the growth is only a dumping of the protoplasm of the system at the pores of the surface of the body and organs. I would be glad, if I had the time, to disclose this process by a thorough explanation of its operation, and no more useful information could be obtained by those who desire to have a good and wholesome body.

I am limited here to the additional remark that the work or offices performed in the lower animals by this vicegerent of the Creator, is repeated in our bodies. The same work of condensation takes place, and in the lower animals this repetition of the process of condensation that takes place in plants, as I have stated, is the means by which such animals become possessed of a soul, as well as plants; and in their existence, as I have also stated, we discover the origin of our own race. What a grand idea of creation this method of the Almighty was; what consistency in the design, and what importance in the result! The name soul is one day to be the most explainable term in any language concerning the animal and human existence, for this discovery when announced authoritatively will be so carefully examined that all will understand it, and both life and death be as welcome as any blessing of God can be, and man will be as pleased with such discovery of his origin and immortality as a babe is with the discovery of its feet and hands, causing it to look up at the good woman who gave it birth, and exhibit its joy with smiles that limners delight to copy.

In the future every man, woman and child who is capable of understanding any work of nature, can accomplish the observation of all that gives them organization and soul as well, and they will never afterward allow their minds to be troubled with the inquiry respecting the future life; nor will they again inquire as to the source of their being.

When the evidence it is my intention to furnish of the creation of man from the soul of an animal is seen, the very welcome objects which are condensing in our bodies will allow us a thankful feeling toward that majestic source of all souls, the Creator of the Universe.

The one object of our lives which we seek that is more precious than all others, is the assurance that we are possessed of a soul, or whatever will give us consciousness or life when the tomb contains the material body.

Now, as sure as we are in this hall, in addition to all the evidence of our future existence that is obtained from the Bible, the pulpit, and the impress of those invisible minds who encircle every mortal being, there is unmistakable evidence of a material character that every human being and animal has a soul created in their bodies that is capable of passing out of them. No power on earth can destroy this creation in a human body that affords us a conscious existence beyond the grave.

Every animal that has ever existed has had a soul, and every animal that exists to-day is in the possession of the same kind of soul, so far as its substance is concerned, that man possesses. The difference between them is in their forms, and in the possession of consciousness by the human soul when it is out of the body.

This doctrine is as surprising, no doubt, as anything that I could advance, and as novel to many as it is incredible. I shall ask no one to accept it until they are able to reflect on the evidence I shall offer of its truth; and in this evidence a world of information will be indicated to all who will investigate the theory.

The features of some animal are more or less visibly impressed on the organization of every human being, and this resemblance of the human features to the features of animals is observable in every family, and ever has been since the original creation of human beings. No explanation of this similarity of form or features has ever been given the human race, except such as is found in the doctrine of abortive growth called evolution, and which cannot be sustained by a single item of reliable evidence.

Now when an animal is dead there is precisely the same kind of soul that goes out of its body as the one that goes out of a plant, but in this creation from the animal there is the form of an animal instead of a plant. The only difference besides its form is the greater refinement of its character, caused by the animal having a more rapid circulation of this electrical fluid in its system than plants have, and which prevents so great a condensation of the substance as is produced in the organizations of vegetables. These phantom-like creations from animal bodies are as plenty as the souls of plants, the vegetable and animal kingdom being equally prolific.

Such wonderful creations from animal bodies are incapable of influencing the congelation of vapor, but they are capable of influencing ourselves, and are the cause of dread and fear in many sensitive persons. Some more acute organizations can discover the presence of these phantoms and even see their forms. Now every face of the human family is a picture more or less perfect of the faces of these wonders of the work of the Creator. No child is born that is not a copy of one of these creations, and every child is as well calculated to acknowledge this genealogy of the human race as the parent of its being, for the soul of an animal is only changed in its shape in the womb of the mother and then copied.

This explanation of our origin is not as pleasing as a theory of a special creation by the Almighty, but a more complete order of unfoldment cannot be discovered in any of the works of that wise Being; and it is as well to accept as good all this wise Cause of causes can bestow.

Let us now point to some of the evidence of the truth of this hypothesis that man is the copy of an animal soul. In Africa, an animal exists called the gorilla, and a blacker or more incestuous beast was never allowed to go through a swamp or forest; no animal is like it, and the creation is limited, only because it was too hideous for extensive propagation. Now in every negro's face in that gloomy country, there is a profile and a picture of this most ugly creation. The same species of the human race cannot be found on any part of the earth, except where they have been transported, and the gorilla is found in no other part.

In the forests of our own country there is a different race, one in all respects more becoming in appearance, and in every face of this race of mankind is seen the features of one of the wild animals that prowl through the same forests. No Indian lives that does not possess the face of the bear or wolf or panther, and their every act is a repetition of one or more of the traits of those animals. The bear and the wolf are imitated in the manner of the Indians of overtaking and destroying their enemies, and the panther's cunning style of secreting itself until its victim is in its power, is often seen in the Indian; while the habit of panthers of destroying life, and then merely sipping the blood of their victims, is copied in the trait of the Indian of killing and scalping human beings. These progenitors of the Indians are incapable of existing out of the woods, and so is the Indian.

Now let us examine another race; the Esquimaux, for instance. This order of men are copies of the polar bear so far as human mothers can construct them. They are in the same country, subsist on the same food, and possess the same traits of character. They cannot exist in any other condition, and they have the same features to a great extent. I might add that the polar bear is a prototype of the walrus, and in every feature they resemble them.

The old nations of Asia furnish equally important evidence of this work of the creation of one order from the souls of the preceding order, for, in the features of the Chinaman and the Afghanistan, the Persians and Arabs, the same indications of this law appear.

The sleepy and inclined eyes of the Chinaman unmistakably denote the features of the alligator. The Afghanistan, or Indian, of the South of Asia, are representatives of the condor, that once must have flocked over the mountains of that country. Their eyes and noses are of the same appearance, and they are constantly crowned by a turban that is suggested by the condor, whose back head is covered in the same way; both of these creations are in the habit of coursing over the country on elevated places, to watch the movements of the creations on whom they can descend.

What a copy of the camel's nose is seen on the faces of the Jew, and on the inhabitants of that region of country where the dromedary is the prevailing order of animals.

So all nations are capable of giving testimony of their genealogy in this resemblance of animals; and in our organs there is a complete description of the animal. The only escape from the conclusion that our origin was the emanation of the animal body I have described, is in refusing to behold the evidence, and a willingness to believe a theory that assumes the possibility of a diverted or abortive growth, and the inability of the Creator to control the character of the creatures on the work of his own hands.

If this theory of the origin of species and the nature of the soul is correct, cannot we discover in a process of so important a character the way that the Almighty endows our souls with life and consciousness, so that in a future existence the consciousness of this soul will extend to all, and embrace all the ideas and creations of the intellect while we are in this life?

The influence which produces our growth, and gives us all the phenomena and capacities of both life and mind, is all the while perfecting that inner creation that is capable of existence when the body is dead. It is all the while at work constructing the arrangements for the great and glorious journey in a world where only electricity is required to afford all the forces and all the improvements of spiritual beings and creations. The organ called the brain is a storehouse, in which the ideas of our lives and the impulses of our natures are chambered.

The immortal chambers of that organ are intended for these immortal collections. Every organ in the brain is a galvanic battery capable of performing an office of special purpose and intelligence. The whole brain is only a complication of such batteries. In the centre of these batteries there is a reservoir of treasures as wonderful as any the earth contains, and each treasure is the painting of a thought or idea on the walls of this gallery.

No animal possesses a storeroom of such a character. In their heads there is only a work of active retinalities that are not impressed on any part of the animal's organization for a future use. In man a record of every act and thought is allowed a picture in the most sacred of all the creations of God—the ventricle chambers of the human brain. The world is not more important than this record of the children of the Almighty, for a world is only a stepping-stone in the progress of the human race; and the chronology of the children of the Creator the especial treasure for the attainment of which their life on earth was intended, and which supplies the future life with all that connects it with its experience on earth and continues its intelligence.

These impressions of all that have been learned are as capable of explanation as the soul, and it is a work of electrotyping only that a thought performs when it is cast from the batteries of the brain. Only an impress of this vibrating object in the current of electricity that the brain generates is required to register for immortal time what was in that thought. No visionary theory is this description of the record which creates our identity with ourselves in a world of higher creations.

Every soul of this condensation of the good agent of creation is stamped with such pictures as I have described, and in moments of great fear or of sudden emotion every idea of its past experience is caused to exhibit itself again. All who are capable of seeing such objects of their past experience are only allowed a peep into the gallery that God devised for the more perfect consistency of a future life. All I desire to say more of this work of the soul is to state that every work of our Creator, in this life and the life to come, is operated by the use of this vicegerent of creation we call electricity. In our souls it can operate still, as in the body, and this agent is all that affords either the body or soul with what we call life. The mind, so complicated and unexplainable as the authors of science declare, is only another manifestation of this subtle influence. I would avail myself of an opportunity to undertake, before this or any audience, an explanation of the philosophy of that phenomenon which, to this hour, is exciting the speculation of the entire intelligent world, and on which so many volumes have been written. It is only a work of matter in the sense of electrical phenomena, and as explainable as the construction of a cart.

Now we can know whether I have described this soul, so much and so long speculated upon, when the time comes for us to employ the galleries of objects in our brains, in order to discover whether we are the identical persons that we were on earth. These galleries are sure to be seen in that life, and it is well to have galleries of such pictures as we are willing other souls shall see. Every image of this character is produced in the way I have described, and the use of them is not merely to show us we are the same beings we were on earth, but to show us what kind of life we are responsible for, and they are as sure to create the tophets of prophecy or the joys of the righteous as any object in the creations of God ever performed the office of its creation.

I will close by saying that the soul in the body will go out of it whenever the body is so injured that its decomposition cannot be prevented. When our lives are without such destructive accidents this immortal part of us continues to perfect itself until it actually absorbs the life or magnetic force of the body. It will then reject the worn and useless old copy and silently glide away.

Free Thought.

THE NEW YORK MEDICAL JOURNAL.

"Let the galled jade wince."

To the Editor of the Banner of Light:

The *New York Medical Journal*, in its issue of the 3d inst., calls on its readers, each in "his own circle of acquaintance," to "omit no opportunity" to work against any relaxation of the existing statute prohibitions of unlicensed medical practice in that State. To this cry for vigilance against the repeal, or any possible amelioration of the present iniquitous medical legislative enactments, that journal has been stimulated by appeals for fair play, published in the *Banner of Light* and other papers over the signature of the well-known magnetic physician, A. S. Hayward. The *New York Medical Journal* fears the popular effect of such appeals, but has no consciousness of their justice; and now, somewhat as the real rogue bawls "Stop thief!" while hastening to escape with his plunder, so its Allopathic sheep-skin-diplomated editors cry Quack! Quack! Quack! to avert suspicion from their own school's humbuggery.

But there have been, and are, eminent physicians who, looking for success by the cures they effected, not by the fees they accumulated, have at times been humane and candid enough to hint, though somewhat softly, at the quackery and lamentable failures of the regular Allopathic medical practice. For instance, Sir John Forbes, editor of the British and Foreign *Medical Review*, and physician to the Queen, in volume XXI. of that *Review* writes: "I have no doubt that a portion of the deaths supervening to disease treated by art, are the direct produce of this art."—*p.* 106. In other words, the patients died, not of their diseases, but of the medical art with which they were treated by their doctors. The great surgeon, Sir Astley Cooper, as reported by Prof. F. W. Newman in his *Political Side of Vaccination, p.* 7, said: "Medicine is an art founded on conjecture, and improved by murder." Dr. James Jackson, for many years Professor of Theory and Practice of Medicine in Harvard University, in his *Another Letter to a Young Physician, p.* 115, remarks of the drug and heroic practice of the doctors: "It does a wonderful deal of mischief; it often adds to the sufferings of the patient, and to the duration of his sickness." "Throw out opium," says Dr. Oliver Wendell Holmes in his *Currents and Counter-Currents in Medical Science*; "throw out a few specifics, which our art did not discover, and is hardly needed to apply; throw out wine, which is a food, and anæsthetic vapors, and I firmly believe that if the whole *materia medica*, as now used, could be sunk to the bottom of the sea" (why the innocent *materia medica*, and not the doctors who use it?) "it would be all the better for mankind and all the worse for the fishes." His meaning ap-

pe rs to be that the whole *materia medica*, excepting opium, and some few specifics discovered not by doctors, but by common people, and harmlessly used by them, is, as administered by regular doctors, deadly, or otherwise injurious to mankind.

But what Sir John Forbes, Prof. Jackson, Dr. Holmes, and other college-diplomated physicians felt free only to hint at, namely, the uselessness, the mischief, in other words the quackery of much of the regular medical practice, other qualified competent observers have emphatically denounced. Andrew Jackson Davis, in the year 1855, in IV. "Great Harmonia," p. 383, declared—

"It is my conviction, the result of considerable investigation, that should intelligence be transmitted and proclaimed by some undisputed authority, that on the last day of December next, the entire medical profession—except the departments of Dentistry, Surgery and Obstetrics—would 'positively make its last appearance' in the world, mankind, even with their present limited knowledge of the laws of health, yea, even with all their diseases and infirmities upon them, would straightway be immeasurably benefited."

Common people, too—not physicians, though not able to demonstrate the roguery and mischief of much of the regular Allopathic practice—have often suspected the quackery of many of its practitioners. Their poisons and nauseous drugs, misnamed medicines, their compulsive vaccinations and blood poisonings, the great mortality of their patients, not only of their aged ones, but of their young and middle aged ones, the debilitated, and not unfrequently the life-long wretched condition (induced through the taking of Allopathic doses, pills and potions) of the survivors, their greed for fees, and big ones too, beyond all proper proportion to their services, and sometimes remorselessly exacted, without any rebate for mischief or disaster caused by their mistakes and ignorance, their intense clannishness, their eagerness to shield from legal retribution the misdemeanors and culpable carelessness of their professional associates, their dogmatisms, their jealousies and hostility to all physicians not of their own school; their selfish and bigoted ethics, and ever and anon their amazing conspicuous blunders, and malpractice, such as bleeding, blistering, calomelizing and antimonizing General Washington for a sore throat trouble, (which any motherly old nurse could have relieved,) and thereby killing him; their hypodermic injections and administrations of quinine and morphine to President Garfield, keeping up in the meantime an unceasing flow of what they called "healthy pus," until their patient died, as many people believe killed, not by Guiteau's encysted bullet, but by the Allopathic doctors who attended him; the enormous fees they wanted for their services in that case, to say nothing of the cases of Charles Sumner and Louis Agassiz, men who died in the maturity of their powers, with undiseased vital organs, yet had been professionally attended by the most eminent of the Allopathic regulars—these and other prominent illustrations of the calamitous results of orthodox medical practice too numerous to mention, have caused many intelligent people when sick to shun it, and to prefer the services of natural physicians, independent doctors, magnetic healers, graduates of no medical schools, and members of no doctors' cliques. They believe that there are more genuine quacks among college-diplomated doctors than among unlicensed physicians.

College-diplomated doctors do not believe in natural physicians and magnetic healers. They vilify them as "quacks" and "mountebanks"; yet the Father of medicine taught that success in curing disease depended more on natural tact than on compulsion—by State doctors. *Facultate magis quam violentia.* He was a natural physician, not a college diplomated one, A. J. Davis, who, in New York, in the years 1845-7, through his intuitive perception of the proper remedies for disease, cured nearly three thousand patients that had been given up as incurable by eminent allopathic doctors—cases of almost every imaginable disease, from internal cancer to elephantiasis, and in the same time had greatly benefited, without completely curing, nearly three thousand other patients, not losing a single one. But he was an orthodox, allopathic, college-diplomated M. D. in New York, who, to the inquiry how he succeeded with his first patient, answered: "Nicely! nicely! the mother and child are both dead, but I am in strong hopes to pull the old man through."

Clairvoyant, magnetic and natural physicians and healers claim that they are more successful in restoring many sick people to health than are the Allopathic doctors; and that they do it with far less expenditure of the patient's time, money and vitality; and that for success in that department of knowledge in which they practice, namely, therapeutics, a collegiate education in medical jurisprudence, pathological anatomy, microscopy and other specialties in a medical curriculum, is not necessary.

Medical practice in each and all the diverse *schools of medicine*, is more or less conjectural and experimental. Every system has its own special and peculiar method of treating disease, that is, its own system of therapeutics. This it employs *to the exclusion, and not unfrequently* in vilification of all other modes. In none has a more virulent spirit been manifested on the part of its practitioners, or more violent and harmful medicines been administered, than in the regular Allopathic practice. Its characteristics have been apparent from very early times. Of whom, unless of the Regulars, did patient suffering Job complain, when he said "ye are all physicians of no value, ye are forgers of lies!" (*Job xiii:* 4). Whom, except to the Regulars, did Asa, King of Judah, seek for the cure of his disease; and as a consequence slept with his fathers, and died? (1 *Chron. xvi:* 12), and who, unless the Regulars, profited from all the living which the woman with the issue of blood expended upon them—she who suffered many things from them, and was nothing bettered, but rather grew worse? (*Mark v:* 25). The victims of the regular Allopathic practice are innumerable. Their long and ghostly procession stretches back through the ages. Allopathic practice has devastated with fearful slaughter both sexes, and all ages, ranks and conditions of men. The black flag and pirate ship on sea, are complemented by the Allopathic doctor, funeral hearse and despoiled grave on land. It has ever resisted improvements in hygiene and medicines originating outside of its own narrow limits. It fought against herbal practice, in prosecuting Dr. Samuel Thompson. It opposed Hydropathy, and Homeopathy, and Eclecticism, and now derides human magnetism, and spiritual agencies, and faith and prayer cures. Magnetic physicians and natural healers do not use Allopathic drugs and poisons, nor profess to teach nor to be experts in scholastic surgery, anatomy, physiology and pathology, and they pay no fees for college diplomas or examiner's licenses. But in their own way, sometimes with simple, but never harmful medicines, and oftentimes without any medicine, they effectually cure, or greatly relieve, many sick people. Legislative statutes, which subject them to fines and imprisonments for practicing their vocation because they are not diplomated, or licensed by Allopathic, or other medical boards of examiners, are unjust, undemocratic, and are productive of injury and disgrace to the State that upholds them. They are undemocratic and unjust because they violate the fundamental principles of Republican government. They are unjust and undemocratic because they abridge the blessings of liberty. They are unjust to all unlicensed physicians, to graduates of unchartered schools, and to the people generally, who certainly should have as wide a liberty to select licensed or unlicensed doctors for their bodies, as they have to choose licensed or unlicensed ministers for their souls. They are unjust because they operate to monopolize the medical practice of the State for the profit, honor and private interest of certain medical colleges, societies, their officers and graduates, to the exclusion of other colleges and persons. The favored schools, their officers and graduates, are pecuniarly interested to keep their own number as small as possible; for the less their number, the greater are their own receipts and profits. Hence they oppose the chartering of new medical colleges, and the incoming of physicians not of their schools. The same intolerant spirit impelled them to oppose medical improvements in the art of healing, which originated outside their own narrow limits. Religious liberty to preach, for ministers of all theologies, and of none, for people everywhere to listen to them or not, as they pleased, was secured by an amendment to the Constitution of the United States. It is to be hoped that the good sense of New York legislators by repealing restrictive medical statutes, will secure an equally large liberty in matters of medicine for physicians and healers of all schools, and of none, to practice, each in his own way, the art of healing; and for people generally to employ such physicians as they may prefer, independent of any, and all medical schools and monopolies. Then with the growth of true knowledge, sectarian prejudices will subside, legislative restrictions be repealed, Allopathic medical journals enlightened, all manner of sickness healed, fraternity enlarged, and domestic, medical and religious harmony will prevail.

Hyde Park, Mass. A. E. G.

A QUESTION OF WORDS.

"A rose by any other name would smell as sweet."

To the Editor of the Banner of Light:

I have read with much pleasure the lecture of Thomas Gales Forster on "Spiritualism without an Adjective." It is a fair and vigorous presentation of his view of the subject. He has not at all exaggerated the horrible characteristics of the bigoted ecclesiasticism which has been called Christianity; the picture might be made even darker than he has painted it, and he has fairly stated the objectionable associations connected with the word Christian. But there are two sides to every question, and we have not reached the reliable truth until we have examined both sides. I might say something more on Mr. Forster's side of the question, but as he has done full justice to it already, we need only give attention now to the other side.

The word Christianity has two essentially different meanings—one signifies a faithful following of the example and precepts of Christ—not exclusively of Jesus Christ, but of any Christ or holy messenger of divine truth, and personal exemplar of a holy life. In this sense Christianity implies the effort of mortals to attain a pure and perfect religious life, and is really synonymous with religion.

In the other and more common, but lower sense, it signifies the habits and usages, the ecclesiastical institutions, creeds and ceremonies of those who have assumed the name of Christian, but have established institutions and led lives in direct antagonism to every essential of the principles of Jesus Christ.

In the vulgar mind both definitions are recognized as true, and their antagonism is not perceived. To the vulgar bigot the historic church with all its enormities is a faithful exponent and follower of a Divine Master, who was crucified in the form of man.

When we are emancipated from this ignorant bigotry, which definition shall we carry with us?—for we cannot, like the bigot, carry both. Shall we use the nobler definition, which is literally etymologically true, or shall we accept from the debased followers of superstition the ignoble and degraded meaning which they have used as a cloak for their crimes?

As a literary question I would say, that when the true significance and proper use of a word have been recognized by the nobler minds of all ages, and have been illustrated by many in their lives, it would be a departure from correct usage, and injustice to their memory, to throw aside the true and noble meaning in which they cherished it, and yield to the dictation either of a debased and bloody rabble, or of the hypocritical tyrants who used the word to which they had no right to cover their crimes.

There are words which have an intrinsic significance that cannot be destroyed by any false usage for a thousand years. The word *philosophy*, for example, has an indestructible meaning; and although for twenty-five hundred years or more it has been applied to a mass of speculative rubbish, filling all the centuries from Plato and Aristotle to Aquinas and Hamilton, it would be very absurd to limit the meaning of that word to its common use among the moderns and the ancients—to admit that its meaning has become debased by usage, and that as it is no longer to represent its own etymological meaning, we must get some new word to supersede it.

The principles of language do not admit of this. They occupy, like mathematical or astronomical science, a lofty sphere above the passions, the disgusts, the antipathies and the insanities of mankind. The word philosophy must ever represent our aspiration to the highest wisdom, as the word Christianity must, for a similar reason, represent our aspiration to the noblest or holiest life. The etymological reasons for this were fully given in my lecture, published in the *Banner of Light*, "Why We are Christians"—showing that the word Christian signifies religious, and has no reference to any church. In current usage the word philosophy has been even more degraded than the word Christianity. Just conceptions of philosophy have dawned upon mankind only during the present century—and the clearest conceptions of Christianity are those which are now coming out. But while philosophy has been absolutely unknown, and represented only by a base counterfeit, Christianity has had in every age some noble representatives to illustrate its proper meaning, in glorious contrast to the crime and corruption of the age. They will always be called Christians, as they called themselves, and that name will always be a name of honor, and the true scholar should preserve the integrity of language regardless of the mob.

If, then, I have shown that the adjective "Christian" in its pure and proper sense is nearly synonymous with the adjective "religious," and does not properly represent any sort of ecclesiasticism or church organization, it follows that those who speak of Christian or religious Spiritualism are not guilty of corrupting or confusing the common phraseology, but are maintaining its purity and correctness, and resisting its debasement.

The argument of Mr. Forster is ostensibly in favor of correctness of expression, of using language that best represents our ideas. But in looking at one side of the question he has made himself a partisan, and seems to have fallen into the very error which he is condemning. He exults in the ample sufficiency of the word Spiritualism by itself to express every noble and lofty conception, and every duty—attaching to the word a great deal that belongs only to the wealth of his own imagination and the ardor of his partiality. He arrives at his conclusions by exalting the meaning of Spiritualism above its normal status, and depressing the meaning of Christianity below its normal status.

Spiritualism is not the word to signify religion, morality, heroism, or even philosophy. It signifies the cultivation of spiritual knowledge and exercise of spiritual faculties, and therefore gives a splendid opportunity for the attainment of the highest wisdom and purest religion, if used for that purpose. But if not guided by conscience or religion, it may be applied to ignoble and criminal uses. Hence it is absolutely necessary to convey a definite idea that the character of one's Spiritualism should be defined by an adjective—to which Mr. F. objects.

A scientific Spiritualism, or a philosophic Spiritualism, may furnish the richest contributions to literature. A mystical Spiritualism may lead us into as false and superstitious theories as those of the past. Oriental Spiritualism is quite defective in the clear practical sense and utility of American Spiritualism. Christian Spiritualism, in the sense which Mr. Forster would impose on it, would be a muddy compound of ancient bigotry and modern enlightenment; but in its true etymological sense, as a vividly and heroically religious Spiritualism, it is the grandest inspiration to a noble life that can be imagined.

To insist that we shall use no adjective with the word Spiritualism, is like insisting that a farm shall be described as so many acres of land, without stating whether it is a fertile prairie, a mountain, a morass or a sandy desert. We need a Spiritualism which can be described as neither corrupt, nor barren, nor superstitious, but profoundly religious and philosophic.

I make these suggestions because I think the unconscious *tendency* of Mr. Forster's lecture is not to promote harmony among Spiritualists, but rather to stimulate a sectarian or partisan feeling, and a feeling of the sufficiency of spiritual knowledge without much religious sentiment, which I presume Mr. F. did not intend.

Spiritualism being an intellectual element has not shown much tendency in itself to organize religious associations; but it is certainly destined to penetrate and enlighten the better portion of the Christian churches, and lead them on to rational religion. To attain this result we should not assume an antagonistic attitude, or an air of self-sufficient superiority, but should hail as our near brethren those who are faithful to the old spiritual religion, which gave its martyr to Calvary, and which sprang from the same high realm which gives inspiration to Modern Spiritualism. JOSEPH RODES BUCHANAN.

29 *Fort Avenue, Boston.*

Written for the Banner of Light.

PARADISE.

BY MARGUERITE A. B. SCOTT.

From the camps of the angel-legion
Some presence unseals my eyes;
I traverse the islands elysian,
I wander in Paradise.
I gaze from the threshold with wonder,
Bewildered by glory so grand;
These, then, are the hillsides of Beulah,
And this the Delectable Land!

No sunlight nor starlight nor shadow,
But all of the realm is aglow
With the rosy flush of the morning,
Or the sheen of the covenant-bow.
Think of a region surpassing
Bright Araby, fabled of old,
Or tropical spice-isles of ocean,
And rarer a thousand-fold!

Think of its lakes, clear as crystal,
Sparkling in sybilline dells,
Where purest of pure water-lilies
Are drooping their graceful bells;
Its gardens of odorous beauty,
Its forests of stateliest palms,
Its rivers, its cascades, its fountains,
And all its Acadian charms!

Only the lips of a seraph
Can sing of such beauty supreme;
No mortal can pencil its brightness,
Or of its felicity dream.
But I wander at will on the border—
A rare and mysterious boon!
Perchance from the soft light of morning
I shall gaze on the splendors of noon.

New Haven, Ct.

The Labors of Mrs. Richmond.

To the Editor of the Banner of Light:

Mrs. Cora L. V. Richmond—*en route* for the East—remained one month in Chicago, ministering to the congregation there, which in a two-fold sense is hers (The First Society of Spiritualists). After an absence of more than six months, it was to be expected that the hungry spirits of those who had been accustomed to receive their spiritual food from her guides would gather most eagerly to hear the teachings from her lips; and they did gather, hoping even against hope during all the month of October, that they would be able to retain her with them during the entire season, filling, as she has for seven years, the office of pastor (in no sectarian sense). But the wisdom of her spirit-guides dictated other fields of labor, and after a most touching and affectionate parting (even though it be for a brief season), Mrs. Richmond and her husband proceeded to New York, where preparations had already been made to receive them.

Mrs. Richmond's friends, including both the San Francisco and Chicago Societies, and many individuals throughout the country, feel that a more general field of labor, with access to a greater number of minds, will now, and in the future, claim her; and her guides intimate a series of discourses or meetings at several principal points, both in this and foreign countries—so that many who have been deprived for years by her local work in Chicago of hearing her, may now hope to have an early opportunity.

The meetings in Chickering Hall, both on Sundays Nov. 4th and 11th, were replete with the spirit of the work in which Mrs. Richmond has been for a lifetime engaged. The Chairman at the first meeting was Prof. Henry Kiddle, who said he deemed it a superfluity to introduce Mrs. Richmond to a New York audience, for wherever the English language was spoken, her name and labors were known. Commencing her work in this city, when but sixteen years of age (her mediumship having begun at a much earlier date), she had for twenty-five years been a faithful and wonderful instrument of the spirit-world—how wonderful you can judge, when every topic or theme of discourse presented at the moment, without an instant for preparation, was discoursed upon eloquently, learnedly, and with the thorough knowledge of a master of the subjects. Poems were in like manner produced. He regarded her as the most wonderful instrument of spirit power on earth to day. Some might say, "She is an improvisatrice;" but does that explain the phenomenal nature of her utterances? She claims nothing of herself, except that her organism is used by other powers, *i. e.*, disembodied human spirits; nor does this detract from her individuality, but rather enhances it, since she must possess the brain in order that it may be used. Prof. Kiddle then introduced the speaker.

The theme of the discourse was: "A Voice from Beyond the Gates," a truly spiritual epitomization of Spiritualism. A reporter was present, we learn, and we hope sometime to have these discourses preserved.

Nov. 11th the discourse, "Spiritualism or Materialism and So called Liberalism," under the control of Spirit William Ellery Channing, was a masterly discussion of the situation, in the public mind, of these three words and their fundamental ideas.

The birthday of Luther gave opportunity for comparisons between the *Liberalism* of the Reformation and that of to-day.

Questions and answers preceding each discourse add greatly to the interest of these meetings. The question has already been asked by earnest listeners: "Can Mrs. Richmond not remain another month or more?"

Mrs. Richmond spoke Monday, Nov. 12th, in Composite Rooms, Brooklyn, E. D., before the E. D. Spiritual Conference.

The discourses given through Mrs. Richmond while in San Francisco, Cal., were phonographically reported by G. H. Hawes, and a series of fourteen will be ready by the middle of December for publication in a pamphlet. The series is on "Spiritual Gifts."

MRS. HARDY'S MEDIUMSHIP VINDICATED.

BY THE LATE CHARLES THOMPSON.

To the Editor of the Banner of Light:

It is with joy that I have seen in your columns such substantial testimony from Messrs. Cadwell and Wetherbee, to the genuineness of Mrs. Hardy's mediumship, because I knew her to be a true medium. Although I never had the pleasure of meeting her, I had received an indubitable test of her powers through correspondence by letter. Prior to Prof. Denton's paraffine mold experiment I had received advice from three different mediums in answer to questions sent to them in sealed letters, each medium corroborating the advice of the other two, while a fourth discovered through her medial powers what the others had written, but advised me not to run the risk; I might and might not succeed—there were circumstances that might prove disastrous, etc. In the meantime some of my friends had been to Boston, had had a séance with Mrs. Hardy, and were loud in her praise; but no one, not even my wife, knew anything about my sealed letter experiments. I at once determined to try Mrs. Hardy also. She replied, in answer to my letter of inquiry, that she had no idea whether she could give me any satisfaction or not, as it was not in the legitimate line of her mediumship, by practice; but that she felt a desire to make the trial. I accordingly prepared my letter in such a manner that were she to read it she would be but little wiser for the reading, and took care to seal it in such a manner that she could not read it without being detected.

In due time the answer came, in which she said she had written just what was given her, and requested me to inform her whether or not her effort had been a success. Well, she had succeeded so much better than I expected that she gave me a test wholly unlooked for, and which she did not understand, and asked me to inform her what it all meant. She first divined the cause of my applying to her, and reiterated what the other mediums had advised, and spoke of the doubt arising in another direction, adding that the advice seemed to her to be good—would be crowned with success if acted upon. I never put it to the test, so do not know what might have resulted therefrom. "But," she added, "I feel this advice to be reliable; it seems so real; and yet what is now shown me puzzles me beyond measure and causes me to doubt the reliability of all I have written. I see you going about your daily business, but in the meantime surrounded by other business. I see teams and workingmen going and coming, and loads of stones, bricks, sand, lime and lumber all about you; and yet you seem employed in other business. Please write and inform me what it all means."

The explanation was easy: I was at that time repairing my house, and building a new shop, and the plasterers, masons and carpenters were just commencing operations, and bringing their materials to the ground. After this experience with Mrs. Hardy I watched the reports of her séances, as published in the *Banner of Light* week after week, with a good deal of interest; and when the public were startled by the first attack upon her I felt certain that she would have prevented every species of deception if she had the power to do so, and that guilt, if any existed, lay at some other person's door.

It is well to add that Mr. Wetherbee's suggestions pertaining to harmonious conditions are worthy of careful consideration. Here are the quicksands upon which we have foundered so often that it is a wonder our entire force has not been sunk beyond recovery long ere this. One strong and determined enemy at a séance is likely to bring a host of spirit-enemies with him; so that there may often be more opposing forces and greater numbers behind the scenes than before the footlights. This one fact has been so hard a lesson to learn that few are yet ready to accept it.

It may be asked, why do not our spirit-friends enlighten us upon this and other points? I think for a very wise reason: We are to do our own thinking, and learn by our own experience—hard experience, if need be—and the interference of undeveloped spirits, by and through deceptive manifestations, has been a necessity, as a sledge-hammer, to penetrate our obtuseness and let light in upon us. In the meantime the truest mediums have been the greatest sufferers. Let them be vindicated, even "beyond the river." They are not dead, but are our co-workers still.

Appertaining to the wise use of the psychological forces in defeating the enemies of truth in their villainous plans, a case in hand is illustrative: During the early days of the "medium exposers," of the Petticoat-Bishop stripe of pretenders, there was, in one of our New England towns, a gentleman who had had some experience and practice in mesmerism, and had developed its power in several of the young men of the place. So, when an exposer came into town advertising his ability to extirpate Spiritualism with one wave of his magic wand; the mesmerist and his friends embraced the opportunity to test the virtues of their psychological powers by bringing them to bear upon the juggler, and accordingly attended his show in a body, occupying the front seats and exercising their united will-power, with the determination that no *exposé* of Spiritualism and no tricks should take place; and none did. Before the trickster got his audience well prepared for his first feats, he was so far under mesmeric influence that he had to retire in confusion.

We have been so much engaged in Spiritualism for the last twenty years, that we have nearly lost sight of the psychological forces upon which we depend for spiritual manifestations. We ought to have an army of Cadwells to work hand-in-hand with our mediums; and perhaps there is no one better qualified than Prof. Cadwell to fix public attention upon the importance of this matter.

St. Albans, Vt.

November Magazines.

DIO LEWIS'S MONTHLY.—A portrait of Geo. T. Angell, President of the Massachusetts Society for the Prevention of Cruelty to Animals, and other institutions of like character, forms the frontispiece, with an interesting narrative of his life by the editor given in connection therewith. Lucy M. Hall, M. D., writes of "Inebriety in Women—Its Causes and Results"; Sarah K. Bolton of "Employers and Employed." In "The 'Good Old Times' and A New Mystery," Dr. Lewis relates an interesting incident of mental telegraphy that occurred more than forty years ago, which, as it will be new to our readers, we transfer to our columns:

"While we were in Cleveland, waiting for the steamer to put off and take on freight, we became acquainted with a Dr. Alexander Burritt, who was waiting to embark on our steamer for some point up the lake. This gentleman afterward became professor in a Medical College in Cleveland, and when I was practicing my profession in Buffalo, some years later, he came down from Cleveland to pay me a visit. His visit being ended, he bade me 'good-by' at about seven o'clock in the evening. The steamer on which he was to sail for Cleveland was the *G. P. Griffith*. The hour of her departure was eight o'clock, or on the arrival of the train from the East. About nine o'clock Prof. Burritt came back into my office, and after listening to my ejaculations, said:

'I received, after I got on the steamer, and into my state-room, a telegram from a friend in Cleveland, to the effect that the steamer would be lost to-night, with all on board.'

Of course I was greatly puzzled, and rather disposed to treat his statement as a joke. But I soon saw that my intelligent and sober-minded friend was in a very serious *mood*. I said:

'Prof. Burritt, I am surprised and astonished. Assuming that you are sane, you could not be more mysterious. Pray explain yourself.'

He then made the following remarkable statement:

'In Cleveland I have a lady patient who is extremely nervous and neuralgic. I discovered by accident that putting my hands upon her head relieved her neuralgia, which was often so severe as to nearly distract her. A still more wonderful discovery was soon made, viz.: that she can communicate the fact of her suffering to me through a distance of miles, and that I can relieve her without a visit in person. It seems to me that I project a certain influence from my brain through the air, and into her brain. Of course this is speculation, but it is not speculation that I can relieve her, even when we are separated by long distances. This is a fact. I have done it scores of times. Generally I note the time when I send the message, and she notes the time when she receives the relief, and there is not a shadow of doubt that something which goes from me reaches her. She has sent to me a number of messages asking relief, during the week I have been in your house.'

'How are the messages received, and how do you know they come from her?' I asked.

'When a thought comes to me suddenly, and without cause, and at the same moment I think strongly of her, I infer that the thought comes from her. I am sure she has twice warned me against an approaching danger. When I was arranging my satchel, umbrella, and some packages in my state room this evening, she said to me through the two hundred miles just as plainly as if she had been standing by my side, "Don't go on this steamer to-night; it will be lost with all on board."'

We discussed the strange theme till midnight, and when Prof. Burritt bade me 'good night' he said, 'I fear we shall hear bad news from the *Griffith* to-morrow.'

The next day brought the dreadful announcement that the *G. P. Griffith* had been lost, with more than two hundred human beings, men, women and children. It was one of the most frightful of all the great lake disasters."

This narration naturally leads to remarks upon the subject of Spiritualism, which the Doctor enters upon and comes to the most unnatural and unreasonable of all conclusions, that "the Spiritualist *assumes* the existence of disembodied spirits; *assumes* that they are here; *assumes* that they are capable of performing the feats under consideration, and finally *assumes* that they do perform them; a series of most extraordinary and most unwarrantable *assumptions*." [The italics are the Doctor's.] Now every person who has had any experience with spiritual phenomena *knows* that this charge against Spiritualists has no foundation in fact; and it is no "assumption" for us to say so. Reasonably intelligent persons, the world over, base their judgment of a matter upon the senses. The judgment of one sense is relied upon in many cases, and is considered sufficient, yet Spiritualists have not formed their conclusions regarding the nature and source of these phenomena upon any one, two, three or four, but upon the evidence of all five of the physical senses, and not on these only, but upon their common sense, defined by Webster to be "a power of the mind which, by a kind of instinct, or a short process of reasoning, perceives truth"; and also upon their moral sense. Hence, to say that Spiritualists assume this and that is, to say the least, "a most extraordinary and most unwarrantable assumption."

Other articles of this number are "A New Remedy for Polygamy," by Dora Darmore; "Big Jack Small," by J. W. Gally, U. S. A.; "One Thanksgiving Eve," by Lillie D. Blake, etc. New York: Frank Seaman, 68-71 Bible House.

THE PHRENOLOGICAL JOURNAL contains "The Eye of the Baltic," an interesting illustrated sketch of Gothland, an island lying equidistant from Sweden, Russia and Germany, whereon is the ancient walled town of Wisby, where once merchants gathered from all the world. "Get Out of Yourself," "The Use of Big Words," "Phrenology in Calcutta" and "A Rocky Mountain Pioneer," with portrait, supply instructive and entertaining reading. New York: Fowler & Wells, 753 Broadway.

VICK'S ILLUSTRATED MONTHLY.—A superb frontispiece, a colored lithograph of a group of *Salpiglossis*, one of the most beautiful of half-hardy annuals, adorns this month's issue; and seasonable instructions for the lovers of nature and the cultivator of flowers, aptly called "the alphabet of angels," fill its pages. Rochester, N. Y.: James Vick.

CHOICE LITERATURE gives its readers a dozen articles from the pens of foreign authors, of which is one upon "Irving's Interpretation of Shakspeare," in vindication of his style of acting, by Ed. R. Russell, from *The Fortnightly Review*. New York: J. B. Alden.

NOTES AND QUERIES supplies solutions to many problems, and others to take the place of those it solves. "Notes on Bibles" is a four-page record of interesting facts. Manchester, N. H.: S. C. & L. M. Gould.

THE INDEPENDENT PULPIT, which is doing valiant work in the field of free thought, continues its papers upon "The Bible; What is it?" and articles that follow are worthy of an attentive reading by those who are honestly and earnestly in search of the truth. Among them are: "The Oriental Christ," "Mistakes in the Bible," "The Nursery of Cant," "Will It Scare Any?" "Did Spurgeon Ever Doubt?" and "The False Claims of Christianity." Waco, Texas: James D. Shaw.

PERIODICALS RECEIVED: PLYMOUTH PULPIT. A Weekly Publication of Sermons Preached by Henry Ward Beecher. Vol. VII., No. 4. "God's Loving Providence." New York: Fords, Howard & Hulbert, 27 Park Place.

THE UNITY PULPIT. Sermons of M. J. Savage. Vol. 5. No. 4. "Our Field and Its Culture." Boston: Geo. H. Ellis, 141 Franklin street.

SWINTON'S STORY-TELLER. A Weekly of Choice, Complete Tales. New York: Swinton, Barnes & Swinton, 20 Lafayette Place.

THE UNIVERSE. St. Louis, Mo.: Universe Publishing Company.

THE PANSY. Edited by Mrs. G. R. Alden. D. Lothrop & Co., publishers, Boston.

SIDEREAL MESSENGER. Conducted by William W. Payne, Carleton College Observatory, Northfield, Minn.

THE SOCIOLOGIST. Knoxville, Tenn.: A. Chavannes & Co.

☞ Take from the Bible what is termed miraculous or supernatural, and you have nothing but history left. Spiritualism shows how all this is possible, through natural laws, and gives a reason for everything; so that no more is it supernatural but rational and tangible to our senses. To know that death is but a *change*—a vacating of the old home of the soul, for a new and spiritual one; a leaving the old chrysalis state to emerge a bright and radiant being in the natural element of the spirit, is a joy unspeakable to mortals here below. It is not death, but life; not destruction, but a new birth into a changed condition of existence—an immortal one, with glorious possibilities of growth toward the Infinite, of which we, as children of our Heavenly Father, are an epitome creation, made and fashioned in his own image.—[*Mizpah, in Saratoga (N. Y.) Sun.*

(From the Voice of Angels.)

BEAUTY.

BY M. T. SHELHAMER.

Not the blushes softly lying
On a dainty, rounded face;
Nor a matchless form, outvieing
E'en a statue's marble grace;
Not the rosy lips that cover
Tiny teeth like priceless pearls;
Not the golden shades that hover
O'er a head of clustering curls;

Not the slender, tapering fingers,
Nor the faultless, snowy skin,
Nor the dimple small that lingers
In a dainty, arching chin;
Not the light that swiftly flashes
In the brown or azure eyes,
Nor their gold or jetty lashes,
Are the beauties that I prize:

But the soul, divine and tender,
Shining through the starry eyes,
And the love-light's golden splendor
In their depths that calmly lies,
And the friendship, pure and holy,
Shining from a noble face;
They who love the poor and lowly
Bear a form of heavenly grace.

And the light of calm-eyed reason,
Resting on a lofty brow,
With the glorious star of wisdom
Shining on them even now;
Smiles of true and sweet affection,
Hov'ring over ruby lips;
Words of kindness, gently spoken,
Other beauties all eclipse.

Nor external signs of beauty—
Those may die and fade away—
But the loveliness of spirit
That remains through endless day;
Tender words and fond caressings,
Honest love that never dies,
Genial smiles and holy blessings—
These are beauties all may prize.

Banner Correspondence.

Maine.

BUCKSPORT.—A correspondent, "W.," writes: "The committee on the Camp-Meeting at Temple Park, Verona, Me., has decided to hold a ten-days' meeting next year—1884—beginning Aug. 1st. Many improvements on and about the Park are in course of progress. Thirteen nice cottages are completed, and one or two more to be put up this fall. The wharf and turnpike will receive the first attention early in the spring. A nice flag-staff is on the ground, and a large burgee to fly from its track is being manufactured. The many frequenters to the ground this season are highly pleased with the courteous salutes, by steam-whistle, from the several lines of steamers as they pass up and down the river, and return the same by waving kerchiefs and gesticulating thanks. Next year we will dip our flag.

Our most pressing want now is laborers to spread the spiritual gospel. We have no local talent with spiritual gifts, and consequently every meeting and lecture causes quite a financial burden—twenty, thirty, and sometimes forty dollars for one lecture, and but a few to pay it. If we could only adopt and carry out some of the wise and simple business methods of the Methodists in supporting their churches and spreading the gospel as they understand it, I think we might share some of their success. In every hamlet where there is some one that will entertain man and beast free, and a place to preach in, there you will find a Methodist preacher once in four weeks, at least. For his compensation he depends upon the contribution basket or the missionary fund, or both. This train of thought suggests to my mind—what is the objection to forming an organization of mediums similar to the Conferences of the Methodist Church? All enterprises, whether of business, Church or State, have depended for success entirely upon harmonious organizations of various individuals.

I believe the pure doctrine of Spiritualism should be spread to every hamlet on the face of the earth, and that those who have the 'gifts' should devise some plan to thus make it known."

Massachusetts.

WARWICK.—H. Barber writes of a séance held by Maud E. Lord at Lake Pleasant last August, at which twenty-five persons were present. After describing preliminaries, of which our readers are already informed, he says: "Soon Mrs. Lord announced the name of Susan; at the same time I saw the features of my wife's sister Susan, (who passed to her spirit-home in 1881) and her form as low as the waist. My wife asked, 'Is this sister Susan?' Mrs. Lord answered 'Yes, and she says she is now sound and well; her crooked finger that was curled up in the middle of her hand is now straight and limber,' which Susan proved by taking hold of my hand, and all the fingers were soft and flexible. Then Mrs. L. said, 'Elizabeth,' and I saw the face of my wife's sister Elizabeth, who has been in the spirit-land several years. Then she said, 'Asaph, Susie, and little Susie,' and gave so good a description of every one that some one of us recognized each and all of them. Then Mrs. Lord gave the name of 'Daniel.' My wife inquired, 'Is it brother Daniel?' she said, 'Not that Dan, but an old man that has been on the other side some years, and was quite an aged man when he passed away. He has the first and second fingers of his left hand cut off below the middle joint.' I recognized the spirit as my Uncle Dan, whom she described accurately. He had those two fingers cut off a long time before he left the form. Several others of our relatives, now on the shores of the better land, were described, and their names announced, so that they were known to some one of the family present. Several others received excellent tests from their dear ones over the river. The séance was very interesting and instructive, and gave truthful evidence that our friends live after they leave the form, and that they can communicate with us when conditions are favorable."

California.

SANTA MARIA.—In connection with an order for books, Mr. L. E. Blochman writes: "Though a stranger to you, out in the far West, let me add a few lines expressing my sentiments in regard to your worthy paper and the cause you so ably defend and advance. Through your agent, Mr. Morton, I have received several spiritual books and pamphlets, also the *Banner of Light*, which I read most attentively, and I will state in a spirit of candor that I have felt the genial influence of these better thoughts and messages from the land of light; nor are the noble sentiments of many of the authors with their elevating tendency to be underestimated. I am no medium, nor, until recently, have I given Spiritualism a thought; but its truths are dawning on my mind, and its facts, corroborated by ever-increasing numbers, and by the history of past ages, are becoming irrefutable as a whole. What actuates me in making these remarks, is the fact that I know there are many, like myself, silent, unheard-of converts to the truths of Spiritualism, whose lives are uplifted by its facts, to whom it is a beacon-light of faith, who otherwise might be steering their bark of life on the dark seas of doubt and spiritual nihilism. Spiritualism is the dawn of salvation for this intensely progressive intellectual age, that is groping its way from the darkness of mediæval night, from the deep shadows of its creeds, faiths and thoughts, into the light of intellectual faith and moral progressiveness. As some of us at times have but a shimmer of light, we stumble on the road, we even wander into the darker forest of absolute unbelief, and we are continually hampered by our grosser natures; but the van is already on higher ground, and the glimmer of light is beckoning them onward, giving courage and hope to those on yet lower ground, who will soon follow."

The Indians and Their Rights.

A meeting of the National Society for Securing Civil Rights for the Indians, held last month, the proceedings of which were reported in the Philadelphia *Press*, was specially noted for the views expressed by eminent prelates upon the subject that had called them together. The Rev. C. C. Parker, rector of St. John, Lower Merion, who presided, made a short address dwelling on the flagrant injustice of the white man toward his red brother, and the little sympathy generally extended by the American public to the Indian tribes. He recalled the reply of Secretary Stanton in 1863, to a deputation on behalf of a tribe who had been wrongfully forced from their lands by white settlers, backed by government soldiers. "We know," said Mr. Stanton, "that our Indian policy is a sink of iniquity, but Congress never rights a wrong until the people demand it. Touch the hearts of the people, force their action, and redress will follow."

Bishop Hare related at some length the personal characteristics of the tribes who were under his particular charge, and added that, prior to the degrading influences of the white man's companionship, the Indian was the noblest wild man on the face of the earth. "He loved his home, was the best of fathers to his children, and led the most simple and most sober of lives."

Bishop Whipple followed Bishop Hare in the same strain, trusting that everybody present at the meeting would use their influence to induce Congress to grant just and equitable laws to the Indians. The Bishop concluded with the significant remark that he believed "for every Indian killed by white men twenty white persons had been exterminated in revenge."

International Institute.

THE EARTH'S DIMENSIONS, AS SHOWN BY THE GREAT GHEEZEH CYCLOID.

The International Institute, which is devoted to the preservation and perfection of Anglo-Saxon weights and measures, and the discussion and dissemination of the wisdom contained in the great pyramid of Gheezeh, held the evening session of its annual meeting at Tremont Temple Chapel, Boston, Nov. 8th, President Latimer in the chair. Lieut. C. A. Tutten, U. S. A., read a paper on the historical records concerning the building of the pyramid. An interesting series of stereopticon views of the pyramids was then given. Papers were also read by Mr. J. H. Dow of Cleveland, O., and Rev. H. J. Wood of Sharon, Pa. The paper of Rev. Mr. Wood treated of the dimensions of the earth, as shown in the pyramid by the development of the cycloid, and was received with special interest by the members of the Institute. Mr. Wood's address in abstract was as follows:

I shall speak first of the form and dimensions of the earth, and second of the connection between these and certain leading measurements of the great pyramid. First, then, as to the form and dimensions of the earth. It has two principal diameters, the equatorial and the polar. The polar is something more than 200,000 feet shorter than the equatorial. But the diameter at the equator is not uniform. Capt. A. R. Clark, R. E., has made an elaborate estimate of the longest diameter, which he places in E. lon. 14° 23'. Gen. Schubert, in the "Memoirs of the Imperial Academy of St. Petersburg," places the longest diameter 26° 41' to the eastward of Capt. Clark's. Midway between these is the longitude of the great pyramid. Capt. Clark's estimate of the longest diameter is 41,852.864 feet. We take this as the base line of our measurements. The British mile is 5 280 feet, or 63,360 inches. A circle two miles in diameter is 126.720 inches. The semi-circumference is 199.051 inches. A circle on a scale 12 times greater than that has a diameter of 126,720 feet, and a semi-circumference of 199.051 feet. Let this circle be placed on the centre of the longest equatorial diameter, so that its radius and the polar axis make a right angle. Now, let it be rolled along the equatorial diameter to the measure of its semi circumference. The line thus measured off is 199 051 feet. Subtract this from the semi equatorial diameter, and we have 20,926,432—199,051=20,727.381 feet. Next add to this remainder 126,720 feet, the diameter of the circle, and we have 20,854.101 feet for the polar radius, and 41,708 202 feet for the polar diameter. The mean of Capt. Clark's and Gen. Schubert's estimates of the polar diameter is 41,708,253 feet. As the circle is rolled along the equatorial diameter, that point in its circumference opposite to its point of contact describes a curve, known as a common cycloid, and a curve, parallel to it, reaching from the pole to the equator, coincides with the meridonal curvature of the earth in the longitude of the pyramid within a few feet. Now, let us take the polar axis thus obtained and apply it to the measurement of the pyramid. One ten-millionth of the semi polar axis is 25 0249212 inches. Multiply this by 365 2422, the number of days in the tropical year, and we have 9140.15812 inches.

The latest and most elaborate measures of the pyramid were made by W. M. F. Petrie in 1880-2. Four corner sockets on different levels mark the starting points of the huge structure. The lowest corner socket is the southeast. Mr. Petrie found it to be 11.4 inches below the northeast corner socket. He gives the distance between the north side of the northeast socket and the south side of the southeast socket as 9130 8 inches. He gives the angle of altitude of the north side of the pyramid as about 51° 52'. With these elements, we easily compute what the east base line, from socket to socket, would be if the northeast socket were down to the level of the southeast socket. We find it to be 9139.75 inches. Add to this two-tenths of an inch, which Mr. Petrie allows for error of triangulation on the east side, and we have 9139 95 inches as the virtual base line on the level of the lowest corner socket. Let us next apply the cycloid to some other measurements. The circle that is rolled along a line to describe a common cycloid is called the generating circle. The base line required for one complete revolution of the generating circle is equal to the circumference of the circle. A circle whose circumference is 9140 15 inches has a diameter of 2909 4 inches. Twice this diameter is 5818.8 inches. In a pyramid whose base is 9140 15 inches square, and altitude 5818.8 inches, the vertical angle of base and sides is 51° 51' 14.3". Wherefore, by the cycloidic theory of the construction of the pyramid, as here developed, we have 9140 15 inches for the extreme base side, and 5818.8 inches for the extreme height. A vertical section of a pyramid, through its vortex and at right angles to one of its sides, is a triangle. Let the base of this triangle be 9140.15 inches, and the altitude 5818.8 inches. Let a circle whose diameter is one-half the altitude of this triangle be set on the end of the base and then rolled along till an arc of 59° 57' 24" is measured off on the base. In this circle draw an inscribed square having one side parallel to the base of the triangle. One side of this square intersects the hypothenuse of the triangle and determines the angle of the entrance passage of the great pyramid, 26° 26' 21". The altitude of the basement sheet of this passage at its beginning is equal to a line drawn from the foot of the triangle to the nearest corner of the inscribed square. It is 652 inches. This agrees with Mr. Petrie's altitude of the beginning of the basement sheet above the level of the southeast corner socket within half an inch. The horizontal distance of this same point from the base line (at the level of the southeast corner socket) is 593.21 inches. Mr. Petrie gives it as 593 11 inches. The length of the basement sheet from this accurately fixed beginning to the line of the floor of the ascending passage is the square of 10*pt*, equal to 986.96 inches. Mr. Petrie and Prof. Smyth give it as 986 or 987 inches. A further application of the cycloidal construction of the pyramid gives for the angle of the ascending passage and the grand gallery 26° 12' 8". This, as obtained by Prof. Piazza Smyth's best instrument, was found to be 26° 12' 8".

The conclusion we reach from all these agreements is that the pyramid architect knew the equatorial and polar diameters of the earth, and used what are now known as the British mile, the British foot and the British inch in the construction of his edifice; that not only the circle, but the cycloid, the ellipse and, perhaps, other geometrical curves, are mechanically expressed in the construction lines—in short, that it shows a very accurate and full knowledge of pure mathematics.

Church of the New Spiritual Dispensation.

To the Editor of the Banner of Light:

It is a neglected duty I am now discharging in writing a few lines regarding the work of the Church of the New Spiritual Dispensation. We commenced our season in September with Mrs. Abbie N. Burnham. I think I am strictly correct in saying that Mrs. Burnham's engagement was a success far exceeding our expectations. She is a very sympathetic speaker, and wins her hearers by her earnestness and kindly manner; while she at the same time implants the words of truth in the minds of her hearers. Some of her descriptions and tests at the close of her lecture were really very good. We shall be pleased to welcome her here again at no distant day.

Mrs. Burnham was followed by Mrs. F. O. Hyzer of Baltimore. It is needless for me to speak of the merits of this gifted woman. I never expect to see upon this plane of existence a more spiritual person, and it is a charming thought that, in her long and arduous labors for the unpopular cause, she has ever so demeaned herself as to justly merit the high esteem in which she is held for her many womanly virtues. The literary works of Mrs. Hyzer will survive long after she has passed on to a higher sphere of action; and the memories of her private life, if ever written, will be unsullied by any act not in harmony with her public teachings. She drew large houses, and will return to us again in December.

This month we have J. Frank Baxter. He always attracts large audiences here, and now more than ever before. It is to be regretted that he permits himself to smart under the aspersions of too anxious assailants. It was his duty to answer them, but it is a mistake to be too much annoyed. A good record his many friends will not willingly see destroyed. Frank Baxter is not a fraud; he never was and never will be. His tests, or descriptions, as he chooses to term them, since he came here, have been of the most remarkable character.

Respectfully yours, A. H. DAILEY.

Brooklyn, N. Y., Nov. 12th, 1883.

(From the Saratoga, N. Y., Sentinel.)

Is there to be Medical Despotism?

I have just returned from Maine to Boston. This State was besieged last winter by the regular doctors with a petition for a medical law, similar to the one that now disgraces the statute books of New York. The members of the General Court refused to grant medical monopoly or attempt to deprive the people of the right guaranteed them by the Constitution of the United States, and to-day I can visit the State in freedom and not be considered a criminal, if I cure persons of diseases that have baffled the regulars with their experimental practice in medicine. I hope and trust the people of your State will approach the law makers soon to be assembled at Albany, and require of them their views, and what their votes will be on the repeal of a law that will allow the censors of the Saratoga County Medical Society to threaten, prosecute, and attempt to arrest me for exercising my *natural gift of healing* upon persons suffering with disease, and who require my services in that direction. Shame on a law that will prevent simple, harmless, but efficacious remedies, also the life-forces and faith and prayer process, from being used where the suffering sick require them in preference to being experimented upon by persons that have given study and time to know how much poison it will take to kill a person, and how much can be taken without causing death: the judgment of the practitioner being the only guide to know the quantity to be used by different persons, there being no two organisms requiring the same *quantity to produce the same effect*. It does not seem consistent, just or right to allow any class of practitioners to dictate to others modes of treatment, or to attempt to deprive the people from employing any person or any form of eradicating disease, when disease fastens itself upon them. A mode of practice that needs State laws to protect it to the exclusion of other modes, shows weakness and a lack of public confidence.

All modes of medical practice should, in a boasted free country, stand equal before the law as far as benefits and penalties; merit alone should be the test; the survival of the fittest is the only basis that medical practice can rest upon, that is, without all progress is stopped in the healing art. Has any class of practitioners perfection in its mode of treatment?

I am astonished that the people in States where the restrictive laws exist do not move in earnest to repeal all enactments that will prevent magnetic physicians and the faith and prayer cure process from being exercised under a penalty of a twelve hundred dollars license yearly or a fine and imprisonment. A law that will punish the innocent because there are persons that are guilty of wrong doing is not just, and should be repealed. A law might be executed with equal propriety and applied to persons engaged in any other profession, or in trades, because there are persons engaged in swindling and planning to deceive and cheat widows and other persons not well versed in the various schemes of the day.

Punish the guilty and let the innocent do all the good they can, is the motto in this country, or should be. There should be no laws between States that will prevent a person from obtaining relief when sick; the form of getting health should not be defined by class-legislation; that is, I cannot see that such action is right in this country with our boasted freedom. New York laws that will allow any person to put up any kind of a decoction or medicine, good or bad, and offer it to the general public to cure disease, while, at the same time, if the identical medicine is prescribed for the sick by some non-diplomatized persons it becomes a crime punishable by fine and imprisonment, seem to me to be *farcical*, in the fullest sense of the term. Consistency is a jewel.

A. S. HAYWARD, *Magnetic Physician.*

Boston, Mass.

Convention of Spiritualists and Liberalists in Bangor, Mich.

To the Editor of the Banner of Light:

On *Saturday, Nov. 3d*, at 2:30 P. M., the meeting of Spiritualists and Liberalists of Van Buren and adjoining Counties was called to order by L. S. Burdick, President of the Society, after whose remarks introducing the services that were to follow, Mrs. Olie C. Denslow sang in a very acceptable manner the opening song. The platform was then taken by Mr. Charles Andrus of Flushing, Mich., who delivered an excellent lecture upon "Psychology; Its Relation to Christianity and Spiritualism," the subject being suggested by one of the audience. The subject of the evening lecture was "Thought; How Created or Increased—How Transmitted or Extended." At its close, Mrs. Rebecca Amidon of Richfield, Genesee Co., Mich., a most excellent test medium, gave tests, which were acknowledged to be correct. Mr. Andrus then improvised a poem on a subject given by the audience, "The Harmony of Nature." A song by Mrs. Denslow closed the session.

Sunday, Nov. 4th.—After a conference that began at 10 A. M. and closed at 11, an able lecture was delivered by Mrs. A. C. Woodruff of South Haven. The ladies having prepared a collation, the noon recess was passed in a social discussion of its merits by a committee of the whole, the result being the unanimous adoption of a resolution eulogistic of the entertainment, closing with thanks to those who had furnished it. In the afternoon, D. Chidester was appointed Secretary *protem.*, and on motion of A. C. Woodruff a committee of five was appointed by the President to report at the next meeting some plan by which the efficiency of the Society may be increased. Mrs. Amidon gave practical tests of spirit presence to several of the audience, who expressed themselves satisfied. The subject, "The Present Life, Its Continuity and a Scientific Comparison of Religion and Justice," was then ably presented to the meeting, the session closing with the rendering in a very acceptable manner of a vocal selection by Mrs. Denslow. In the evening, after short addresses by Mrs. Denslow and Mrs. Woodruff, Mr. C. Andrus taking as his text "If a man die, shall he live again?" clearly showed that the change called death is only an advance to another state of existence, with all the faculties unimpaired and retained in a very clear and vivid form.

The interest manifested from the beginning to the end of the Convention was good; it opened with a good attendance, which constantly increased to the close. The Society returns its warmest thanks to the people of Bangor for the courtesy and kindness extended them, and desires in this report to express its hearty appreciation of the respectful attention given to the lectures, and the good order maintained during the entire session. L. S. BURDICK, *President.*

D. CHIDESTER, *Secretary protem.*

New Publications.

ASTRONOMY CORRECTED. The Old Theories Concerning the Creation and the Causes of the Motions of the Solar System Shown to be Error. The Better Theory of those Creations and Motions. By H. B. Philbrook, Counselor-at-Law. 12 mo, flexible cloth, pp. 55 New York: John Polhemus, 102 Nassau street.

The writer of this book has given his views of the creation and nature of souls and the origin of species in a lecture to be found in this issue of the *Banner of Light*, and seeks in the volume before us to prove that the opinions entertained by those who have made planetary studies the mission of their lives, respecting the formation of worlds and the laws governing them, have been and are erroneous. He attributes this to the fact that the astronomers, instead of devoting their energies to learning more of our solar system, have directed them to a search for other systems, considering that the theories relating to the creation and movements of the former are so well settled as to require no further investigation. Of the abler astronomers most inclined to this habit he mentions the elder Herschel as the most conspicuous. While endeavoring to prove existing theories wrong, he presents one of his own which, for originality of conception, will interest all whose line of study has been that of astronomical science.

KITTYLEEN. By Sophie May. 16mo, cloth, illustrated, pp. 207. Boston: Lee & Shepard.

The Fifth of the Flaxie Frizzle Series, showing the gradual improvement of character resulting from the disciplinary conditions of child-life, and the benign influences of a good and happy home.

Passed to Spirit-Life:

From Clinton, Mass., Oct. 23d, Helen M., youngest daughter of Ethan and Eliza Currier, aged 14 years.

Many months of wasting illness disciplined this bright young spirit to patient endurance, and she calmly looked forward to the unseen home. All that tireless love could accomplish was freely bestowed in the home circle, and many who loved her strove to lighten for her the weary weight of pain. When all was over, the white-robed body, in its white casket covered with flowers, was borne to the hall above, and thither came the great congregation of relatives and friends to look their last upon the sweet face and listen to the consolations of our Spiritualism. The choir in which her voice had often joined sang appropriate selections. Mrs. Kate Stiles of Worcester read a poem written for the occasion, after which the writer addressed the friends. After the *seeming* close of the services, through the organism of Mrs. Stiles, Helen joyfully and characteristically made her presence known. In view of such facts, those who loved her, out of grateful hearts can say, "Oh! Death, where is thy sting? Oh! grave, where is thy victory?" JULIETTE YEAW.

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

SPECIAL NOTICES.

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

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

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 24, 1883.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Place, corner of Province street (Lower Floor).

WHOLESALE AND RETAIL AGENTS:
NEW ENGLAND NEWS COMPANY,
14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY,
39 and 41 Chambers Street, New York.

COLBY & RICH,
PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH.....BUSINESS MANAGER.
LUTHER COLBY.....EDITOR.
JOHN W. DAY.....ASSISTANT EDITOR.

☞ Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to LUTHER COLBY.

☞ SPIRITUALISM is the Science and Philosophy of the Universe as viewed from the Spiritual Standpoint; and it is identical with Spirituality.—SPIRIT S. B. BRITTAN.

Notice to City Patrons.

Thursday, Nov. 29th, being appointed by the legally constituted authorities as Thanksgiving Day, the *Banner of Light* establishment will remain closed on that date; in consequence of which our city patrons can obtain their papers at the Counting-Room on Wednesday morning, Nov. 28th. Parties contemplating the insertion of advertisements or other notices in the *Banner* for Dec. 1st, should send them to the office on or before Monday morning, Nov. 26th.

Dealing with the Indians.

In his recent biennial message, Gov. Newell of Washington Territory states the Indian problem in plain terms. Among other things, and as the conclusion of the whole matter, he says that if the existing Indian treaties continue to be observed, and the Indians are not disturbed on their present reservations, peace for an indefinite time might be possible—at any rate, until they could be brought within the influences of civilization. But he says that the trouble is, the white men of the West look with envy on every acre occupied by the Indians that is not actual desert land. Inasmuch as much of the land held by them is fertile land, and much of it contains valuable minerals, this covetous feeling becomes at times so intense as to be irrepressible.

Thirteen thousand Indians, says Gov. Newell, occupy fifteen reservations, which contain seven millions of acres of the best agricultural, grazing, timber and mineral lands of the Territory, using them variously for hunting, fishing, farming, and strolling; in addition to the use of this land, they receive liberal assistance from the government, in the guardianship of agents, the benefit of physicians, medicines, hospitals, schools and teachers, with donations for food, clothing, and implements for forest and land. Then the whole case is stated when the Governor says that the Indians cannot make a proper use of all this vast domain, and do not appreciate their advantages, while its occupation is lost to a large body of Americans, who would cultivate it, and make it highly productive. He therefore suggests that it would be the best thing for the people if the government would negotiate for the return of these valuable lands, abolish tribal relations, place Indians on the same footing with other people in securing a share of the public lands, and abolish the present Indian system with all its complications and cost, remanding all Indians to the operation of the laws that govern other people.

The cause of covetousness is presented in the most plausible phrase; immigration is pouring in; these lands are needed for intelligent husbandry; the existing plan costs much money, encourages a lazy, vagabond life, utterly inconsistent with American habits, and delays the rescue of the Indian from his savage state. And the Governor seems to think the case fully made out by saying that the public sentiment of the people of the Territory is unanimous in favor of the change thus proposed.

To which an advanced journal like the New York *Sun* answers that no doubt he may be right in what he says about the sentiment of the people of Washington Territory. No doubt they want the land, and want the Indians to go. But it thinks it a certainty that all negotiations for the entire surrender of their reservations would either be useless or would lead to another long period of murderous warfare, such as now seems happily terminated. It wisely remarks that taking away the reservations and then civilizing the savages may be a quicker way of arriving at a desirable result than civilizing them on their own ground, but it is of very doubtful expediency. It is too great a revolution to accomplish without causing damaging and fatal disturbances.

To convince any one of the practibility of Indian civilization, the *Sun* says one has but to go to the Valley of the Jocko and of the St. Ignatius Mission in the Flathead Reservation, to see well-stocked cattle-ranches and farms in prosperous and peaceful cultivation, belonging to the Flathead Indians. The Government has done nothing for them but give them a very small amount of agricultural machinery, through the agent, Major Ronan; but the most effective influence has come through the Jesuit Fathers, who have been in the Valley since 1854.

☞ Thanksgiving the 29th.

Illuminated Spirit-Forms.

Our readers have been informed the past summer, by Washington correspondents of the *Banner of Light* of peculiarly remarkable phenomena produced in the presence of Mrs. Beste, and residents of this city and its vicinity will be gratified in learning that an opportunity is now offered them for witnessing this latest and most advanced phase of spirit-manifestations, that lady having become located here for a limited period.

The illuminated spirit-forms are said to appear through the agency of highly developed intelligences long resident in the spirit-world, and belonging to the class chiefly instrumental in revealing to the earth's inhabitants the new and wonderful utilizations of electricity now being made, and which, as they declare, have scarcely taken their first step toward what, at no remote period, they will become. The vocalism is under the direction of Mr. J. L. Severance, formerly of Cleveland, O., whose identity has many times been recognized, the last recognition being unexpectedly in this city a few evenings since. The voices are independent, that is, are not produced by the vocal organs of the medium, but by the spirits, and proceed not from one location in the room, but here and there, sometimes near the sitters, and then heard to gradually depart, as the invisible singers pass from the front to the rear. At a séance from twelve to twenty and sometimes thirty solo singers favor the audience with a performance, the voices ranging from the simple intonations of a little child to the full, heavy bass of an adult. Occasionally a duet is given; and at nearly every séance a colloquy by three voices transpires.

Though the forms are materialized in an apartment where not the faintest ray of light enters, they are more plainly seen than they frequently are in the dim light in which they commonly appear, the delicate embroidery of the lace worn by many often being discernible. They approach their friends, and all speak; some only being able to give their names, or a few words to prove their identity, others converse, and ask and reply to questions. No description we might give can do full justice to or convey to the minds of our readers a correct idea of the wonderful and convincing character of these illuminated forms, differing in size and distinctive individuality, from the sprightly little girl of three feet in height, who sings, chatters and makes merry comments and allusions, to the tall, dignified Egyptian of six, who simply waves his hand, and gives the name he or she was known by when on earth.

As illustrative of the power of Mrs. Beste's controls we will mention that last summer, when in Washington, she met with an accident by which her ankle was so severely injured that for six weeks she was attended by a physician, during which time she could not rest her foot on the floor, or hold it in other than one position. While in this disabled physical condition, unknown to her physician, says our informant, her controls entranced her nearly every day, and while thus under their influence she was placed in a carriage and conveyed to a private residence, where she gave a séance, materialized spirits appearing without exhibiting the least sign of lameness. As will be seen in another column, Mrs. Beste is now giving séances at 678 Tremont street.

Thirty-Fifth Anniversary of the First Appearance in Public of the Fox Sisters and Spiritual Phenomena.

The first appearance of the Fox sisters in order to give the public an opportunity of witnessing the earliest form of spirit manifestation, was in Corinthian Hall, Rochester, N. Y., on the evening of Nov. 14th, 1858, the thirty-fifth anniversary of which event, the sequences of which have proved it to have been the most notable of modern times, was observed in that city, at the residence of Mrs. Amy Post, 36 Sophia street, on Wednesday evening of last week.

From a report in the Rochester *Morning Herald*, we learn that the meeting was presided over by Mr. E. W. Capron, one of the persons instrumental in bringing about the occasion the present one commemorated, who at this time related reminiscences of the early days of Spiritualism. Mrs. Post also gave a brief history of the movement. The rooms in which the party was assembled, she said, were the same in which the first chosen fifteen gathered to witness the spirit manifestations through the Fox sisters. R. D. Jones recounted, among other things, the difficulty experienced in gaining a foothold because of the opposition of the clergy; but he believed had the spirits preached Calvinism, Spiritualism would have been eagerly accepted. He remembered it was published far and wide that the reverberation of sounds from the Genesee Falls was the real cause of what the people called spiritual rappings; but if this was so, the reverberations now extended into every civilized country.

Dr. Farland of Adrian, Mich., who has recently made a tour through the South, spoke of the rapid growth of Spiritualism in that section, and of the prospect that existed of its remarkable development at no distant period.

The New Crusade!

Americans, are you ready for it? The principal question discussed by the American Catholic Bishops now in Rome was that of addressing *a demand*—so the cable informs us—to the Government of the United States to the effect that the relations between Church and State *shall be based upon canon law!* Before such a reprehensible measure is carried, or even attempted, the freemen of this country, whether native or adopted, should be fully prepared to prevent it. Priestcraft must not be engrafted upon the Constitution of these free United States, whether in shape of God-in-the-Constitution by the Protestants, or canon law by the Catholics.

Notice to Local Societies.

The secretaries and correspondents of local societies of Spiritualists in Boston, New York and elsewhere are respectfully notified that they must have their matter for publication in the *Banner of Light* at this office at an *earlier* time in the week than formerly—as we go to press each week on Tuesday noon.

THE NEW TIME-TABLE.—*We stated by mistake last week that the new standard time would be 16 minutes faster in this locality than the old Boston time. The figures should have stood as follows: 16 minutes and 44 seconds slower.*

Gerald Massey

Lectured at Chickering Hall, New York, on Friday evening, Nov. 16th. In his opening remarks he said:

"I have been a fighter on the wrong side all my life, although it was the side destined to come right in the end. So is it with me still. It is not the way to fortune. But a man who puts forth a programme like mine does not expect to make a fortune. My work is to convey to others the truth that I have discovered for myself. I come here to sow the seed, not to reap the harvest. I come to speak to the New America, the America of the future, the Continental America, whose typical centre is Chicago, rather than New York; the America of freer thought and fuller life, that includes Evolution, Spiritualism, Secularism, Nationalization of the Land, and other re-formative elements in the New World's future mental life."

The *Tribune*, in a leader on Saturday, says:

"We publish elsewhere in this impression the main points made by Mr. Gerald Massey in his lecture on 'Man in Search of His Soul During Fifty Thousand Years,' delivered last night in Chickering Hall. These will be found entertaining even to those who only take a casual interest in such subjects."

The lecture was in substance as follows:

Since the doctrine of Evolution has succeeded that of revelation, and the recognition of Man's ascent has superseded the falsehood of his fall, the whole ground of the past has been explored afresh, and mapped out from the beginning. Nothing can be truly known of the human origines until the doctrine of development has been applied. Also, before we can tell what the men of the remote pre-historic ages were thinking, we must be able to read the signs they once made in the dumb show of that gesture and symbolical language, which was the precursor and progenitor of human speech, examples of which have been stereotyped for us in the customs of burial and the typology of the tomb. We often hear of the "Mother-Earth," and the interior formation of certain cairns in Britain can be identified by means of Egyptian hieroglyphics, which prove that the tomb was a representative image of the womb. Therefore the dead some fifty thousand years ago were buried with an idea of reproduction in another life. It is not possible to say at every stage exactly what was the private thought of the early men, but it is possible to translate their types with a precision the most exact, because their meaning was continued in Egypt, and has more or less survived in the religious ritual of the moderns.

The conclusion that there was a door on the other side of the grave had been attained by the men of the bone-caves in all probability more than 50,000 years ago. How then did primitive or archaic man attain that certainty of foothold in the dark void, implied by the burial customs, which certainly was felt by many of the prehistoric races, including the black man and the red man, who has no doubt about living on in his happy hunting-ground, whereas so many of our own race are still trying mentally to take that step in the dark and stumble because they can find no stair? The question is not to be answered by supposing there was a primeval revelation made to primitive man, which showed him, once for all, that he was an immortal being. It has taken me twelve years to learn how lowly, but how natural, was the revelation made to primitive man. Nor can the subject be approached by any supposition that early man began by conceiving the existence of an immortal soul. I have ransacked the myths of the world, and the legends of its chief races, and can find no such thing anywhere as a beginning with abstract conceptions. Whilst the modern man appears to have been losing his soul, or never to have found out that he had one, the ancient Egyptians, the Britons, the Hindoos, the Chaldeans, the Gnostics, all held that men had seven souls. The Dakotas hold that man has four souls. One remains with the corpse; one stays in the village; one passes into the air; and one ascends to the land of spirits. The Khonds of Orissa also recognize the four souls, or four-fold soul. The Hebrew rabbins sometimes recognize a triple soul. In the Druidic philosophy man is composed of seven souls or elements—earth, water, air, vapor, fire, blossom, and the wind of purposes or intelligent ghost—and is endowed with seven senses. These are closely related to the seven component parts of the soul in esoteric Buddhism and in Egyptian psychology.

Primitive man perceived that he came from the Mother, and that he was formed of flesh, made from her blood; that is, the mystical water and the red earth of mythology. The primal element was personated by the mother of all flesh, and the first soul was accordingly derived from the blood or mystical water of life. The seven souls may be formulated as the soul of blood or flesh, that which took form; the soul of breath; the corporeal soul of external perception; the soul of memory or internal perception; the soul of pubescence, the spiritual soul, and lastly the immortal soul. It is with these particulars in view that we can understand the use of such an expression as being "bound up in the bundle of life." Immortality depended on totality. The mere form could not exist of itself. The flesh decayed and turned to worms. The soul of breath might be dissipated or blown out. The memory might be lost forever. The pubescent soul even could not reproduce itself for the future life. And if the spiritual self had failed to be developed in this life, the nexus was not established between the human and the divine or seventh soul of the series, and so the man was gradually resolved back into the first element, that of blood, in the red lake of primordial matter.

For myself, I hold that the human desire to be reproduced in death is the continuity of the divine desire to reproduce; that these are but two aspects of one natural instinct, and that those who in our own day reject the future do so in a great measure because they spurn the false theological conditions. From the earliest glimpses we can get of the cave-men, we see that they clung to the skirts of their departing friends, and kept such relics as they were able to preserve. The primary type of permanence was the bone, and this was the first thing that could be saved. The bones of the dead were carefully embalmed long ages before the body could be preserved as it was in Egypt and in Mexico. The Bushmen, Hottentots, Maori, and other races still clothe the bones of their dead with a coating of red earth. This, as we learn from Egyptian thought, was a mode of refleshing the bones of the dead, in the likeness of the living. And this was the practice of the men who buried the bones covered with red ochre in the British shell-mounds of Caithness. Before the flesh of the dead could be mummified, it was religiously eaten, and this was one cause of cannibalism.

The Mosaic and other sacred writings contain no annunciation of a mere doctrine of immortality, and the fact has excited constant wonder amongst the uninstructed. But the subject was not taught of old as matter of written precepts, but as matter of fact. It was not the promise of immortality that was set forth, or needed, when a practical demonstration was considered attainable in the mesmeric mysteries. What do you think is the use of telling the "adept," whether Hindu Buddhist, or Finnic Magician, who experiences the supra-human ecstasy, that he must live by faith? He will reply that he lives by knowledge, and walks by the open sight, and that another life is thus demonstrated for him in this. Such was the Egyptian eighth stage of attainment. Such was the culmination of the ancient gnosis. This is the supreme secret of all secrets in the gnosis of the most hidden mysteries—only to be fathomed by those who could enter the abnormal conditions, and be as spirits among spirits. It was by this transformation in trance that our predecessors of tens of thousands of years discovered their seventh soul by "spiritual awakenment," and the series culminated in what was held to be the true spiritual and permanent entity. They were genuine interrogators of nature, however limited their knowledge. But they made much of that which the science of to-day is inclined to make so little of, or to pooh-pooh altogether, in its ignorance of the value that these abnormal conditions of the mesmeric trance have for the interpretation of the pre-historic past of man. In portraying their ka-image of the second and spiritual self as a type of the eternal, the Egyptians represented that which their seers saw, and you may trust them for the truth in this as in everything else. Nothing is commoner among the primitive races than for the seers to claim that they see the shadow-image of the dead. The wougman, the spirit doctor of West Africa, and the Wee of the Karens, are equally certain that they can see and converse with the ghost of the departed which has now become a sisa or soul. The matter was put simply by Cetewayo. "We believe in spirits," he said, "because we see them"; but when asked if he believed in God he shrugged his shoulders. God did not demonstrate his existence to them as the ghosts did.

For those who are familiar with abnormal human conditions, these facts are established. They no longer seek for acceptance or recognition. What they now demand is true interpretation, and with the truth of their interpretation is bound up the proper understanding of the primitive animism, and the metaphysics of prehistoric man. We hold that the phenomena (which have no relationship to the miracles of misinterpreted mythology) demonstrate the natural nexus for the next step upward in human evolution.

W. J. Colville.

Mr. Colville lectured in Liverpool, Oct. 28th, on "The True Gift of Healing." In the course of his remarks he said that while the spirit-world has a mission to the human body, its chief aim is to enlighten the minds and improve the morals of mankind; and only when bad habits and evil tempers are considered of graver moment than headaches and neuralgia, shall we place healing on its true spiritual level, and show to the world that our intercourse with the immortals is benefiting the human race morally as much as physically, and if possible more so. He deprecated the practice of herding the physically and mentally diseased in hospitals and asylums. Such sufferers should be isolated one from another, and live in proximity to persons in good health and cheerful disposition, those whose sympathies lead them to seek to relieve the afflicted. The true physician was described as a man or woman so benevolently disposed that he or she could not endure to live in ease and make no effort to relieve the distressed. True physicians are born, not manufactured. Healing must be a labor of love, not a mere professional industry. Above all things sympathy must exist between the physician and the patient, and just to the degree in which it exists will be the success that follows.

It seems by our advices that Mr. C. is attracting large audiences in every place he visits, and giving great satisfaction by the thorough and lucid manner in which he treats all subjects presented. In Newcastle, North Shields and Liverpool a strong desire was expressed for him to remain in England—even many who are not Spiritualists joining in the wish, being led to do so by the vast amount of instruction which distinguishes his public efforts.

☞ "Reform in Dress, Manners and Morality" was the subject of a lecture by Mrs. E. L. Watson, in San Francisco, Nov. 4th, in which some timely and wholesome truths were stated. It was advised that nature be more closely copied, for "nature is intelligence itself—always beautiful and always appropriate." The lecturer characterized the modern style of dress as barbarous, remarking that it has been said, and truly, too, that few women could take the college course pursued by many young men, but not one young man in a thousand could endure the discomforts to which women are subjected by fashion's dictates. Women, she said, should spurn such dictation, though she admitted they were comparatively helpless in this regard, since any innovation upon the rules fashion prescribes is greeted with a storm of derision that few can withstand.

☞ The oft-repeated inquiry, "Who shall decide when doctors disagree?" is about to be answered in Detroit by the fact that the courts will decide the question, at least in the case of Dr. Frank B. Smith of that city, who brought suit of five thousand dollars against Dr. John Rauch, Secretary of the Illinois Board of Health, who revoked the license of Dr. Smith for what he alleged to be "unprofessional and dishonorable conduct," that heinous crime against the dignity and prestige of the regular medical profession "out West" being that he advertised his presence when he was a delegate to a health convention in Peoria!

☞ *The Carrier Dove* is the name of a neat and ably conducted paper published in the interests of the Children's Progressive Lyceum at Oakland, Cal., and edited by Mrs. J. Schlesinger, assisted by Mrs. J. Mason. We commend it to the patronage of all Spiritualists and liberal-minded people on the Pacific coast, and trust that the enterprise upon which its managers have entered may be crowned with the greatest degree of success, as it is deserving of it.

☞ On our third page, under head of "Banner Correspondence," will be found a statement of what is being done by the managers of the Verona, Me., Camp-Meeting toward arranging for its next session, commencing Aug. 1st, 1884. Rufus H. Emery, Treasurer of Penobscot Spiritual Temple, Bucksport, Me., was in this city recently and gave information regarding the Verona Camp of substantially the same purport.

☞ Elsewhere will be found the report of the latest meeting of the Ladies' Spiritualist Aid Society of New York. It gives us pleasure to note, from private information afforded by a prominent gentleman resident in that city, that this worthy institution is doing a good work, and is, as it deserves to be, in a flourishing condition.

☞ Those who may require the services of a very competent magnetic healer should apply to Dr. J. A. Shelhamer, No. 8½ Montgomery Place, Boston. We employed the Doctor during our late severe sickness, and we therefore know whereof we speak when we recommend him.

☞ We are glad to learn that the live, wide-awake and progressive *Saratoga Eagle* is to be enlarged, which is ample proof of its popularity and usefulness in the community where it is published.

☞ We have been compelled to omit several editorial articles prepared for this issue, on account of the pressure upon our columns of the numerous reports of local meetings, etc.

☞ We are requested to state that Mr. Geo. R. Moore will resume the publication of *The Mediums' Friend*, at Cincinnati, Ohio, on Dec. 1st, 1883.

☞ The reader's attention is called to the remarks of Judge Dailey of Brooklyn, N. Y., which we print elsewhere, in defense of J. Frank Baxter.

Gerald Massey's New Book.

Gerald Massey's last and greatest work, "The Natural Genesis," comprised in two large octavo volumes of nearly six hundred pages each, the product of twelve years' most assiduous mental labor, is attracting, as it justly should, the close attention of many of the most advanced minds in England and on the Continent. The *Journal of Science* speaks of it as being "a remarkable book," and the well-known scientist, Alfred Russel Wallace, writes, upon its receipt, "Thanks for your great and wonderful work. I see it contains many things of profound interest." We shall revert to this masterpiece of its distinguished author—a copy of which is received at this office—next week, and remark at length upon its most salient features.

☞ The American Bishops at Rome have advised the appointment of a Papal Nuncio for America—(*i. e., a supreme head* of the Catholic Church *in this country*)—and that the office be made permanent. The Pope has informed them that he will consider the proposition. About thirty years ago the Germans of Cincinnati, Ohio, mobbed the first one, and he was obliged to leave the city under a body-guard of his friends. As their Council in Baltimore a few years since held that all men were *not* free and equal, it is to be hoped that this second attempt to establish papal authority—secular as well as religious—over those of our citizens who may be Catholics, will also fail.

☞ Augustus Day, Esq., has established at No. 63 Bagg street, Detroit, Mich., a Sale and Circulating Library, where any of the works published or offered for sale by Colby & Rich can be procured. He also takes subscriptions for the *Banner of Light*. Friends in that vicinity should give him a call.

☞ We shall print next week a biographical sketch, with portrait, of GERALD MASSEY, the distinguished poet, orator and Spiritualist of England, now on a lecturing tour in America.

Translated.

To the Editor of the Banner of Light:

It becomes my duty to record the separation of the spiritual from the physical form of Gen. M. McEwen, which occurred in this city on Saturday morning, Nov. 10th, at his residence, 1011 H street, northwest. The departure of Dr. McEwen, as he was popularly called, is sincerely mourned by his devoted family and a large circle of immediate friends, and deeply regretted by all who knew him. He was a Spiritualist for many years. His hospitable home was always open, as I have had occasion to mention heretofore, for meetings of the society, for sociables, circles, and the entertainment of friends—himself and his wife being always ready to do everything in their power to further the interest of the Spiritual Movement in this city. He was born in Montgomery County, Pa., in 1812, and was therefore, at the time of his decease, seventy-one years old.

He served with distinction during the late war as surgeon in the Second West Virginia Cavalry, and was breveted as Brigadier-General. He also served on the staffs of Generals Sheridan, Custer, Crook and Averill. He located in this city immediately after the war, and has resided here ever since. He leaves a widow and four children, three daughters and one son, Mrs. John T. Burch, Miss Mildred, Edna, a girl of seven years, and Mr. Clarence McEwen.

The funeral took place at his late residence, on Monday, Nov. 12th, but proved to be too small to hold all who wished to attend. The services were conducted by Bro. Thomas Gales Forster of Baltimore, assisted by N. Frank White, the latter reading with much feeling, Lizzie Doten's beautiful poem, "The Rainbow Bridge," and also a tribute in verse to the memory of the deceased, by Mrs. Flora Cabell of Washington. Bro. White also offered brief remarks at the closing exercises at the grave.

Bro. Forster's discourse over the mortal casket of his old friend was a model in the way of an elegiac oration—tender, soulful, and eloquent in personal feeling, sympathy and appreciation; while the precious consolations afforded on such an occasion by the natural religion of Spiritualism—as contrasted with the teachings of Materialism on the one hand, and popular doctrinal Christianity on the other—were brought home to the conscience and conviction, to the hearts and understanding of the assembled friends, with a power of statement, of discrimination, of strength and beauty, rarely equalled. The floral tributes were numerous, appropriate, and very beautiful. The pall-bearers were Col. J. C. Smith, Capt. S. G. Cabell, Messrs. O. R. Whiting, R. D. O. Smith, M. C. Edson, and Col. W. H. Boyd. The body was laid at rest in Glenwood Cemetery. G. A. B.

Washington, D. C., Nov. 14th, 1883.

Still Another Veteran Gone Home.

Richard Walker, a well-known inventor, died in Hopedale, Milford, Mass., on the 15th of Nov., at the age of nearly eighty-seven years. He was born in Milton, N. H., in 1797. In middle life he removed to Portsmouth, N. H., and thence, in 1853, to Hopedale Community, Milford. During the last seven or eight years of his life he resided with his son, Mr. Charles Walker of Cambridge, Mass. He was a man of remarkable mechanical skill and genius for invention, having patented many useful and valuable machines. He was in early life the inventor and patentee of the first power loom for knitting woolen undergarments, incurring at the time the hostility of the English hand-loom workmen. Later, he was the inventor of several useful cotton machines and other improvements. He joined the Masonic Fraternity when twenty-one years of age, and was subsequently elected Master of Strafford Lodge, Dover, N. H. During the Morgan anti-Masonic excitement he was an earnest and loyal defender of the brotherhood. He was an ardent Spiritualist, one of the earliest subscribers to the *Banner of Light*, a frequent and interesting contributor to its columns and to other spiritualistic journals of the day, and ever ready, in public and private, to give his testimony to that belief.

☞ New Bedford has lost one of its best and most active citizens in the passing to the higher life, on Thursday evening of last week, of CHARLES H. COFFIN. The *Mercury*, in noting the fact, says that Mr. Coffin was "an original thinker, but never obtrusive in the expression of his thoughts, and always manifesting great interest in the opinions of others"; to which we may add he was a firm Spiritualist, having given the subject of Spiritualism a long and faithful investigation at the séances of Mrs. Nelson Collins, thus becoming convinced of the truth of its phenomena and its teachings.

☞ The funeral of CHARLES THOMPSON was held at his late residence on High street Sunday afternoon. The large attendance, which included many prominent citizens, testified to the esteem in which the deceased was held in the community. The services were conducted by Rev. N. F. Perry, with singing by the choir of the Methodist church. A. Tinker had charge of the funeral, and the pall-bearers were L. Titus, Thomas Garvin, J. E. Wright, and L. J. Crowley.—*The Weekly Messenger, St. Albans, Vt., Nov. 9th.*

☞ The unprecedented pressure of matter upon our columns this week has prevented the publication (after their being put in type) of the promised remarks of President Holmes before the Spiritual Temple (Horticultural Hall) of Boston, in memory of ROBERT R. CROSBY. They will appear next week.

Miss Bertha Crowley of Deposit, N. Y., dreamed three nights in succession of her uncle's death in Texas. Impressed with her dreams, she addressed a letter to him. The letter fell into the hands of his lawyers, who notified her subsequently that she had fallen heir to fifty thousand dollars by her uncle's death.

ALL SORTS OF PARAGRAPHS.

Prayer books in white velvet and gold
In New York City, they say, are sold,
While the poor are left in the wintry cold.
If the Nazarene could visit New York,
Would n't he give 'em some wholesome talk!
—[DIGBY.

The Christmas number of *St. Nicholas* will be ready on Saturday, the 24th of November. The edition, like that of the November number, is 100,000. There are nearly one hundred pictures in this Christmas issue.

There are fifty thousand post-masters in the United States; their salaries are from five cents a year to eight thousand dollars. Forty-seven draw on the Department one dollar each for their yearly services.

Persons with a strong "turn" for music—organ-grinders.

The New York Bible House reports that not a single copy of the revised New Testament has been sold there for four months.

The truest end of life is to know that life never ends. —*William Penn.*

There is one business where a young man can't begin at the bottom and work up to the top. It is well-digging.

THANKSGIVING DAY.

This is the feast-time of the year,
When hearts grow warmer and home more dear;
When autumn's crimson torch expires,
To flash again in winter fires;
And they who tracked October's flight
In charmèd circle sit and praise
The goodly logs' triumphant blaze.
—*Harriet McEwen Kimball.*

The friends are inquiring where letters may reach Bro. Thomas Lees. He will please inform us of his full address.

Silence is the sanctuary of Prudence.—*Balthasar Gracian.*

It is announced in the daily papers that very recently the *first* Chinese baby was born in Boston. The father's name is Sam Wah Kee, a laundryman. According to the interviewer's report, Sam seemed somewhat disappointed, as the baby is a plump little almond-eyed girl instead of a *boy*, as he had hoped it would be. "In China," he said, "like lillee boy better. Like lillee gal baby, but lillee boy heap better. Lillee boy worf tousand dollar, lillee gal olly hunderd."

To be happy it is necessary that the mind be perfectly at ease, in such manner that, being constantly satisfied, it may neither be troubled by fears, superstition, nor any other passion.—*Democritus.*

Twenty-four hour dials are now being made at the factory of the American Watch Company in Waltham, Mass.

Monday, Nov. 26th, is to be celebrated as the centennial anniversary of the British evacuation of New York. An Evacuation centenary medal has been struck in Philadelphia.

You cannot gather back the scattered seeds
Which far and wide will grow to noxious weeds,
Nor can the mischief once by scandal sown
By any penance be again undone.
—*Mary E. C. Johnson.*

Rosa Bonheur has been very ill for three weeks, and is now in a critical condition. She is suffering from cancer, for the removal of which a dangerous operation is necessary.

A genuine Liberalism, rather than uniformity of opinion, is the one thing needful in order to discover and promote truth and progress.—*Boston Investigator.*

The British steamer Condor, from Liverpool, sank off Minden, Holland, Sunday, Nov. 18th, and eighteen persons were drowned.

We were asked by a St. Albans joker why it was that a young lady whose name was Jennie took so much time at her meals. We gave it up, of course, and were then unblushingly told the reason: "Because every meal is a Jennie-ration." Help was immediately sent for, and the audacious joker properly dealt with.—*St. Albans (Vt.) Messenger.*

France and China still halt upon the perilous verge of war.

"Oh! ma," exclaimed a little Austin girl, glancing at the steam-gauge on the stationary engine, "it's sixty o'clock. I did n't know it ever got so late as that."—*Texas Siftings.*

A large cotton factory near the City of Mexico was burned on Saturday, Nov. 17th. Five lives were lost, and $600,000 worth of property destroyed.

Experience shows that success is due less to ability than to zeal. The winner is he who gives himself to his work, body and soul.—*Charles Buxton.*

Bartholdi's statue of Liberty, to be presented by France to America, is said to be the largest piece of bronze statuary in the world. The nail on the first finger is large enough for a good-sized shield. The head is large enough to contain forty people. The figure is now complete except a portion of the chest and left arm, which will be finished in about six months.

Mrs. Ponsonby de Tomkyns (pointing to her books)—"There are not many, Lord Adolphus, but they are all friends—dear old friends!" *Noble Poet* (taking down a volume of his own poems and finding the leaves uncut)—"Ah! hum! I'm glad to find that you don't cut all your old friends, Mrs. de Tomkyns!" Mrs. P. de T. is at a loss for once.—*London Punch.*

The remarkable feat of photographing sound waves instantaneously has been performed by George G. Rockwood of New York City. He employed twenty plates in succession, and not one of the impressions had more than one-twenty-thousandth of a second in which to be begun and ended. Photography, says the *Commonwealth* in noting the above, is running a race with electricity in curious developments and novel applications.

Ammie Cheever was found murdered on his own woodpile, in Dingham, Pa., on Oct. 27th. His grandmother, at Milford, on the forenoon of that day, suddenly arose from her chair and shrieked, "Ammie is killed! Ammie is killed!" She could not be quieted. A few hours later the news of his death was received. —*New York Truth-Seeker.*

Shenandoah, Pa., was swept by fire Nov. 19th, and one million dollar's worth of property destroyed. Two hundred and fifty families were rendered homeless by the calamity.

Around the magnet, Faraday
Is sure that Volta's lightnings play;
But how to draw them from the wire?
He took a lesson from the heart;
'T is when we meet, 't is when we part
Breaks forth electric fire!

A new evening paper having been started at Memphis, Tenn., called the *Scimitar*, one of its contemporaries perpetrated the joke that "It is a bright and cutting journal, but it is not sufficiently modern for a community in which Colt's Revolvers are edited with marked ability."

"Yes, sir," said the detective, "I'll look up his character. By the way, do you wish to ascertain that he's a nice or a bad person? I always like to please my customers."—*Boston Post.*

The idols worshiped by the heathen of Africa and India are nearly all manufactured in England, and pay a very handsome profit. It is stated that the commercial value of the brass and cast-iron gods shipped to heathen lands far exceeds that of the Bibles, books and tracts which reach the same destination.

Of no use are the men who study to do exactly as was done before, who can never understand that today is a new day.—*Emerson.*

It is said that there are four thousand unemployed clergymen in the Church of England, many of whom are both able and willing to work, but who cannot find anything to do.

"Isn't it singular," said a visitor, gazing at Niagara Falls, "that the little moisture that arises from that vast cataract should be mist?"—*Cincinnati Saturday Night.*

The Southern States have pine timber enough to last the whole country 250 years, at the present rate of consumption.

Spiritualist Meetings in Boston:

Horticultural Hall (corner Tremont and Bromfield Streets).—Meetings under the auspices of the Boston Spiritual Temple will be held every Sunday at 10½ A. M. and 7½ P. M. R. Holmes, President; W. A. Dunklee, Treasurer.

THE FACT MEETING is also held at Horticultural Hall, on Saturday afternoon of each week. L. L. Whitlock, Manager.

New Era Hall.—The Shawmut Spiritual Lyceum meets in this hall, 176 Tremont street, every Sunday at 10½ A. M. All friends of the young are invited to visit us. J. B. Hatch, Conductor.

Paine Hall, Appleton Street.—Children's Progressive Lyceum No. 1. Free session every Sunday morning at at 10½ o'clock. All are cordially invited. Benjamin Weaver, Conductor.

Wells Memorial Hall, 987 Washington Street.—The Spiritistic Phenomena Association holds meetings every Sunday afternoon at 2½ o'clock. Able speakers and test mediums. All are cordially invited. Seats free. James A. Bliss, President.

Eagle Hall, 616 Washington Street, corner of Essex.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor. Meetings also Wednesday afternoons at 3 o'clock.

Harmony Hall, 24 Essex Street (1st flight).—Sundays, at 10½ A. M. and 2½ and 7½ P. M. (seats free); Thursdays, at 3 P. M. Prescott Robinson, Chairman.

Chelsea.—The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bellingham Car Station, at 3 and 7½ P. M.

THE LADIES' HARMONIAL AID SOCIETY meets at Temple of Honor Hall, Hawthorn street, every Friday afternoon. Business meeting at 4 o'clock. Entertainments in the evening. Mrs. S. A. Thayer, President. Mrs. L. M. Fengar, Secretary.

BOSTON SPIRITUAL TEMPLE.—At Horticultural Hall, on Sunday last, Mrs. Nellie J. T. Brigham gave two eloquent and instructive lectures, the subject of that of the morning, "The Bible and its Authority. Salvation by Grace or Works, Which? or, What Shall We Do to be Saved?" being given by one of the audience. "Questions," she said, "have been decided by reference to the Bible. The Roman Catholic refers to the decisions of the Church, or has the Church decide all questions. The Protestant asks what does the Bible say? Was it God, or the spirit of some one who lived in some former age, who gave on Mt. Sinai the table of stone on which was written the commandments? Following the history of the Jews, we find similar manifestations. The Bible is full of accounts of them, and investigation will show them to be identical in their nature and purpose to those that are taking place today. If there appears to some minds any difference, it arises from the difficulty that exists of obtaining a perfect translation of the Bible records. This is evident in the fact that, even by the church, a new version is now made to take the place of that which has been considered 'the Word of God' for centuries. Of what authority can be a book subject to such changes?"

Remarking upon "What Shall we do to be Saved?" the speaker said: "What are we doing? To do comprehends the whole. Does not the Bible say, visit the sick, feed the hungry, clothe the naked? Jesus said to Peter, 'Feed my sheep,' minister to others' wants. We are told that we are saved by faith. Suppose the farmer folds his hands in the spring and says to the fields, be ye sowed with wheat, be ye planted with corn, without raising his hand to sow the seed. His crop in the fall will be all kinds of weeds. One who calls himself a Spiritualist or a Christian, and says to the suffering, be ye clothed, fed or healed, but does nothing that will cause them to be, has no right to the profession he makes or the name he bears. What is it to be lost? In one sense there are no lost, in another there is: Lost opportunities, neglected privileges, but no conscious soul is ever lost."

The subject of the evening lecture was "The Light of Spiritualism." In it she treated of the growth of Spiritualism, its phenomena, and its application to social life; how it has drawn from the mother's heart the pangs that the demise of children had caused. Many often ask, Why does not my mother come to me whom she loves, instead of to a stranger? They do come, yet those to whom they come can neither see nor hear, neither can they feel their presence; but the sensitive can hear, see and feel; therefore is the channel of correspondence between the two. In the daily life of mortals you see the bodies of one another, but you do not see the spirits which dwell within those bodies, and which act through and by them. Spiritualism is the development of life. It is not to be stayed in its progress by creeds or set rules, for progress is its watchword.

The last service at Horticultural Hall, for the present, by this excellent speaker, will occur next Sunday, Nov. 25th. Fill the hall, friends.

NEW ERA HALL.—Sunday, Nov. 18th, following the usual opening exercises, recitations were given by Georgie Wilbur, Lula Morse, Alice Reed, Rosie Wilbur, Ernest Fleet, and Gracie Burroughs. A reading was also given by Miss M. T. Shelhamer, and two fine songs sung by the Banner Quartette.

C. FRANK RAND,
Ast. Con. Shawmut Lyceum.

PAINE HALL.—Through the kindness of Mrs. Halden the undersigned is able to furnish the following report of the services of our Lyceum Sunday, Nov. 11th: Readings and recitations were given by Freddie Stevens, Morton Setchell, Aaron Lowenthal. Walter Waitt, Maria Falls, Mary Wilson, Emma Cambridge, and Mr. Fred Cooley—the last mentioned, who is constantly improving as an elocutionist, receiving an enthusiastic *encore* at the close of his impersonation of a Dutch character. Mr. Cooley is not only a good reader, but an earnest defender of the cause of progressive truth. Vocal selections of choice music were interpolated by Eva Manson, May Waters, Jennie Smith, Amy Peters, Miss L. S. Jones.

A second visit to the Soldiers' Home was participated in a short time since by nearly all the members of the Lyceum, on which occasion the G. A. R Quartette was present, and sang several choice selections which were highly appreciated, especially by the soldiers residing at the Home.

Nov. 18th.—The services of our Lyceum were of a memorial nature, in remembrance of the brother and sister who so recently passed to the Summer-Land—Ed. S. Wheeler, and Mrs. Susan S. Richardson; the former all knew to love, wherever Spiritualism is known. Mrs. Richardson, who was formerly a teacher in this school, was loved and respected by all the young people, as well as by those further advanced in life. She always had a loving smile and kind word for each. We extend our heartfelt sympathies to the bereaved husband; may the angels of love and consolation speak words of comfort and hope to him through the remaining years of his earthly pilgrimage, and the spirit of his loved one meet him at the beautiful gate when his spirit shall leave its earthly house.

The memorial exercises consisted of a short address by Conductor Weaver; reading of "She Always Made Home Happy," by Mr. Fred Cooley; L. S. Jones sang finely and with much feeling, "The Gates Ajar," and Mr. Francis B. Woodbury read the "Instructor" Memorial service; readings and recitations were also given by Marion Adams. Eddie L. Hommedieu, Morton Setchell, Georgie Remby, Aaron Lowenthal, Allie Waitt, Walter Waitt, Maria Falls, Flora Frasier; song, Annie Setchell. The essayist of the morning, Mr. Cherrington, read a finely-written essay, entitled "Stop to Think." FRANCIS B. WOODBURY, *Cor. Sec.*
211 *Columbus avenue.*

SPIRITISTIC PHENOMENA ASSOCIATION, Wells Hall.—Sunday, Nov. 18th, the exercises opened with the singing of "Gates Ajar," by Mrs. Edwards and Mrs. Carr, Miss K. T. St. Clair, pianist; after which an invocation by the gifted and old-time worker, Mrs. Nellie J. T. Brigham. Resolutions were offered by Prof. W. L. Thompson, and adopted, commemorative of the life and services of Edward S. Wheeler, and expressing the regret of the Association that he will be visible with us no more on earth. [The resolutions will be published in our columns next week.—*Ed. B. of L.*]

The opening remarks of to-day were by Mrs. Nellie J. T. Brigham, and pertained to the great work of Spiritualism, in which she has taken so prominent a part for many years.

At the conclusion of Mrs. Brigham's address a poem was improvised in which "Freedom, Harmony and Hope" were the central figures. The Chairman, Dr. Bliss, was enthusiastic in his remarks upon the operations and influence of spiritual truths in the world of liberal and progressive thoughts. Dr. Storer followed in his accustomed fervency of thought and expression, alluding to Bro. Wheeler as one who is still to labor in his new and more perfect life. Mrs. J. A. Bliss, David Brown and Mrs. Leslie favored the audience with illustrations of their medial gifts by giving proof of the reality of life beyond what is visible to mortal sight.

An entertainment was given, under direction of the committee, on Thursday evening of last week, and Mrs. James A. Bliss held a materialization séance, at which one hundred and fifty members of the Association were present, last Monday evening. It being the second séance given by Mrs. Bliss since the formation of the Association, a vote of thanks was given her for the uniform kindness shown by her on both occasions.

ALONZO DANFORTH,
800 Tremont street. *Cor. Sec. of S. P. A.*

P. S.—In my last report the name of Miss Emma Huff should be substituted in place of Miss Emma Greenleaf, as one of the committee on the Ed. S. Wheeler Reception. A. D.

THE FACT-MEETING of last Saturday afternoon was as usual well attended, there being a number of speakers, all of whom had something interesting in the way of Spiritual Phenomena which they had witnessed—Mr. Milleson of Somerville giving a fact where the medium was placed under such test conditions that the truthfulness of the manifestations could not be doubted.

Dr. McClellan also gave some evidences that he had had of the power of spirits to help those in the mortal form, stating in particular where three of his family had been saved by spirit-power.

Miss Barnicoat was expected to give some psychometric readings, but begged to be excused, as she was obliged to leave early to fill an engagement to lecture out of the city; though she felt she must pay a tribute to the memory of Ed. S. Wheeler, also to Mrs. Dr. Richardson, to both of whom she gave the homage due them.

Prof. Clayton spoke at some length of the return of spirits.

Mrs. Lovering of East Boston gave some facts of the identity of spirits, and telling of a prediction made to her which has been realized—that is, the composition of music by spirit-power.

Dr. Moore, who always has something pleasant to offer, spoke of the materialization and dematerialization of spirits at Miss Gertrude Berry's séances, stating that all those who did not believe him could go and see for themselves; and if they would do that, it would be all he would ask, for he knew they would be satisfied, Mr. Robinson corroborating all that the Doctor had said.

Mrs. Leslie spoke in a very pleasing way of the evidences she had received of the life beyond through independent writing—one in particular from a little five-year-old son in the world of the immortals.

The subject of the meeting Dec. 1st will be *Healing.* It is expected the opening address will be made by Dr. R. C. Flower.

LADIES' AID SOCIETY.—At a meeting of this organization held Nov. 16th, a series of resolutions was passed relating to the recent decease of one of its number, Mrs. Susan S. Richardson, wife of Dr. A. H. Richardson—a copy of which has been sent us for publication. Want of space compels us to defer their appearance in our columns until next week.

PAINE HALL.—Sunday, Nov. 25th, at 2:45, a lecture will be given by John Storer Cobb, Esq., on the "Principles and Persecutions of the Roman Catholic Church." The public invited. Admission free.

CHARLESTOWN, MECHANICS' HALL, 212 MAIN STREET.—Sunday, Nov. 18th, Mr. W. I. Perkins occupied the platform as speaker and test-medium, assisted by Mr. M. V. Lincoln of Boston and Mr. Frank Rand, Assistant Conductor of the Shawmut Lyceum. Next Sunday, Nov. 25th, good speakers and mediums will be present at 3 P. M., and Mr. John Orvis will speak in the evening at 7:30, and children from the Shawmut Lyceum will take part in the exercises, under the direction of Mr. J. B. Hatch. M. R. C.

CHELSEA.—Mrs. Lovering and Mrs. Odiorne, of East Boston, have tendered their services for the benefit of the Ladies' Harmonial Aid Society of this city on Friday evening, Nov. 23d. Small admission fee.

E. A. BAKER, *Asst. Sec.*

Movements of Lecturers and Mediums.

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

Prof. W. W. Clayton may be addressed for lectures, funeral services, etc., at 18 East Chester Park, Boston, Mass. See his business notice on seventh page.

Mrs. C. Fannie Allyn is now traveling for the winter with Mrs. Stratton (Mrs. Gen. Tom Thumb), and was in Chicago at last accounts. Mrs. Allyn has spoken of late to excellent acceptance in Cincinnati, O.

Dr. Abbie E. Cutter will lecture upon the laws of spirit control, assist in developing mediumship, and heal the sick in Highland Hall, Roxbury District, every Monday at 3 o'clock. Lectures to ladies every Tuesday and Saturday in Hill Building, Union Square, Somerville. She will answer calls to form developing circles, or lecture evenings, or other afternoons than those above named. Address Room 7, Hill Building, Somerville, Mass.

Mrs. J. C. Ewell, formerly at Hotel Norwood, more recently at Hotel Florence, has taken rooms at 717 Tremont street, Boston.

Miss Susan E. Gay lectured in Stoneham, Mass., on the 20th inst. She speaks on "The Power of Soul," at the Physiological Institute, Wesleyan Hall, Boston, on Thursday afternoon, Nov. 22d.

Prof. Henry Kiddle, the accomplished scholar, will lecture for the Brooklyn Spiritual Fraternity in Church of New Spiritual Dispensation, Friday evening, Nov. 30th. Subject, "Spiritualism and Superstition."

Miss E. M. Gleason will speak for the Independent Church in Alliance, O., the remainder of this month, and in Grand Rapids, Mich., during December, at which places she may be addressed.

A correspondent informs us that J. W. Kenyon has just concluded a successful course of lectures in New Boston, Ill., at the closing one of which Dr. C. W. Winans gave public platform tests, proving beyond question the presence of the spirit-friends of many persons in the audience. Subsequently a materializing séance was held at which many spirit-forms appeared and independent slate-writing took place. Mr. Kenyon and Dr. Winans have arranged to unite their forces. They will be in Iowa the remainder of this month, in Union City during December, and in Memphis, Tenn., during January.

A. J. Fishback has been lecturing in the town of Liberal, Mo., and with such success that a convention of Spiritualists and Liberalists has been called to meet in the new Opera House of that place, Dec. 22d. Mr. Fishback's address for the next six months will be Liberal, Mo., care of C. G. Brown.

Mrs. Abbie N. Burnham spoke in Hartford, Ct., Oct. 23d, 24th and 25th, to good audiences; in East Cummington, Mass., Oct. 27th, also afternoon and evening of the 28th; and at West Cummington on the morning of the 28th; in Chesterfield on the 29th. She lectured in Trenton, N. J., from Nov. 4th to 11th, inclusive, the attendance being large and increasing with each address. She speaks in the Unitarian Church at Sharon, Mass., on Nov. 30th.

Hon. Warren Chase lectured in Norwich, Ct., the 18th, and will on next Sunday, the 25th. He spoke in Putnam, Ct., on the 19th and 20th. His present engagements for December are: Trenton, N. J., 2d and 9th; Vineland, N. J., 16th and 23d. During January he will speak in Washington, D. C.

"The Economy of Human Life."

To the Editor of the Banner of Light:

Demand for copies of "The Economy of Human Life" for gratuitous distribution, with proposals to pay for the same, indicates an already widely-spread desire to possess a copy of a work that ought to be in every house in the world of readers, especially if the "Holy Bible" be therein.

An edition of one thousand copies of this book, in paper covers, may be made for about one hundred and fifty dollars, and in nice covers for a trifle more. Under such circumstances almost any community may have an edition printed by subscription, with condition that each subscriber shall be entitled to one copy at cost price.

This book had nearly entirely died out (not by *accident*, surely), except those held by a *very* few persons, and the chief of those Quakers. I have found none who had even heard of it until its late reäppearance.

Nov. 17th, 1883. J. P. H.

To Correspondents.

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

D. L. A., FORT SCOTT, KANSAS.—1. We believe the medium you refer to in your letter has a reputation as a reliable instrument for the spirit-world. 2. Mr. J. W. Fletcher, of No. 2 Hamilton Place, Boston, is also a good medium, as are others whose advertisements you will find in the columns of the *Banner of Light*. 3. It would be well for you to remember that although a medium may be perfectly sincere and reliable in her or his occupation, yet she or he may not be adapted to the use of every spirit, and possibly your friends from the other side of life may not be able to influence her or him, while they may have the power of controlling another medium. Thus, if you do not gain the evidence of spirit-return that you seek from one source, do not give up in dismay, but seek some other avenue for the use of your spirit-friends. 4. Dr. J. V. Mansfield, of New York City, has been the means of convincing thousands of the truth of Spiritualism. Possibly a sealed letter to him may elicit a friendly response from your loved ones beyond the veil.

Many correspondents in different parts of the country are in the habit of writing to us private letters on all sorts of subjects, asking that we return answers in the same manner, who never think of forwarding return postage. While we are disposed to give the writers the information asked, we cannot afford to spend time in this way and pay postage besides, hence we have ceased answering such letters.

"Yes," said Miss Penn, "I rejected Mr. Hogg. Nice fellow; but I could n't have the announcement of my marriage appear in the papers under the head-line, 'Hogg-Penn.'"

BANNER OF LIGHT.—A friend has placed us in the possession of a copy of the *Banner of Light*, a large eight-page paper, published in Boston, which has been successfully issued over twenty-five years. It is neatly printed, and a very ably edited journal, and compares favorably in every respect with the most talented newspapers of the times—its contents being entirely original in the advocacy of its peculiar tenets as the exponent of the Spiritual Philosophy of the nineteenth century.—*The Gretna Courier, La.*

NOTICE.—The undersigned wishes to correspond with some successful clairvoyants and healing media for the purpose of combining the three gifts for the more successful restoration of lost mental and nerve forces. Address in care of the *Banner of Light*.

M. MILLESON, *Spirit Artist.*

Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and the possible loss of a paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in the work. COLBY & RICH, *Publishers.*

Subscriptions Received at this Office FOR

THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. P. Fox. Per year, $1,50.

THE OLIVE BRANCH. Published monthly in Utica, N.Y. $1,00 per annum.

LIGHT: A journal devoted to the Highest Interests of Humanity, both Here and Hereafter. London, Eng. Price $3,00 per year.

THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. London, Eng. Price $2,00 per year, postage 50 cents.

THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. $5,00 per annum.

For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, Ill. Price 5 cents per copy, $2,50 per year.

VOICE OF ANGELS. A Semi-Monthly. Published in Boston, Mass. $1,65 per annum. Single copies 7 cents.

FACTS. A Quarterly Magazine. Published in Boston. Single copies 50 cents.

MILLER'S PSYCHOMETRIC CIRCULAR. Published monthly by C. R. Miller & Co., 17 Willoughby street, Brooklyn, N. Y. Single copies 10 cents.

THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. P. Fox. Per year, $1,50. Single copies 5 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE SHAKER MANIFESTO. Published monthly in Shakers, N. Y. 60 cents per annum. Single copies 10 cents.

THE OLIVE BRANCH: Utica, N. Y. A monthly. Price 10 cents.

THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents.

LIGHT FOR THINKERS. Published weekly in Atlanta, Ga. Single copies, 5 cents.

COUNCIL FIRE AND ARBITRATOR, published monthly in Washington, D. C. 10 cents single copy; $1,00 per year.

GALLERY OF SPIRIT ART. An illustrated quarterly magazine, published in Brooklyn, N. Y. Single copies 50 cents.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page and fifteen cents for each subsequent insertion on the seventh page.

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

Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

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

SPECIAL NOTICES.

BUSINESS CARDS.

THIS PAPER may be found on file at GEO. P. ROWELL & CO.'S Newspaper Advertising Bureau (10 Spruce street), where advertising contracts may be made for it in **NEW YORK.**

TO FOREIGN SUBSCRIBERS

The subscription price of the *Banner of Light* is $3,50 per year, or $1,75 per six months. It will be sent at the price named above to any foreign country embraced in the *Universal Postal Union.*

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the **Banner of Light** at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his office, 103 Great Portland street, London, W., England, where single copies of the **Banner** can be obtained at 4d. each: if sent per post, ½d. extra. Mr. Morse also keeps for sale the **Spiritual and Reformatory Works** published by us. COLBY & RICH.

SAN FRANCISCO BOOK DEPOT.

ALBERT MORTON, 210 Stockton street, keeps for sale the **Banner of Light** and **Spiritual and Reformatory Works** published by Colby & Rich.

AUSTRALIAN BOOK DEPOT,

And Agency for the BANNER OF LIGHT. W. H. TERRY, No. 84 Russell Street, Melbourne, Australia, has for sale the **Spiritual and Reformatory Works** published by Colby & Rich, Boston.

INDIA BOOK DEPOT.

KAILASAM BROTHERS, Booksellers, No. 67 Mullah street, Madras, India, have for sale and will receive orders for the **Spiritual and Reformatory Works** published by Colby & Rich. They will also receive subscriptions for the **Banner of Light** at Rupees 11-12-0 per annum.

DETROIT, MICH., AGENCY.

AUGUSTUS DAY, 63 Bagg street, Detroit, Mich., is agent for the **Banner of Light**, and will take orders for any of the **Spiritual and Reformatory Works** published and for sale by COLBY & RICH. Also keeps a supply of books for sale or circulation.

ADVERTISEMENTS.

Message Department.

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, No. 9 Montgomery Place, every TUESDAY and FRIDAY AFTERNOON. The Hall (which is used only for these séances) will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the séance, except in case of absolute necessity. *The public are cordially invited.*

The Messages published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

☞ We invite suitable written questions for answer at these séances from all parts of the country.

(Miss Shelhamer desires it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays.)

☞ Letters of inquiry in regard to this department of the *Banner* should not be addressed to the medium in any case.

LEWIS B. WILSON, *Chairman.*

SPIRIT MESSAGES,

GIVEN THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held Oct. 19th, 1883:

(Continued from last issue.)

Lotela,

For J. B. Kimball; Jennie L. Mowry; Levi Philbrick; Samuel J. Watson; Mrs. Ada F. Witham; Carrie Leonard; Maria L. Curtis; Daniel Safford; Jennie Sprague; Nathan Lamb.

J. B. KIMBALL.

Lotela sees a brave who has been gone to the spirit-world over four years; he gives his name as J. B Kimball. He was an engineer in the Naval Department of the United States government, and went out of the body at the Pensacola Navy Yard. This brave says he has friends in New York, as well as other places, but he especially wishes to reach those in New York, and have them know he has the power of coming back. He wishes them to understand that he is not weak, and laid up from service, but that he is in good order, and is a worker. He thinks he can give some powerful manifestations, if he can only induce his friends to visit some good medium. He is much interested in this work, and says he has already made some progress in its study. This spirit has tried to materialize two or three times. He gained the assistance once of a party in a circle in New York, who had seen him when in earthly life, and although he was not personally acquainted with him, the slight recognition gave him strength. Now, he thinks if his personal friends will investigate, he will be able to give them many evidences of his power to return and communicate with them.

JENNIE L. MOWRY.

A spirit comes now who says: "I died nearly two years ago. I come to send my love to my friends. I am from Woonsocket, R. I. I can hardly express my pleasure at my spirit surroundings: My new home is beautiful and bright; I am associated with kind and gentle spirits. I am still interested in the temperance movement. I wish to see its power increase, and I will do all in my power to help it along. I am also now interested in the spiritual work, because I have learned that those who die on earth can come back to their friends, and that a knowledge of the spiritual life is required by mortals, in order that they may fully understand themselves, because they have a double existence, that of the material and that of the spirit, and they cannot understand themselves, unless they know something of both sides. I would like very much to return and talk to my friends. I could say a great deal to them which they would understand, and if I have the power of doing so I will embrace it gladly. If I do not, I wish each one to know that I send them my love, that I hope to meet them by-and-by in my own beautiful home, and that I will never forget them. Jennie L. Mowry."

LEVI PHILBRICK.

Now here is a brave who says he lived in Deerfield, N. H., and died in December—I think last December. He says: "I was well known as an auctioneer, and perhaps I will create something of a sensation among my old associates and neighbors by coming back in this way; still, as you kindly open the door and bid me welcome, I am glad to enter and announce my presence to my friends. Tell them I am not dead, but I am an active individual, and I know I can express my power as effectively as I ever did on earth. This hardly seems the place for me to manifest anything of an important nature, but if my friends will sit among themselves and open a circle for spiritual communion, I will do my part to enter and give them tidings of the Better Land. My ideas were somewhat shaken upon entering the other life, but I could not feel disagreeably disappointed. I am rather happy than otherwise, and I think that, after all, the powers above understand what we require, what is best for us, a great deal better than we do ourselves. Levi Philbrick." This a queer spirit, Lotela thinks.

(Quite a number of spirits are here who lived in the city of Boston. Lotela thinks she will speak for 'em, so they can go off and let somebody else come.)

SAMUEL J. WATSON.

A male spirit gives his name as Samuel J. Watson. It was just a few weeks past his thirty-sixth birthday when he went to the spirit-hunting-grounds, and he will have been gone two years next week. He has been seeking an opportunity of coming here ever since he found he could come. He wants to send his regards to his friends, and tell them he is doing well. He has no special message to give, only to assure his friends that he will be happy to meet them at any time, and that he is satisfied with the spirit-world.

MRS. ADDA F. WITHAM.

A squaw comes who was in her thirtieth year when she passed out. She has been gone nearly five winters. She lived in Boston. This is what she says: "Oh! I am anxious to send my love to my dear ones, and to tell them of the beautiful home that is mine, and of all the bright and loving friends I have met on the other side. When I opened my eyes in the spirit-world and found such a flood of glory surrounding me, I felt as though I had passed through the darkness and had entered a beautiful world of light, and I have found it so: for through the years that have passed since my departure from the body I have experienced nothing but gladness, peace and contentment; and I rejoice that the earthly life was laid aside and the spiritual taken up. I did at first feel a pang of regret that the external ties were severed, and that I could not appear in physical form to those I loved, that they could not listen to the sound of my voice, or gaze upon my face. Now sadness has vanished. I know that in spirit I can come to them; that their inner perceptions will feel and recognize my presence, and that I can and do exert an influence over their lives, which is expressed in many ways, even though they may not understand it. I reach out to them the love and sympathy of my soul, and assure them that I, in turn, desire theirs, because it gives me strength; and if they will only believe and realize that I come to them, my cup of happiness will be complete. The shadows and sorrows that come to the mortal lives of my friends may seem hard and burdensome at first, but as they disappear they will reveal to each one that only lessons of truth have been learned, only experiences have been gained that will make them strong to endure. I was the wife of Mr. Woodbury A. Witham. I am Mrs. Adda F. Witham."

CARRIE LEONARD.

Another squaw comes, about nineteen summers old, or was when she was here. She has been gone to the hunting grounds a few years, say seven or eight. She says: "My name is Carrie Leonard. I have a sister Julia Leonard, and a brother William, in Boston. I want to send my love to them and tell them I am happy. When I was on earth, although we had many trials to bear, had to struggle hard with the adversities of life, still we gathered many a beautiful flower along our pathway, and passed many an hour of real happiness together. When I left my brother and sister for the other life they were very sad for a long time; they felt as though the old associations were forever broken. But I wish to tell them I never left them; although I found a pretty home above, I preferred to come to them in their humble home life, and bring them what influences I could to brighten their way. Sometimes it seemed to Julia as though she could put out her hand and almost touch me. She wondered why she felt so. It was because she was sensitive enough to sense my presence, to feel my magnetism, although she did not understand anything about it. I have been to my dear ones many times, and have in little ways exerted my power upon them, which has brightened their lives, for their conditions the last two years have been more pleasant than they were before, and I wish to say to them that spiritual influence is surrounding them—that they are guided by the dear ones who have passed on—and if they will continue to cherish the same feelings and sentiments which they have done in the past, we will still have the power to assist and benefit them. Although they know very little of spiritual things, they are impressional and intuitive, and the dear ones from the other life will guide and direct them."

MARIA L. CURTIS.

Another squaw comes who once lived in Boston; she gives the name of Maria L. Curtis. She is about in middle life. She has been gone quite a number of years. She says: "I left a family on this side of life. They were together when I passed away, but changes have come to them since that time. Now they are separated, yet they still have the power of communicating with each other, and I hope to reach them through this avenue, and to come into more personal relations with them. I send each one my love, and assure them that I exert a mother's watchfulness over them. I have attended my daughter in her far-away home. I know how her thoughts turn back to the old life and to Boston friends, how sometimes she feels as though she must return and see them once again; but circumstances forbid, so she passes a lonely hour, now and then, when thinking of her distant friends. But tell them, if you please, that a spirit's love is widespread, and that the watchfulness or even personal presence of a spirit is not dependent upon time or space or any limitation, but that it can reach its dear ones even though they are at places distant from each other. My tender solicitude is given to each one. I am not debarred from coming in contact with them, and I wish them to understand that I shall continue my ministrations until they join me in the higher life. I have a beautiful home, and their father is with me. He sends his love and messages of good cheer. He also is actively engaged in working for the benefit of those dear to him. The spirit says her message will be seen by a friend who reads your paper, whom she will impress to take it to one of her family, who is in Boston.

DANIEL SAFFORD.

Now a brave gives his name as Daniel Safford. He is also interested in Boston doings and people. He sends his regards and good wishes to friends. He has been over in the hunting-grounds some years, and is quite interested in the life he finds there. He knew something of Spiritualism before he went over, but he says it was very little compared to what he now understands of the movement, and that his knowledge was not near as large concerning it as he thought it was. What little he did understand prepared him to comprehend something of the spirit-life that he entered, and he wishes his relatives and friends to throw aside their personal opinions and prejudices against Spiritualism, and investigate its claims. He assures them they will not fail to reap some good result from it; that it will be far better for them to try and understand something of the future life and its conditions, as well as their own internal natures, while they are here, than to wait until they go over to the other side, because the effects of their earthly ideas, as well as the deeds done in the body, will follow and surround them in the spiritual world, and will, if they were erroneous, weave a veil of darkness around them, which will take much effort, struggle and labor to throw off, on the other side.

JENNIE SPRAGUE.

Jennie Sprague is very anxious that Lotela should send her love to her mother, and tell her not to feel discouraged, but to remember the spirit-friends are guiding her life and directing her work; that they not only have not withdrawn their powers but have increased them; and they can see in the future, a few months ahead, a new light and assistance springing up, which will be of benefit to her in her labors. They wish to thank her for all that she has done, and assure her that her efforts are remembered and appreciated by the angel-friends; a crown of rejoicing, of exaltation and satisfaction will be won by her when she passes to the spirit-world.

NATHAN LAMB.

The brave who lived a good many summers in the body here on this side (he is not a Boston brave) wishes to announce his presence to his friends, with his love and that of the dear ones who are with him. There is another brave with him, who lived a good many years in the body, and a squaw—a lady. They all come together, and they say: "We come with outstretched hands to greet you, with many loving remembrances to dear ones and to all others. We come to testify again to the truths of Spiritualism, for we accepted the knowledge of the spiritual movement when in the body; we were progressive Spiritualists, and we are precisely the same to-day. Let the good word go forth that Spiritualism is true, that we have the power of manifesting to mortal friends as well as of ministering to their comfort and peace of mind. To all the old associates and co-workers in the cause we say we are not idle, but are one with you in your good work. Go on and pause not, ever seeking to spread the knowledge of spiritual life among those who are in need of enlightenment. With great love and sympathy for each dear one we crown their lives with a spiritual blessing."

The brave who seems to speak for the others is Nathan Lamb, of Bridgewater, Vt. The squaw's name is Mary. Another brave comes with them who lived a good while in the body, and seemed to be connected with Spiritualism through mediums in his family. He is attracted back to earthly interests because of his interest in the cause, and he gives the name of Holt. Lotela don't get the first name.

Appeal for the Poor, by John Pierpont.

I wish to make an appeal to the readers of the *Banner of Light* for the poor and destitute. The wintry season is close upon us, and with it will come suffering and want to many of the poor. It is the duty of those who are in more fortunate circumstances to assist those in distress, so that they may be able to encounter the rigorous storms of winter under more favorable conditions than they otherwise would. As is well known, there is a fund connected with the *Banner of Light* establishment, called "*The God's Poor Fund*," and various sums have, from time to time, been contributed to that fund for the purpose of assisting the needy and unfortunate who come under the supervision of the proprietors of the *Banner of Light*, or some one or more of their spiritual advisers. It perhaps may not be generally known that the exchequer of that fund is completely drained; that there is no sum held in abeyance for the benefit of those who may apply for assistance; so I appeal to-day to the large-hearted and generous ones of this land—those who believe in Spiritualism, and consequently should believe that it is ennobling, spiritualizing, to give—"it is more blessed than to receive"—to contribute something from their own means for the benefit of the needy and suffering. We trust that our *God's Poor Fund* will be supplied with means for accomplishing much good during the coming winter. We assure those friends who intend to contribute something to this fund, that every penny they are disposed to give will be faithfully devoted to the purpose in view.

I do not think anything further is required to be said on this subject. A few words are certainly as potent as a long address can be. It is evident to all thinking minds that poverty stalks abroad on every hand, especially in our large cities; that much suffering in all directions is crying out for alleviation; that if we can supply even one mouth with food, or benefit one needy one in any direction, it is not only our duty, but should be our pleasure as well as our privilege to do so. The spiritual world will do all in its power to alleviate the wants and distress of those in need, but it must have physical conditions supplied for the continuance of this work; and it depends upon the operating spirits in the mortal, the large-hearted, friendly ones of earth, for the pecuniary means necessary to accomplish the end in view.

If any friend present has any sum to bestow upon this worthy object, he or she may leave it with the Chairman of the Circle, and may be sure it will be faithfully devoted to the purpose mentioned. Any sum, small or large, will be cheerfully, thankfully accepted, and the friends who can contribute but a mite may do so with the assurance that a blessing will attend just as fully and freely as though it was a larger contribution from one in affluent circumstances. John Pierpont.

Report of Public Séance held Oct. 23d, 1883.

Invocation.

Oh! thou who art the Life, the Truth, and the Way, we come before thee at this hour, with souls attuned to thanksgiving and praise for the blessings which are ours; our hearts respond in joyful gladness to thy angel hosts for the privileges which they have opened before us, and we solicit a continuation of the same, from day to day. Oh! may wisdom be spread forth with a lavish hand from the courts of heaven, until mankind shall understand how to live truly, how to appreciate the blessings of life which are theirs, and how to press forward, making the best possible use of their experience, that the inner powers may become unfolded, and the external life express itself in beauty and in goodness. Oh! our Father, we would that every homestead in this fair land might become the recipients of angelic ministrations, and every heart learn to welcome the loved ones from the other shore. It is our duty and our mission to labor, ever keeping this end in view, that the great work may gain in power and increase in usefulness, until weary mortals shall be brought beyond the clouds of ignorance, doubt, and error concerning death and its possibilities; and understand that life immortal awaiteth every soul.

Questions and Answers.

CONTROLLING SPIRIT.—We will now consider your questions, Mr. Chairman.

QUES.—[By J. Barber.] Spiritualists teach that in the future life every human soul progresses. Does that mean that all, without a single exception, gradually become good, and therefore happy? That is, will none remain finally and forever miserable?

ANS.—Spiritualism teaches that the law of progress is the law of life, and that in coming under the operations of that law humanity must of necessity gradually advance in knowledge, emerge from the pathway of folly, and enter upon the stage of wisdom, attain a condition of truth, leaving error behind them; and in gaining knowledge, in laying aside the trammels of ignorance, even though the process be one of bitter experience, mankind will eventually reach a plane of happiness and tranquility, and not one will ultimately remain in a condition of misery.

Q.—What is meant by the "unpardonable sin," that is never to be forgiven?

A.—We know of no "unpardonable sin" that can "never be forgiven." He who sins, sooner or later will realize the enormity of the offence which he has committed, and although the realization will bring to him a bitter pang of remorse and self-condemnation, yet when he comprehends that there is still much good for him to perform by his own endeavors, and understands that he may atone for the past, by making efforts for good and honest living, the suffering within his breast will gradually lessen, until it becomes swallowed up in the consciousness that he is performing a good part in life—doing a noble work.

Q.—In the communications given all spirits express themselves as happy. Does this imply that there are none that are unhappy?

A.—There are many spirits who are unhappy, not satisfied with their condition, but are restless, as a consequence of the effects of their own earthly lives; for they do not comprehend the true meaning of existence, which is, that all must labor earnestly, diligently, not only for their own advancement, but for the benefit of others. Such spirits, perhaps, seldom manifest on earth in a public manner, or if they do, generally refrain from giving expression to their restless condition of spirit; nevertheless there are many spirits in the other world who are anything but contented and at peace.

Q.—What are we to understand by the term hell?

A.—A condition of suffering.

Q.—Will it be a blessing to live hereafter, if that life is to be one of endless torment?

A.—It would not be a blessing for any soul to undergo a future existence, provided it were to be one of eternal misery; but we know of no God, law or power that has determined anything of the kind. Man may err in committing wrong against himself and his fellows—it matters not whether the offence be committed in ignorance, or willfully, he must suffer the consequences of his wrong-doing—yet at some time in the future, after a realization of it has dawned upon his consciousness, through the bitter discipline of suffering, he will emerge from all darkness and error into the light of knowledge, and then he will make grand efforts to attain to a condition of peace, such as he understands other spirits enjoy.

William Fowler.

Good afternoon, Mr. Chairman. I am a stranger to you, and I thank you for allowing me to enter, for I have many friends on earth. My early home was in Fishkill, N. Y., and at that place I passed away, for I was visiting my dear parent when summoned from the body. My business interests were in Providence, R. I. I was a member of a firm of jewelers upon Eddy street in that city. Perhaps my brothers with whom I have been associated will be pleased to learn of my return to earthly scenes; at least I trust they will not reject me, but will accept the love which I bear to them. I was young in years, although I had attained some little experience in life, in a business and social way, and my interests and enjoyments were centred on the earthly side. I did not know that I was to be taken ill, and to pass from the body in so brief a period of time, for I was not sick very long, although my physical sufferings were intense while they lasted. I had trouble with the lungs and heart, and labored very much for breath; if I did not place a strong restraint upon myself here, I should suffer in a like manner, because I feel the same sensations now that I did before I passed away from earth. I wish my friends to know that I live, and that my life is pleasant. I am not dissatisfied with the changes death has brought to me. Frequently I return to the old stand, and to the haunts of friends and associates, and frequently I visit my childhood's home and mingle with the dear ones who gather there, but I do not have opportunity for manifesting my presence as I wish to do, and I have come here to send a few words of love and greeting to my friends, also to gain power to reach them in more tangible ways than I have yet succeeded in doing. My friends, my dear relatives, felt very sad that I should be taken from the body so early in life, and yet I sometimes think that I was summoned to the other side to prepare the way for those who are to follow, to work diligently and earnestly until I convinced those dear ones that there is a future life for man, which is conscious, which is active and progressive, and to fling aside from their paths some of the obstacles which might prevent them from gaining this knowledge. To that end I intend to labor until I see good and strong indications of a successful result of my mission. I have a number of brothers in the body, and to each one I bring my fraternal greetings as well as love to all friends. My name is William Fowler.

Emma Rice.

Oh! I don't feel at all good. I didn't know I should feel in this way in coming back, but I find I have many things to learn. I have come here with the hope that my friends will know I am now all right, and that I am happy, for I have a bright home in the spirit world. I had not long been in that home before I realized my condition and surroundings, and could understand all the efforts the kind friends were making to give me comfort and strength. I was burned here. I cannot describe it, because I do not like to think of it; but a cloud came across me, and I felt confused; I did not know what I was doing, so I got near or in the fire, and was burned badly. I passed to the spirit-world, and in a little while the cloud left my mind and I was free. I saw then my condition. I realized that I had passed from the body. My teachers tell me I shall never be so troubled again: that physical conditions and the results of certain material matters caused an obstruction in my mind, but that all these things belong to the earth and have passed forever away, and I shall now be clear in thought and action, and able not only to understand and realize my own existence in the spirit-world, and take advantage of the lessons thus gained, but I shall also find power to come back to my friends and bring them strength and encouragement; so I want them to understand that it is well I passed on as I did.

I was not old, but life would not have been so enjoyable to me here as it is to many, because of certain conditions of the body; and I am glad I have ascended from the earthly side.

I am assisted to speak here to day by those present; and although they seem to give me the words, my own thought is expressed. I want my friends to understand that I am waiting to receive them in a bright home, which I am preparing for them, and when they come over to my side of life we will be happy, in spite of the clouds and sorrows that have gone before. I lived in West Granby, Ct. My father is quite well known in that town. I was the daughter of a farmer in fair circumstances. His name is Eber Rice. As I speak of these things I do not see very clearly, so I cannot tell you exactly how long I have been gone: it seems some time to me; but I am so glad of the power to come, and hope to do so again some other time. Emma Rice.

Joel Kendall.

[To the Chairman:] Joel Kendall, sir, from Springfield, Mass. I think I am not mistaken in affirming that there are a number in that city who remember me, although a few years have passed since I lived there. I do not come to send any special communication to my friends, but rather to introduce a member of my family, who feels that she will be benefited by taking possession of a medium. I send my respects to all old friends, and tell them I am quite pleased with the other side of life. I have seen something now of both sides, and I tell you that one needs to look upon the further side of the picture before he can comprehend the meaning of the whole. I am just beginning to do that. Some things which seemed very strange to me in the past have been explained, and I am quite satisfied.

I would be well advanced in years were I here in the body. I do not feel aged at all in returning to earth, but feel as though the springs of youth were flowing through my veins, and that I could exercise as actively as any one of you. If my friends wish to hear from me in private, I will be glad to come and let them have a hearing. I know they will not be disappointed with what we have to bring from the other side, for I have marvelous tales to tell of existence, and I know other friends have the same, something which will quite astonish the old neighbors, who have no idea of these things.

Mrs. Julia Coolidge.

That was my good old father who has just spoken to you. Like a dear parent he gave me welcome when I joined him on the other side, and ushered me into some of the homes of spirit-life. I was greatly surprised by the strange things that I saw, and by the very natural and earthly appearance, I may say, of the people whom I met, because I had an idea that the other life was very different from this one, and that its inhabitants did not have the appearance of mortals. So I have been learning some strange lessons since I passed over, and my good father has been of great assistance to me. To-day he opened the way for me to manifest to my friends, to tell them how delighted I am with this new life, for although two years have rolled away since I passed from the body, yet this life still seems new and fresh to me, for I find day after day so many things of which I had never dreamed, that time slips away unnoticed. But I have friends on earth. I wish them to accept my love, and if possible, to study out something concerning the spirit-world, to get a clear comprehension of what it is, and how it will appear to them when they reach it. I want them to know that their old friends will be united to them. I have met my husband, and he also had many strange stories to relate to me, which I did not, at first, comprehend. But I am learning, taking up a little at a time, as one takes up the stitches of her knitting, and weaves them into a complete garment. It seems to me that even those of you who think they know a great deal of the spirit-world and its inhabitants, will be very much surprised at the things which will appear to you after you have left the body; you will then begin to believe that you knew but little, after all. The more I learn of the great fields of knowledge yet unexplored, the more I realize how very little I actually know. I do not say these things to confuse my friends, but rather to give them encouragement to search into them, and learn all they can here, so they will not have so much to learn when they come to our side of life. I lived in South Framingham, Mass. I have many friends there. I send them my love, as well as join my greetings with those of my father, to friends in Springfield. Mrs. Julia Coolidge.

Mrs. Abigail G. Clark.

I am Mrs. Abigail G. Clark. I have friends near Boston—for I lived in Cambridge. I also come, as others seem to do, to bring my love to those friends of mine who are on earth. When I passed from the body, and beheld the form lying cold and still, and then gazed around me upon loving faces that were sorrowful in expression because I had joined the happy throng of spirits, I felt that I would give the world if I had the power of offering the dear ones some tangible token of my presence, and a gift of consolation for their hearts. I have many times since endeavored to control this medium, but found it impossible to do so, and I have attempted to make myself known at other places. To-day I am satisfied if I only succeed in saying a very few words, for a sensation of pleasure is brought to my mind in realizing that I have succeeded in actually taking possession of this organism. I tried to make my sister understand what were my wishes. I had no very marked desires, yet little things occurred to me which I would like to have her realize were from me, and although I did not succeed in impressing her thought as fully as I wished, I did give her certain ideas which she expressed in little ways, and which gave me much pleasure.

So I have been learning something of these laws, trying to know just how to work in impressing or guiding my earthly friends, and I think I am gaining power every day. I wish each dear one to believe I am with them, and to accept my love, the same as though I was in the body to express it, because I can give it more beautiful and tender manifestation from the spirit than I could when here on earth. Sometime I hope to give another communication in private, as I have many things to say, and until an opportunity is presented I will be patient, knowing that all things are for the best. I was the wife of Mr. Albert G. Clark.

Nannie Brown.

I have friends, Mr. Chairman, in Rochester, N. Y., and have good reason to believe they will see my message, so I send them my love and tell them I am doing well. I am a member of a band of spirits who are working for the development of a young medium. We are succeeding very well in our efforts, yet our friends here do not feel altogether satisfied; they wish to have matters hurried and the power increased more than we feel to be best so I come here to tell them they must be patient and persevere in their efforts on this side, while we will do our part from the other. The members of our band work in concert and are harmonious. They send love to our earthly friends, with assurances that all is well. The plans that have been mapped out before them are not abandoned; they will be pursued and the work accomplished. We do not feel that there is any necessity for haste, rather that time should be given for the development of the labor which we have in view.

My friends will recognize me, perhaps, more clearly if I present to them a certain symbol. It is a light, in the form of an anchor, surmounted by a single star. I bring this as an emblem of hope and of cheer, and shall present it to them, in their darkened room, by-and-by, for I know I will have the power of doing so. This emblem is not only a token of spiritual love, but also significant of the presence of two spirits who always come together and are associated in the same line of work.

They, too, join in sending love and sympathy to our friends, with an assurance that future results will prove the wisdom of the spirit-band in outlining certain matters to earthly friends, and that all is for the best. I would like to express my thoughts in a clear manner, but I am restrained from doing so, because one of our band, whom I may call the Old Sage, feels that it would not be wise in a public place. Nannie Brown.

Jacob Todd.

I feel a power in this room, drawing me here. I have to come, and I am not displeased in doing so. I was thought by a good many, and I knew it, to be a strange person. Some denied me the possession of medial powers, and others believed I did possess them, which was the truth, and I used them the best way I knew how; so I feel that I have a right to come back here and speak to those who remember me. Not a very great while ago I lived in the body, and was known here in Boston by quite a number. I worked out my powers to the best of my ability, and I knew I had assistance from the other side. When I passed from the body, I met those friends who belonged to my spirit-band, and they told me I had still a work to do; that I was not to grow idle; the powers were not exhausted, and I must exercise them in many ways. So I have been trying to do this, and more than one medium in this city has felt my influence, without knowing where it came from or what it was.

I found I had to bring certain spirits who were not altogether satisfied with their condition on the other side, back to some medium, and be for them a link between matter and spirit, so they might take advantage of mortal magnetisms, for the purpose of getting a little higher foothold on the spiritual side. I know some Spiritualists, even, will say that is a queer kind of work to be engaged in, and perhaps they will not believe in it. It makes no difference to me, because I know it is true that some spirits who are not satisfied; who do not know whether they are in the body or out; whether they are standing on solid ground or on floating air; in fact, who do not realize their surroundings at all, have to be brought into personal contact with mortals, made to touch and feel physical bodies before they can realize where they are. Then, in looking around them, perceiving the difference between the mortals and spirits who are present, they begin to understand their position; and when they go away from these circles, or from mediums, they leave a little of their earthly magnetism, and carry off something of a more spiritual nature. The bands surrounding the mediums take up the earthly magnetism and dissipate it, so that no harm is done to any one, and considerable good to more than one spirit. I am very willing to try to accomplish something in this direction.

I want to say to those people who found fault with me, and did not think a great deal of what I was doing, that it will be very pleasant for them and for me, and will leave larger results for their own lives, if they will just set about doing the work that is mapped out before them, and mind their own affairs; if they do, then they will not have much time to attend to those of any one else. I am going on in the same old way that I was. I send regards to all friends, and if I can help them in any way, I will be very glad to do so. I bring my old father here with me now, and my mother, too: They will get benefit by coming to this place. They want power and strength to enable them to rise in the spirit-world, to progress. That is what we all want, strength and power to press on, to advance from one condition or grade of life to another, to get up as high as we can, and if we look back and see any poor mortal struggling alone, it won't harm us one bit to throw him a line, and pull him up a little faster than he can get on alone. I am a queer being, Mr. Chairman; I always was. I suppose I always will be; because every one is not cast in the same mold. It would be a bad job for us all if we were. You may just call me—if you want to know my name—Jacob Todd.

Mrs. Sallie Barton.

How do you do, Mr. Chairman? I will be very much pleased if you will take a few words for me to my daughter, who reads your paper. I am happy to have the power of sending her a mother's love and blessing, and telling her that through all the years of her mortal pain and weariness I have been by her side assisting her to bear the frailties of the body and to rise in spirit above all afflictions. I know her thought, her aspiration, turns frequently toward the spirit-world, and reaches out for friends on the other side; and those dear ones respond with affectionate sympathy and tenderness; they surround her life with pleasant conditions and make her pathway one of peace and quiet. So I say to that dear one: Have patience; keep on in the same way you have so long traveled. The light of the glorious world streams in occasionally upon your sight; its full brightness may not burst upon you until you join your loved ones in the home of light; yet you are more favored than are many others, for the influence of the spiritual world you feel, and realize that it is around you. We bring many tokens of our interest in you and your dear ones, and assure you that until we meet in the world beyond we shall be with you in thought, in spirit and in love. A dear friend of my daughter, who was a medium when on earth, and who has manifested at this circle, assisted me to come to-day, and I feel grandly repaid for all efforts in doing so. That friend also sends love, and a blessing of peace. My daughter resides in Lottsville, Pa.

Please, sir, to place my name upon your records as Mrs. Sallie Barton.

MESSAGES TO BE PUBLISHED.

Oct. 26.—William L. Bened ct; Ebenezer P. Pierce; Elizabeth E. Warren; Robert W. Knigh; Henry B. Essman; Joseph Ehmer; Josephine A. Story.

Oct 30.—Converse Gage; Frank Emerson; Prudence Larkin; George Little; Joseph L. Dewey; Maria Ann Newton; Ralph Douglas.

Nov. 2.—Mary Willard; William C. Cozzens; Amanda Russell; Judge Nathan Price; Sadie B. McKee; Helen L. Fuller.

Nov. 6.—William Crowe; Bertha Manning; Mary Hall Loring; Pardon Field; Eliza Webster; Mary Edith Norris.

Nov. 9.—Achsa W. Sprague; Tracy P. Cheever; James A. Stetson; Mrs. Susan Mitchell; Fred Wetherbee; Christopher G. Bubler; Nellie C. Morrill.

Nov. 13.—Nathaniel C. Parker; Michael Zeigler; Louisa Willis; Charles Kneeland; Deacon Allen Berry; Hannah Peterson; Annie M.

Verifications of Spirit-Messages.

COOSA:

To the Editor of the Banner of Light:

In the *Banner of Light*, July 28th, 1883, I see a communication from COOSA—faithful, loving spirit—which is characteristic of him. His name is WILLIE COOK. The Indians with whom he played in childhood called him COOSA, and it became a pet name with his family. He was familiar with William White and L. Judd Pardee, and will be recognized by many of your readers. Thanks to Miss Shelhamer, and my band in the spirit-land, and my gallant page.

Respectfully yours, BARBARA ALLEN.

"Evergreen Home," Waterford, Vt., Oct. 28th, 1883.

HOSEA B. EMERY—WM. ALLEN.

To the Editor of the Banner of Light:

In the *Banner of Light* of Nov. 3d I read a communication from HOSEA B. EMERY. Mr. E was formerly a resident of Bangor, and was in business several years with Hon. Newell Blake, Ex-Mayor, who still lives here.

Also the *Banner* of Oct. 6th contained a communication from WM. ALLEN, an expressman on the route between Boston and Bangor. The people here, on that line, tell me that he was well known, as he reports himself to have been. JOSEPH BROWN.

Bangor, Me.

Advertisements.

SARAH A. DANSKIN,

PHYSICIAN of the "New School," Pupil of Dr. Benjamin Rush. Office 481 North Gilmor street, Baltimore, Md. Mrs. Danskin is clairaudient and clairvoyant. She reads the interior condition of the patient, whether present or at a distance. Dr Rush treats the case with scientific skill, enhanced by his fifty years' experience in the world of spirits. Apply by letter, enclosing $2,00 and two stamps.

The American Lung Healer, prepared and magnetized by Mrs. Danskin, is a unfailing remedy for all diseases of the Throat and Lungs. TUBERCULAR CONSUMPTION has been cured by it. Price $2,00 per bottle. Three bottles for $5,00. 4w†—Nov. 10.

Dr. F. L. H. Willis

May be Addressed till further notice,

Care Banner of Light, Boston, Mass.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp.

Send for Circulars and References. Oct. 6.

DR. CLAYTON'S MAGNETIZED Eradicating and Healing Salve.

IT cures Sores or Inflammation, Diphtheria, Croup, Chilblains, Lame Back or Side, Old Sores, Salt Rheum, Asthma, Hemorrhoids or Piles, Toothache, Whooping Cough, Rheumatism, Neuralgia, Sore Throat, Catarrh, &c.

This Compound will be sent by Mail or Express on receipt of price.

PRICE 25c., 50c. and $1,00 PER BOX.

DR. W. E. CLAYTON,
P. O. Box 503, BANGOR, MAINE.
Office and Laboratory, 61 Exchange Street.
Nov. 3.—4w*

PROF. W. W. CLAYTON is General Agent for the above DR. CLAYTON'S REMEDY in Massachusetts. It is "the best thing out." Agents wanted in every town and city. Send $1 for 4 sample boxes and Instruction to Agents. Address PROF. W. W. CLAYTON, 18 East Chester Park, Boston, Mass. 1w*—Nov. 24.

THE IDEAL PARLOR STOVE.

Magee Stoves and Furnaces

HAVE always been very popular, and deservedly so, because they are original in design and construction, effective and economical in operation, and made only from the best materials by the most skilled workmen.

Competition never induced us to slight our products.

The Ideal,

Our latest Heating Stove, has forty imitators. Such universal imitation is a sure evidence of superlative merit in the original, and the prudent buyer will not be deceived. All

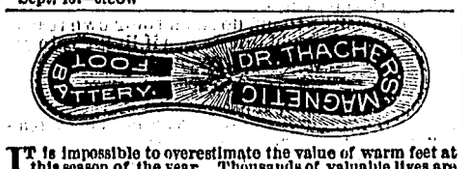
MAGEE

Goods are warranted to give perfect satisfaction. For sale by our agents everywhere.

MAGEE FURNACE CO.,

32 to 38 Union and 19 to 27 Friend Sts., Boston.

Sept. 15.—6teow



IT is impossible to overestimate the value of warm feet at this season of the year. Thousands of valuable lives are sacrificed every year in consequence of damp, cold feet. Cold feet lay the foundation for Pulmonary Diseases, so fatal to the people of our land. Could we make the world know how valuable our *Magnetic Foot Batteries* are for keeping up a warm, genial glow through the feet and limbs, none would be without them. These Insoles warm the whole body, keep the vital forces up, magnetize the iron in the blood and cause a feeling of warmth and comfort over the whole body. If no other result was produced than to *insulate* the body from the wet, cold earth, the Insoles would be invaluable. In many cases the Insoles alone will cure Rheumatism, Neuralgia and Swelling of the Limbs. $1,00 a pair to any address by mail. Three pairs to one address, $2,00. Send stamp or currency in letter, stating size of boot or shoe, and we will send free by mail to any part of the world. Send for our book, "A PLAIN ROAD TO HEALTH." Free to any address.

CHICAGO MAGNETIC SHIELD CO., No. 6 Central Music Hall, Chicago, Ill.

Nov. 10.

CARDS — **YOUR NAME** on 50 New Chromo, our pack, 10c.; 40 Transparent, very fine, 10c.; 25 Mixed Cards, 10c.; 25 Gold Edge, 15c.; 12 Beveled Gold Edge, 10c.; 25 Acquaintance Cards, 10c.; 25 Horseshoe Chromo, 10c.; 12 Slipper Cards, 15c.; 12 Parisian Gems, name hidden by hand holding bouquet, 30c.; 12 Photograph Cards, send photograph, we will return it, 50c. Agent's Outfit, 15c. An elegant Premium for every order amounting to $1 or more, given free. We have the largest variety of any Card house in the **BLANK CARDS** World for Printers and Stationers, in any quantity, at very low prices, send stamp for price-list, none free. **Address HUB CARD CO., 149 Milk St., BOSTON, MASS.**

Sept. 15.—16teow

PROPHETIC VISIONS AND Spirit Communications.

AN intensely interesting book (bound in cloth with gilt letters), by MRS. L. L. BROWNE, formerly editor of the "Rising Sun," will be sent with MRS. F. A. LOGAN'S book of Poems to any address, post-paid, on the receipt of $1,00. Mrs. Browne had a foresight of Lincoln's and Garfield's demise; also of the Dynamite, by whom used and for what purpose in revolutionizing public sentiment in monarchial governments, besides very much that is yet to transpire of national and religious import, which renders the book of inestimable value at this present time. Address MRS. F. A. LOGAN, 825 Market street, Oakland, Cal.

Sept. 1.

FREE! CARDS AND CHROMOS.

We will send free by mail a sample set of our large German, French, and American Chromo Cards, on tinted and gold grounds, with a price list of over 200 different designs, on receipt of a stamp for postage. We will also send free by mail as samples, ten of our beautiful Chromos, on receipt of ten cents to pay for packing and postage; also enclose a confidential price list of our large oil chromos. Agents wanted. Address F. GLEASON & CO., 46 Summer street, Boston, Mass. 4w—Nov. 17.

DRS. HELEN B. DENSMORE, of New York,

AND

ABBIE M. H. TYLER, No. 67 Dover Street, Boston.

THREE SPECIALTIES.

FAT FOLKS permanently and healthfully reduced. Treatment by the month. *Impaired vision* cured and FAILING SIGHT *restored* and *continued without the use of glasses*. Price of Restorers, 3 and 5 dollars.

External CANCERS cured without the knife, by a painless process. No cure no pay. Nov. 17.

WANTED.

AN intelligent woman, with not less than five thousand dollars, as silent partner in a legitimate business well established; profits large. One who can share a refined home with the lady proprietor, and see every detail of the business, preferred. No labor required. Address MRS. C. NOWELL, Savin Hill Avenue, Ward 24, Boston, Mass.

Nov. 3.—5w*

McShane Bell Foundry

MANUFACTURE those celebrated **Bells and Chimes for Churches, Tower Clocks, &c., &c.** Prices and catalogues sent free. Address

H. McSHANE & CO., Baltimore, Md.

Oct. 6.—1y

N. H. PULP AND PAPER CO.

A SAFE, legitimate and good paying investment. A few shares for sale, and further information given by

JOHN WETHERBEE, Treasurer,

Sept. 22. 27 Doane street, Boston.

TOKOLOGY A new, popular and fast-selling Treatise upon Pregnancy and Childbirth. Women, married or single, should have a copy. Energetic women as Agents can make from $5 to $10 per day. Sent postpaid for $1,50. SANITARY PUB. CO.,

Sept. 15.—3m 159 La Salle street, Chicago, Ill.

FOR RENT—Centennial Hall Pottsville, Pa.

SEATING capacity, 700. Side rooms nicely finished and well furnished. Special rates for Lectures on Spiritualism and Test Manifestations. Address GEO W. SLATER, Agent. 6w*—Oct. 27.

NEW GOSPEL OF HEALTH.

CONTAINING seven sections, in Vital Magnetism and illustrated manipulations, by DR. STONE. For sale at this office. Price $1,25; cloth-bound copies, $2,50.

Mediums in Boston.

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26 East Chester Park, Boston, Mass.,

AFFORDS superior advantages to chronic invalids who desire board and treatment. *Magnetism* a specialty. *Clairvoyant* remedies unsurpassed. Electricity and Baths valuable auxiliaries.

DR. ELLA STEVENS CADY, Assistant

DR. DAKE combines a thorough knowledge of medical science with the genius of the true physician, ability to locate disease and remarkable healing power. Thousands afflicted with Cancer, Tumor, Epilepsy, Paralysis, Insanity, Nervous Prostration, Dyspepsia, Consumption, Blindness, Deafness, Lameness, etc., testify to permanent cures.

Patients successfully treated at a distance. Remedies sent by express.

DR. DAKE can be consulted in New York City office, Ashland House (cor. 24th street and 4th Avenue), the 1st, 2d, 3d, 16th, 17th and 18th of every month.

To the Friends of Science: I take pleasure in stating that I regard DR. DUMONT C. DAKE as one of the most gifted individuals I have ever met in the way of Psychometric investigation and Diagnoses, as well as in spiritual power.

(Signed) Prof. J. R. BUCHANAN, New York.

Nov. 24.

J. A. SHELHAMER, MAGNETIC HEALER,

Office 8½ Montgomery Place (Room 3), Boston, Mass.,

WILL treat patients at his office or at their homes, as desired. Dr. S. prescribes for and treats all kinds of diseases. *Specialties:* Rheumatism, Neuralgia Lung, Liver and Kidney complaints, and all Nervous Disorders. Consultation, prescription and advice, $2,00. Moderate rates for Medicines, when furnished. Magnetized Paper $1,00 per package. Healing by rubbing and laying on of hands. Parties wishing consultation by letter must be particular to state age, sex, and leading symptoms. Liver, Anti-Dyspeptic, Liver and Kidney, or Strengthening and Soothing Pills, 25 cents per box, or five boxes for $1,00.

Office hours from 10 A. M. to 3 P. M.—except on Tuesdays and Fridays, when he attends out-of-town patients. Letter address care of BANNER OF LIGHT. tf—April 7.

DR. H. G. PETERSEN, Magnetic Physician,

LATE of Norway (Europe), exercises his natural spirit-gift of healing, **721 TREMONT STREET, BOSTON.** *Desperate cases relieved or cured.*

"Having been greatly benefited by magnetic treatments through the hands of DR. H. G. PETERSEN, I unhesitatingly recommend him to the public."

(Signed) DR. HENRY SLADE,

Nov. 24.—1w* 202 West 30th street, New York.

THE MISSES BERRY

WILL hold their Materializing and Physical Séances Sunday, Tuesday, Wednesday and Thursday evenings, at 8 o'clock; also Thursday and Saturday afternoons, at 2 30 o'clock, at their home, No. 1 Arnold street, corner Washington street, Boston.

HELEN C. BERRY. E. GERTRUDE BERRY.

Oct. 20.—tf

EXAMINATIONS BY

MRS. C. M. MORRISON'S MEDICAL BAND AS FORMERLY.

FOR medical diagnosis by letter, enclose lock of hair and one dollar. Give the age and sex. Terms for magnetized remedies will be sent with the diagnosis. Address P. O. Box 2519, Boston, Mass. Office, 4 Jackson Place, Dorchester District. H. B. WILLCOX, Sec.

Sept 29.—2m*

MISS JENNIE RHIND,

TYPICAL MEDIUM AND SEER. Letters answered. A Typical Psychometric Delineation of Self, with Vision of Condition, $2,00. Medium powers described, with counsel for development, $2,00. Vision on Business, with Counsel, $2,00. Send own handwriting, age and sex, stamped and directed envelope. Sittings with pellet tests daily at 33 Boylston street, Boston, Mass. Circle Thursday, at 3 P. M.

Nov. 24.—1w*

J. WILLIAM FLETCHER, TRANCE AND MEDICAL MEDIUM, 2 Hamilton Place, Boston.

Sittings for Development, Examinations by Lock of Hair, and Business Letters answered. Oct. 6.

Mr. and Mrs. James A. Bliss

HOLD their Full-Form Materialization Séances every Sunday, Wednesday and Friday evening, at 8 o'clock; also Saturday afternoon at 3 o'clock. DR. BLISS gives private sittings for Communications and Magnetic Healing daily from 9 A. M. to 5 P. M. 39 East Newton st., Boston.

Nov. 3.

JAMES R. COCKE,

UNCONSCIOUS, ENTRANCED MUSICAL MEDIUM. Séances every Monday and Thursday afternoon, at 3 o'clock, and Tuesday evening at 8 o'clock, at 39 East Newton street, Boston. Private Séance by special engagement. Apply only to JAMES A. BLISS, Business Manager, 39 East Newton street. Nov. 3.

A. P. WEBBER, MAGNETIC PHYSICIAN,

OFFICE AND RESIDENCE, 157 West Newton street, Boston, near Columbus Avenue. Nervous Diseases and Diseases of Women, Specialties. Hours from 9 A. M. to 1 P. M. Will visit patients. Jan. 6.

MRS. DR. COLLAMORE,

ECLECTIC and Magnetic Physician, Surgeon, Chiropodist and Manicure. Corns extracted without pain. Finger Nails shaped, polished and beautified. Gives Electric and Vaporized Medicated Baths. Office 25 Winter st., Room 15. 1w*—Nov. 24.

Mrs. A. E. CUNNINGHAM,

MEDICAL, Business and Test Medium, is located at 13 Davis street, Boston. Office hours from 10 A. M. to 4 P. M. *Circles every Sunday evening from Nov. 4th.*

Nov. 17.—4w*

MISS HELEN SLOAN,

MAGNETIC PHYSICIAN, combined with the celebrated "Acid Cure." Office, No. 777 Washington street, Boston. Patients received from 9 to 8.

Nov. 24.—1w*

DR. J. N. M. CLOUGH,

MAGNETIC and Electric Healer, 686 Tremont street, Boston. All diseases treated without the use of medicines. Diseases of Eyes, Nerves, Brain and Lungs, specialties. Will visit patients. 5w*—Nov. 24.

MRS. DR. LOOMIS, Business, Test and Healing Medium, gives treatments with Electricity and Medicines. A brief diagnosis of disease on receipt of 25 cents, lock of hair, age and sex. Six questions on business affairs answered for 50 cents. Hotel Van Rensselaer, 219A Tremont street, Boston. 2w*—Nov. 17.

MRS. JULIA M. CARPENTER examines patients at No. 3 Concord Square on Tuesdays, Wednesdays Thursdays and Fridays, from 10 A. M. to 4 P. M. Persons at a distance send lock of hair, age and sex. Carefully prepared remedies sent to all parts of the country. Fee for examination, $2,00. Oct. 13.

MRS. N. J. MORSE,

ELECTRICIAN and Magnetic Physician, 34 Milford street, Boston. ("Snow" on the door.)

Oct. 20.—tf

MRS. A. DWINELS, SEERESS AND TRANCE MEDIUM.

Rooms 12 and 13, 48 Winter street, Boston.

Nov. 10.—4w*

MRS. M. J. FOLSOM,

MEDICAL MEDIUM, 2 Hamilton Place, Boston, Mass. Office hours from 10 A. M. to 4 P. M. Examinations from lock of hair by letter, $2,00. Aug. 4.

MRS. S. S. PROCTOR,

MASSAGE TREATMENT and Rotary Movement Cure. No. 40 Dover st., Boston. Chronic diseases a specialty.

Nov. 10.—4w*

ANNIE LORD CHAMBERLAIN, *Musical* and *Physical* Séances, Wednesday, Thursday, Friday, Saturday, Sunday, 8 P. M. Magnetic Treatment and Electricity applied same days. 45 Indiana Place, Boston.

Oct. 20.

A. S. HAYWARD, Magnetic Physician, 443 Shawmut Avenue, near Blackstone Sq. Hours 9 to 4. Other hours will visit patients. Two packages of his powerful *Vital Magnetized Paper* sent by mail on receipt of $1.

Oct. 6.

MRS. H. W. CUSHMAN, Test, Business and Musical Medium, No. 6 South Eden, off 338 Main st., Charlestown. Circles Monday eve at 7:30, and Thursday afternoon at 2:30. Séances at private residences if desired.

Nov. 10.—8w*

MARY A. CHARTER,

MEDIUM, 44 Dover street, Boston, Mass.

Nov. 10.—4w*

MRS. C. T. CROCKETT,

MAGNETIC TREATMENT AND VAPOR BATHS, No. 40 Dover street, Boston. 4w*—Nov. 3.

MRS. FANNIE A. DODD,

MAGNETIC PHYSICIAN, No. 48 Winter street, Room 11. Feb. 3.

MRS. DR. WALKER, Medical and Business Medium. Examines from a lock of hair, $1,00. Over twenty years' practice. No. 1962 Washington street, Boston. Hours from 9 to 6. 4w†—Nov. 17.

JOSEPH L. NEWMAN, Magnetic Healer. No. 8½ Montgomery Place, Room 4, Boston, Mass. Office hours, from 1 to 4 P. M. July 7.

MISS C. W. KNOX, Test, Business and Medical Medium, 6 Dover street, Boston. 1w*—Nov. 24.

Mediums in Boston.

DR. S. E. CURRIER,

MAGNETIC PHYSICIAN, No. 327 Tremont street, Boston. Test Circle Sunday and Thursday evenings, at 7½ o'clock; Saturday afternoons at 2½. Developing Circle Tuesday evening, at 8 o'clock; Friday afternoon at 2½. Private Sittings given. Office hours from 8 to 5.

Nov. 24.—1w*

MRS. E. C. HATCH

WILL hold Full Form Materialization Séances, with Flowers combined, every Sunday, Tuesday and Thursday evening, at 8 o'clock. Also Wednesday afternoon, at 2:30 o'clock. 281 Shawmut Avenue, Boston.

Nov. 17.—4w*

Dr. Jos. Rodes Buchanan,

29 FORT AVENUE, BOSTON (take Norfolk House line of cars), gives diagnosis and medical treatment of chronic diseases. MRS C. H. BUCHANAN continues the practice of Psychometry. 3m—Nov. 3.

DR. W. T. PARKER,

MAGNETIC PHYSICIAN. Nervous Disease a specialty. Medium Power described and Sittings for Development. Will visit patients. 337 Tremont st., Boston.

Nov. 24.—1w*

DR. GEO. DUTTON,

459 TREMONT STREET, BOSTON, receives patients and Medical Students. Advice and remedies sent to all parts of the country. 4w*—Nov. 3.

DR. D. SIMPSON RIPLEY,

MAGNETIC and Electric Healer, 92 Pembroke street, near Tremont street, Boston. Letters answered. Diseases treated without medicine. 6w*—Oct. 27.

MRS. CLARA A. FIELD,

MEDICAL Examinations and Treatment, Psychometric and Business Sittings. 43 Winter street, Boston.

Nov. 3.

MRS. ALDEN,

TRANCE MEDIUM. Medical Examinations and Magnetic treatment. 43 Winter street, Boston.

Nov. 24.—4w*

C. H. HARDING,

MEDICAL and Trance Medium, 406 Shawmut Avenue, Boston. Examinations from lock of hair by letter, $2.

Nov. 24.—1w*

MRS. S. M. GORDON,

LATE of New York, Magnetic Physician, Business and Test Medium, 148 Court street, Room 10, Boston. Hours from 9 to 6. 1w*—Nov. 24.

MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Six questions by mail 50 cents and stamp. Whole life-reading, $1,00 and 2 stamps. 87 Kendall street, Boston. June 16.

EUNICE M. SPARKS, Electric, Magnetic and Hydropathic Healer, 36 Hanson street, Boston.

Nov. 24. 2w*

ARTHUR BOYER, Medical, Business and Test Medium, 40 Dover street, Boston. Test Circle Sunday evenings. 4w*—Nov. 17.

SOUL READING, Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, $2,00, and four 2-cent stamps. Brief delineation, $1,00, and four 2-cent stamps.

Address, MRS. A. B. SEVERANCE,
Centre street, between Church and Prairie streets,
Oct. 6. White Water, Walworth Co., Wis.

MRS. L. A. COFFIN

WILL give Psychometric Readings by letter: Character and Business. $1,00 and stamp; Ores and Minerals, $2,00. Address 512 2d Avenue, South, Minneapolis, Minn.

Oct. 27.—9w*

ASTONISHING OFFER.

SEND three 2-cent stamps, lock of hair, age, sex, one leading symptom, and your disease will be diagnosed free by independent slate-writing. Address DR. A. B. DOBSON, Maquoketa, Iowa. Nov. 24.

Consult Prof. A. B. Severance,

IF you are in trouble; if you are diseased; if you wish to marry; if you are living in unhappy married relations; if you wish to consult your spirit-friends upon any subject pertaining to practical life. Send lock of hair or handwriting and one dollar. Address 219 Grand Avenue, Milwaukee, Wis. Oct. 6.

Mrs. William D. Brown,

47 BEACON STREET, SOMERVILLE, Business and Test Medium. Charles River horse-cars from Bowdoin or Park Square for Porter's Station and Harvard Square pass the door. 1w*—Nov. 24.

Dr. Charles T. Buffum,

TRANCE, Medical and Business Medium, removed to 223 Fountain street, Providence, R. I. Oct. 6.

OLIVER AMES GOOLD, PRACTITIONER IN Predictive and Medical Astrology.

IT is a stubborn fact that every life upon this planet is originated and governed by the forces and influences of the Solar System. Many people do not believe this because they have never received any personal proof of its truth.

I offer proof in the following proposition, viz: to any person who will send me their place and date of birth, (giving the hour of the day, if known) and twenty-five cents, money or postage stamps, I will give a personal test of the science of Astrology.

For one dollar, with same data as above, I will give advice or answer questions concerning the affairs of life; or prescribe for disease, or bodily infirmities, in accordance with the rules and aphorisms of the science.

For two dollars, and data as above (giving also the sex), I will write an outline nativity comprising the important events of life, viz.: the physical, mental and financial condition, years of increase and decrease in general prosperity, marriage—its condition and time, with all other events enlightened by astrological science.

I will make no comments upon the astrological indications of death in any case, unless requested so to do, and then at my own discretion.

Office, 235 Washington street, Room 9. Brief consultation, $1,00.

All communications should be addressed to

OLIVER AMES GOOLD,

Dec. 23. **Box 1664, Boston, Mass.**

THE WRITING PLANCHETTE.

SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

PLANCHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free.

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For sale by COLBY & RICH. tf

GARLAND'S VEGETABLE COUGH DROPS.

The greatest known remedy for all Throat and Lung Complaints. For Catarrh, Asthma, etc., etc., it has no equal. It is warranted to cure Coughs, Colds, Whooping Cough, Sore Throat, Hoarseness, Influenza, Bronchitis, and Inflammation of the Lungs. It is free from all opiates and minerals, or any other injurious ingredient; and is therefore harmless in all cases; likewise palatable and beneficial in regulating and strengthening the system; and as a BLOOD PURIFIER IS TRULY UNRIVALLED. A box, taken according to directions, is *warranted* in all cases to give satisfaction, or the money will be refunded by the proprietor, DR. M. H. GARLAND, Prescott street, Everett, Mass.

Price, per box (one-fourth pound), 25 cents, postage free.

For sale by COLBY & RICH.

HULL & CHAMBERLAIN'S MAGNETIC AND ELECTRIC POWDERS.

Great Nervine, Regulator, and Blood Purifier.

A COMPLETE AND RELIABLE FAMILY MEDICINE—PURELY VEGETABLE.

The MAGNETIC POWDERS cure all Positive or Acute Diseases.

The ELECTRIC POWDERS cure all Negative or Chronic Diseases.

1 Box	$1.00
6 Boxes	5.00

Sent by mail.

For sale by COLBY & RICH.

DR. J. H. RHODES'S PURE MEDICAL CONFECTIONERY,

Suited to old or young. An universal blessing! The greatest medical discovery of the age, and the only perfect Liver Renovator and Blood Purifier, which cleanses the entire system from all Billiousness and Blood Poisons, and cures Head Ache, Back Ache, Side Ache, Stomach Ache, Pains in the Limbs, Lameness, Numbness. Cures Dyspepsia, Constipation, Consumption, Nervousness, Kidney and all other Urinary Ailments, etc. Also Coughs, Colds and all other ailments arising from impure blood and billiousness.

Small box, 30 cents; large box, 50 cents.

For sale by COLBY & RICH.

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Received from England. RAPHAEL'S ALMANAC; OR, THE PROPHETIC MESSENGER AND Weather Guide, FOR 1884:

COMPRISING A VARIETY OF USEFUL MATTER AND TABLES, **Predictions of the Events, and the Weather,** THAT WILL OCCUR IN EACH MONTH DURING THE YEAR.

Sickness and Death! Strife and Sedition! War and Plenty!

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BY RAPHAEL,

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THE SOUL-WORLD; THE HOMES OF THE DEAD.

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This work is dedicated to those who think and feel; who are dissatisfied with current theories and rash speculations regarding the Soul—its origin, nature, destiny; who are wearied of the unsatisfactory platitudes of the Eolists, and desire a better ground of faith in Human Immortality.

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THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes.

THE VOICE OF A PEBBLE delineates the individuality of Matter and Mind, fraternal Charity and Love.

THE VOICE OF SUPERSTITION takes the creeds at their *word*, and proves by numerous passages from the Bible that the God of Moses has been defeated by Satan, from the Garden of Eden to Mount Calvary!

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Tenth edition, with a new stippled steel-plate engraving of the author from a recent photograph. Printed in large, clear type, on beautiful tinted paper, bound in beveled boards.

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Banner of Light.

BOSTON, SATURDAY, NOVEMBER 24, 1883.

Obsequies of Edward S. Wheeler.

ELOQUENT WORDS OF RESPECTFUL REMEMBRANCE CONCERNING A BRAVE MAN; CHOICE FLORAL TRIBUTES, VOCAL MUSIC, AND A MUTE FAREWELL; GONE PHYSICALLY TO THE GRAVE WITH THE SUNSHINE ON HIS FACE—RAISED SPIRITUALLY WITH THE LIGHT OF IMMORTAL JOY UPON HIS COUNTENANCE.

[Reported for the Banner of Light by John W. Day.]

As stated in the *Banner of Light* for Nov. 17th, EDWARD S. WHEELER, the veteran reformer and worker for humanity, passed to spirit-life on the afternoon of Monday, Nov. 12th, in the 51st year of his useful life on earth—he having been stricken with paralysis while addressing the Ladies' Aid Society on Friday evening, Nov. 9th, and never regaining consciousness thereafter on the mortal side of being.

The Spiritualists of Boston and vicinity, in remembrance of what he has done, both on the platform and in general life, for the benefit of the cause which they hold so dear—in which sentiment he so soulfully shared—crowded to attend the funeral services which were held in Horticultural Hall, Boston, on Thursday noon, Nov. 15th: the attendance on the sad occasion equaling that on the joyous one of his public reception which had taken place at the same hall some two weeks before.

The platform and speakers' stand, by the beautiful floral emblems there displayed, bore evidence that the attachment of friends and the respect of the public at large had taken in a very marked degree a practical shape, and blossomed out into forms of loveliness typical of the warm, sweet welcome tendered the arisen one on the other side of the veil, by the friends of Mr. Wheeler in the spirit-country.

Directly in front of the speakers' desk was arranged a fine piece of floral designing, representing an arch on which was inscribed the word "Liberty," the keystone being surmounted by a white dove bearing in its beak a fragment of wheat; beneath the arch two floral doors, partly opened, symbolized "The Gates Ajar"; and the base of the work bore on a white ground, in colored flowers, the inscription: "E. S. Wheeler—S. P. A."—this beautiful display being the gift of the Spiritistic Phenomena Association, James A. Bliss, President, which holds its meetings at Wells Memorial Hall, Boston.

Facts—the Spiritualist Quarterly, through the generosity of its indefatigable publisher, L. L. Whitlock, (who is also the conductor of the Saturday afternoon Fact-Meetings held regularly in Horticultural Hall)—was represented by a pillow of white blossoms bearing as a legend, in colored flowers, the name of that sterling magazine; a laurel wreath, deposited upon a basket of flowers, which bore the initial "W." in its centre, was donated by Mr. and Mrs. J. Wm. Fletcher; Mrs. Lester, the mother of the widow, contributed a floral anchor of white and red blossoms, typical of the assurance which all felt—"an anchor of the soul, sure and steadfast"—that it was in the other life *well* with him who had, in a material sense, gone out from among them; Mrs. Hattie E. Wilson, Mrs. Maggie J. Folsom, Messrs. Colby & Rich, (publishers of the *Banner of Light*,) and others who attached no names to their offerings, were also well represented in the choice display.

Shortly after 12 M. the funeral *cortége* reached the entrance of the hall—having come from Hotel Van Rensselaer, where Mr. Wheeler's decease occurred—and the remains were borne into the place of assembly and placed tenderly in the midst of the floral tributes just described, before the speakers' desk, by six chosen bearers, representing the following-named agencies for spiritualistic work in this city: Capt. Richard Holmes, President of the Boston Spiritual Temple; James A. Bliss, President of the Spiritistic Phenomena Association; J. B. Hatch, Conductor of the Shawmut Spiritual Lyceum; Dr. Hopkins, of the Working Union of Progressive Spiritualists; Mr. Schofield, of *Facts* magazine, and John W. Day, of the *Banner of Light*.

Mr. L. L. Whitlock, into whose hands the preparation and direction of all the details of the occasion had been deputed by the widow, then called the meeting to order, and introduced Mrs. Sarah A. Byrnes, of East Boston, who offered a soulful invocation, replete with the sublime lessons of the Spiritual Philosophy for her hearers in the mortal, and voicing an humble petition for strength for the afflicted ones to the Father of us all—the Source of all Strength: She asked that a remembrance might be kindled in the hearts of all that the varied trials like the present, which on earth caused the children of men in their ignorance to shed tears of sorrow, were really intended to unfold the suffering soul for a better and grander life; that we might remember that death was as natural as life; that we were but returning to mother nature that which was hers by right; that the loved one we at present mourned had gone from us only in the sense of the change of matter—that he was *not* dead, but living still: that whereas the Father of Souls had for a time given him an earthly body, he had now bestowed upon him the full freedom of the spiritual body: and victorious over earthly disease, and weariness, and pain, a risen soldier of the truth was to-day marching triumphantly onward to the attainment of yet higher achievements; though a void had been created which must for years be felt in the social circle and on the public platform, by the demise of our brother, yet our falling tears of sympathy with a stricken family were rainbowed with the transcendent glory of the evidence so richly bestowed on our age, of the immortality of individual human life. This knowledge had been the glad possession of our deceased brother for years, and he had now gone on to the full fruition of its grand realities. As we look upward for him whose journey is past, we would ask that our pilgrim steps, like his, may be led in the path of duty on earth, and at last reach the city of the living, the city of the blest; and as careful husbandmen may we be aided to garner up on the mortal plane, in the service of truth, the multiplied results of useful labor which he has left behind him.

Charles W. Sullivan, Mrs. Nellie M. Day and Miss Esther Singleton then sang: "He's crossed the Shining River," after which Mr. Whitlock introduced Dr. H. B. Storer, President of the Onset Bay Camp-Meeting Association, to make the opening address.

Dr. Storer said that while our faith was strong our hearts were touched at the loss of the physical presence of our loved at death. All here gathered felt a sense of *personal* loss. It was comparatively but a few days since we met in this place to publicly tell our now arisen brother how much we loved and appreciated him; that tribute was pleasant to him in the form, and was a pleasure to all who attended—and the speaker was exceedingly glad that we had been afforded the opportunity to express our regards for him while he was yet in mortal guise among us. Death was the kind physician which cured the pain and suffering incident to hopeless bodily ailment; who would, however much they might have loved Bro. Wheeler's presence in the army of truth on earth, now call him back to the repetition of the inevitably untoward experiences consequent upon declining years.

He paid a tribute of respectful remembrance to the loving care of the young wife, who had so earnestly striven all through Mr. Wheeler's illness to alleviate his sufferings, and to retain him on earth—to which efforts on her part the deceased brother so touchingly alluded on the occasion of his public reception: but that love had proved insufficient at last to retain him; the old hero had fallen asleep in a bodily sense, to awaken amid the scenes of the Better Land, where his loved ones left behind would eventually meet him again: He had done his work on the physical plane—the more mighty work of the spirit's unfoldment was his to-day.

This large company was not only assembled in remembrance of what Bro. Wheeler had done for the cause of Spiritualism—but to emphasize the utterances of human sympathy for his young widow, and also for the kindly mother and the faithful brother who came to our friend with his loving wife when he joined their family: They had taken him into their souls, and to-day they mourned his departure as that of one endeared to and trusted by them: But they were sustained by the knowledge—without which how different would their feelings be at the present hour—that he whom they loved had but changed his garment: was in no sense dead, but entered on a nobler life: and that his actual presence could and would be manifested to them as time proceeded. She who now wept in the loneliness of widowhood was cheered by the surety that her loved companion would speak to her across the river of death, to comfort and to cheer, while she remained on the mortal shore!

Dr. Storer spoke feelingly of those whom we had known who had already fallen out from the mortal ranks of the army of progress—who had, as Bro. Wheeler said at his reception," laid down the armor of the earthly battle, and gone on to bathe their heated brows in the River of Celestial Peace;" what a grand thought it was that not one of them, not one of the grand heroes of the world's progressive unfoldment from the earliest dawn of history, had in a spiritual sense gone out from us—they were all with us still, and ready to respond to our earnest aspirations for their presence and inspiration. What a grand thought that we could, by lives in accord with the good and the true, make ourselves companions of the good and true of every age. Bro. Wheeler, with his brilliant and original mind, would prove no exception to the rule: We ought all to pattern after his broad humanity, his boundless charity that excluded none from its embrace, his enthusiastic faith in all the progress to be expected in the future, and this done he would shed his powerful influences upon us to aid us in prospering the work for whose prosecution his best years of earthly life were devoted.

To the mourners the speaker sought to convey the sympathy of this large audience, and of thousands of friends everywhere who knew and loved their cherished one; he would have them remember that they had in Boston multitudes of warm friends who would ever have an abiding interest in their welfare.

Brother [said Dr. Storer in closing], God bless you, and fare you well; we will not say good-by, as though you had departed from us, but we wish that you may fare well wherever you shall go in the broad universe of eternal life. Our hearts are yours forever.

Mrs. Nellie M. Day then sang with touching effect the cheering lines, "When the Mists have Rolled Away," after which Chairman Whitlock presented J. Wm. Fletcher to the audience.

Mr. Fletcher said he came on the present occasion not to speak of *his* friend, Edward S. Wheeler—for if that were the case his own feelings of sadness would prevent his uttering a word—but from an abiding conviction that he was to speak of the *people's* friend, of *truth's* friend, of *liberty's* friend, and he hoped ever to be found ready to bear witness to such ennobling characteristics wherever found. He had another strong incentive at the present time, and that was a desire to fulfill a promise made months ago to the now deceased, that, should it be rendered necessary by the processes of natural law, he would officiate on an occasion like this, and do justice to his name and memory in the face of the unjust aspersions of willful and self-seeking calumniators. The time *had* come, and he was here to fulfill his pledge: The path of history was strewn with the wrecks of those men who had devoted to the good of humanity in their times all the inspiration of their youth, the strength of their manhood, the sweet and tender memories that cluster around the home-circle, and had gone forth to do whatsoever their hands found to do for truth, in the face of a frowning world! They had perished in their day, by the cross, by the sword, by the consuming fire, and the no less certain hand of social ostracism and bitter detraction, *but they were now the lights of our own time!* And so also the years to be would know Edward S. Wheeler better, and grateful hearts would not suffer the light of his example to perish from the earth.

He (W.) was an earnest and impartial truth-seeker, an inspired and fearless worker. He it was who said the word that none other had the courage to speak. It seemed but yesterday that he (F.) saw Mr. Wheeler standing before ten thousand people, tearing down with his vigorous protests the barriers which a conservative board of administration were striving to rear in the path of liberty of utterance upon a certain camping ground. He had, by approaching him spiritually since his departure, and but a few hours ago, reminded him (F.) of his promise of stating to the people, on the present occasion, the whole truth: and he gladly bore witness that Mr. Wheeler's aims were high, his purpose honest, his views sincerely entertained, his love for humanity unbounded, his charity for his fellow-man beyond limitation; his earnest efforts for the good of all his proudest monument.

There were but two words which Edward S. Wheeler knew in his public work—and those words were: "Liberty" and "Truth"; on the platform as a speaker, in the army as a soldier—in all the departments of life he had proved the sincerity of his devotion to the duty of the promulgation of the principles conveyed by these two words; he recognized that in justice woman ought to be allowed to stand side by side with her brother man, his equal, and his voice was therefore raised in her behalf; he strove to tear down the standard of sex, and to substitute at the exacting tribunal of every-day life the better one of *merit*; and wherever there was ignorance to enfranchise from error, wherever there was superstition to drive out from the human heart, there he endeavored to let the light of his inspiration shine. Years ago in the history of Spiritualism an effort was made by certain mortal would-be directors of the movement to control trance mediumship, and teach the spirit-world what it should and what it should not say through its earthly media on pain of their displeasure if it disobeyed the injunction: It was then that the fearless voice of our friend was heard combating this "putting the spirit-world under bonds," and declaring that all we knew of immortality, all that we had yet received from beyond the gates, had come through the divine gift of mediumship, and that the freedom of the past in this respect *must* be maintained at all hazards: He had ever been found when any exigency arose in the history of the cause, true to his mediumship, true to the demands of the hour, true to the bright banner inscribed, "Liberty of Thought and Action," which his human hands had carried up to the breach of death, and which his spirit-hands would still carry forward to ultimate victory: Ever ready to act, if a thing was necessary to be done for human good, with his hand upon his heart, his trust in heaven—leaving the results with God.

The speaker referred to the beautiful flowers that had been brought by friendly hands to assist in voicing the common sorrow, the common sympathy which ruled in the hearts of the Boston friends regarding the physical demise of Bro. Wheeler, and the loneliness of his young wife, now bending beneath the blast of a sudden and well-nigh overwhelming affliction; and said he seemed to see all these blossoms tenderly transplanted in a spiritual sense to the glad plains of that Better Land where every kind word and good thought uttered and conceived in this sad world of ours were kept and cherished forever!

Friend of Humanity!—the world has had many such in its past pilgrimage, and will have many more as time rolls on—there are hearts that in coming days shall be cheered by your example to noble deeds for the good of the race; may we follow in the path you have firmly trod, so that when our eyes are dim in death we may receive from your welcoming spirit, as we reach the land of souls, the sweet assurance that we have done well; and may others take up the work, everywhere among men, which falls from dead hands like yours, till error and sin and bigotry shall lift their dark and overbrooding clouds, and heaven and earth be one in the glad radiance that reveals God as our Father, Nature as our Mother, and Immortality as our common inheritance!

Charles W. Sullivan sang: "We Shall Meet Again—We Shall Meet Again in the Isles of By-and-By," which had been a favorite with Mr. Wheeler while in earth-life, and the Chairman next proceeded to introduce Dr. Dutton, who, announcing himself as a plain man, who was desirous only of presenting plain facts, delivered a brief speech, whose chief points were his high appreciation of Mr. Wheeler as a man; the statement that the human soul in its manhood and womanhood desires nothing so much as liberty—not the liberty to do wrong, but the liberty to do right, and that his (Dr. D.'s) conviction was that the lesson of the present occasion ought to be to teach Spiritualists to be more charitable in their views of and more careful of their language toward one another.

Mrs. Clara A. Field, at whose residence at Hotel Van Rensselaer Bro. Wheeler breathed his last, was then introduced to make the closing address. Only out of respect to the worth of this good man, she said, had she forced herself to stand before the present assembly, at an hour when her own heart was (in common with all here gathered) so full as almost to prevent the utterance of a word. For weeks Bro. Wheeler and his worthy lady had been at her home, and she had had opportunities never before presented of knowing the real character of this veteran laborer in the vineyard of truth. During his long hours of pain, his only desire was to leave behind him on the shores of time footprints which should tend to encourage those who came after him. As she stood at the present time in presence of his coffined form, and thought of the sacrifices made and the trials borne by this man for his convictions of truth, she felt that we could render to him nothing that could approximate a fragment of the debt of gratitude which was his due. "Words are weak when the soul would speak!" If she had not her clairvoyant vision to encourage her with the sight of his risen spiritual form, alive and active among this audience, she would not be able to command her feelings. At this point she was controlled by Mr. Wheeler himself, who through her organism addressed his weeping widow, counseling her not to mourn for him: that death could never visit the spirit, whatever its work upon the fragile human form; saying that in years to come he would make his voice heard at Lake Pleasant with added power; that while but a few days since, comparatively, he stood on this platform as a mortal and clasped hands with the angels, he now, as a spirit, clasped hands with his dear companion left behind, and with all his friends who loved him on the mortal shore: to-day the spirit-world had given him a Birthday Reception, the glory and gladness of which filled his soul with a brilliant forecast of the future and its duties; and he desired, as an embodiment of his closing words at present to wife, mother, brother and friends in the physical, that J. Frank Baxter would enunciate the poem, "I Still Live," which while on earth he so much admired.

Mr. Baxter, in obedience to this request, then read the appropriate and triumphant lines by Miss Lizzie Doten, which were thus specified, after which Miss Lucette Webster was requested by the Chairman to read the following letter, which had been received by Mrs. Wheeler from Walter Howell, of England, [who is now lecturing for the Philadelphia friends:]

1601 NORTH 15TH ST., PHILADELPHIA, PA., *November 13th*, 1883.

MY DEAR SISTER: There are times in our earthly life when philosophy seems cold. The intellect is always chilly, but love is ever warm. At this hour of bereavement all who love you, and him for whom you mourn, will weep with those who weep.

I cannot tell you how tenderly and deeply I sympathize with you in this season of sorrow. Language is too feeble to convey the soul's deeper emotion. But oh! my dear sister, do let the light of a risen loved one shine through the gloom, and with his glorified humanity speak to your inner consciousness, and whisper, in an angelic voice, "there is no death." What a blessing we enjoy who can hold sweet commune with our loved ones.

"Hope on, oh! weary heart, heaven's glory shines;
Earth fades, and soon we shall rejoice together;
Night hastes, and death its drowsy wreath entwines;
Into our realm from earth's Decembral weather
We bid you come. Gently as drops the feather
From the swan's breast, your dust, ye weary-hearted,
Shall from you fall, and none shall ask you whether
Ye feared or hoped; each rankling wound that smarted
Shall pain no more, for peace dwells with the world's departed.

Crowned with rose-blooms, on thymy banks reposing,
Your lover waits you; oh! one fond embrace,
One loving smile, from eyes their love disclosing,
Shall compensate you for this mortal race,
And every sorrow from the heart erase.
Love God in man, and thus on earth obtain
The victor's wreath; lo! death shall not efface
Aught from the soul save disappointment's pain;
All shall be thine in heaven thy young heart hoped to gain."

Now, my dear sister, I commend you to the angel comforters, whose fingers alone can touch the harp-strings of the soul, and cause them to respond to their harmonious life. Oh! loved ones! rend the shroud, and flood the soul with immortal light. Now, as we gaze upward into the dome above us, Ed. S. Wheeler will send down his scintillations of celestial light. May we be pure enough to be able to behold his purity, good enough to feel his goodness, universally loving enough to comprehend his love for humanity, and holy enough to at last enter his sphere of life, where there is fullness of joy.

He possessed the heart of a Christ, the boldness of a hero, the long-suffering of a saint and martyr; hence he has gone to receive the reward of Christ-likeness, heroism, martyrdom and philanthrophy. We could illy spare him, but what we have lost heaven has gained.

With love and sympathy, I remain as always, your loving brother, WALTER HOWELL.

The choir united in the hymn: "Thou art gone to a world more fair," after which Mr. Whitlock returned the thanks of the widow for the sympathy and kindness which had been displayed to herself and her late husband during his stay in Boston—for the expressions of gladness which they had met on every hand when Mr. Wheeler was able to be out again, and it was thought he was beyond all danger, and for the universal sentiments of soulful condolence which had been voiced to her since his sudden demise. He also renewed the assurance of Dr. Storer to the lady and her relatives present, that they would be held in respectful memory among the Spiritualists of Boston, when they had departed to their homes. He then announced that all who desired could take a last look at the familiar features of Bro. Wheeler, ere his remains were removed to the dépôt for transportation to their burial-place at Troy, N. Y.

The audience then filed past the bier on which the opened casket was bestowed, glancing with sad and lingering looks upon the face of him who, as Dr. Storer said, had on the evening previous seemed to him to be asleep, but whose calm features bore, even after its departure, the fixed impression of the lofty ideals and the firm attachment to right of the lordly soul which had once made them the instruments of its expression before the world. While this parting service was progressing a ray of sunlight suddenly streamed through a partially-closed blind, and, shining on the pulseless form, illuminated the still features with a golden glory, while the remainder of the casket was in shade, thus typifying the light of Eternal Life upon his spirit-brow, and the shadow of that dissolution which must inevitably fall upon his outworn tabernacle of clay.

At the conclusion of this mute farewell on the part of the assembled friends, the bearers took up the casket, placed it in the hearse, and the *cortége* continued its line of march to the Fitchburg Dépôt, whence, at 3 P. M., under escort of several Boston friends and the stricken family, all that was earthly of Edward S. Wheeler was borne from this city, the scene of his past trials and triumphs, to its final resting-place by the far-off Hudson.

SERVICES IN TROY, N. Y.

At 11 o'clock on the morning of Friday, Nov. 16th, funeral services were held in remembrance of Mr. Wheeler, at the Unitarian church on 4th street, Troy, N. Y.—J. William Fletcher, of Boston, being the speaker: Rev. Mr. Fisher, the clergyman of the society, who gave the use of his church for the exercises, made the opening prayer; and the choir furnished choice music.

A brief but kindly report of Mr. Fletcher's address was telegraphed all over the country by the Associated Press. The local papers in Troy also spoke of the funeral in appropriate terms—the *Evening Standard* remarking in the course of its account:

"Mr. Wheeler's home was in Philadelphia, where he was the editor of Dye's *Counterfeit Detector*. He was a noted counterfeit money detective.... A year ago Mr. Wheeler married Miss Marie Lester, a Troy lady. It was her wish that he be interred in Oakwood Cemetery in this city.... The principal address was delivered by J. William Fletcher, who spoke eloquently of the deceased, alluding to the misunderstanding at Lake Pleasant, and its tragic result, in a way that brought tears to the eyes of many present. The pall-bearers were Elisha Waters of Lansingburgh, R. F. Rogers, George Seaman, and Mr. Gardner of 7th street."

Spiritualist Meetings in New York.

The American Spiritualist Alliance meets every Sunday afternoon at 2½ o'clock in Republican Hall, 55 West 33d street. T. E. Allen, 23 Union Square, Secretary.

The First Society of Spiritualists holds its meetings every Sunday in Republican Hall, 55 West 33d street. Morning service 11 o'clock; evening, 7:45. Seats free. Public cordially invited.

New York City Ladies' Spiritualist Aid Society, permanently located at 171 East 60th street. Wednesday, at 3 P. M. Mrs. M. A. Newton, President.

Frobisher College Hall, 23 East 14th street, near Broadway. The People's Spiritual Meeting every Sunday at 2½ and 7½ P. M. Frank W. Jones, Conductor.

239 East 48th Street.—Inspirational Lectures and Psychometric Readings every Sunday at 11 and 7½ o'clock. Mrs. Anna Kimball, speaker.

Frobisher Hall Meetings.

To the Editor of the Banner of Light:

The conference this afternoon was opened by the reading of a temperance poem by the Chairman. Mr. Ostrander was influenced to make prophecies concerning the "great spiritual wave" coming. Mrs. Parent and Mrs. Stutsbury gave very convincing proofs of spirit-return by descriptions of spirit-forms, which were readily recognized. Mr. Simmons related experiences while traveling with Dr. Slade in Europe. Mrs. Coleman gave a description of what transpired at a séance she attended in Rome, Italy.

In the evening, Mr. J. H. Randall lectured on "Religion and Humanity," contrasting the ancient religions in their creeds and modes of expression by their promulgators and adherents, with the modern, or Christian, showing conclusively that the former are more noble, at least in their outward expression. The audience seemed charmed by the able effort, and manifested its high appreciation by the close attention given.

Dr. Slade will occupy the platform next Sunday evening, and submit himself to his controls for the purpose of giving some of the mental phenomena of mediumship. There will also be literary and musical exercises of an interesting character.

F. W. JONES, *Chairman.*

Frobisher Hall, 23 *E. 14th st., New York*, *Nov. 14th*, 1883.

Meetings in New York.

To the Editor of the Banner of Light:

The New York Ladies' Spiritualist Aid Society met at the residence of Prof. Henry Kiddle, No. 7 East 130th street, Saturday evening, Nov. 17th. There was a good attendance and much interest manifested. Prof. Kiddle, Governor Safford of Arizona and Rev. Mr. McCarthy favored us with many kind words of encouragement. Mrs. Whittier and Miss McCarthy gave recitations that were warmly appreciated. Music by the family of the host and Mr. Nones received hearty applause.

Mrs. Withee, one of our members, was controlled by Mr. E. S. Wheeler. His marked characteristics of decision of utterance, freedom of speech, and eloquence, were clearly defined, and all seemed impressed with the reality of his presence in spirit and in truth.

We tender our sincere thanks to the friends for their liberal donations, and earnestly solicit a continuation of their favors, in aiding us to render assistance to the many worthy poor during the coming winter.

S. A. MCCUTCHEN.

Lectures in Providence, R. I.

To the Editor of the Banner of Light:

On Sunday, Nov. 18th, Mr. J. W. Fletcher began an engagement before the Society in Slade's Hall, with as fine audiences as have assembled this season, and the speaker was welcomed back with marked attention and repeated applause. Among the audience was seen the genial face of Warren Sumner Barlow of "The Voices," Thomas Lees, and many representative Spiritualists.

"Lives of great men all remind us
We can make *our* lives sublime,"

were the opening words of a lecture that paid one of the most eloquent tributes to the memory of our recently ascended brothers, William Denton and Edward S. Wheeler. The works of Prof. Denton were quoted from, and his great service to the world recognized. It was only two weeks since Bro. Wheeler spoke from this platform, and there were many sad hearts on this occasion as we realized he would never be heard again.

In the evening a large audience listened to a lecture on "Spiritualism as a Factor in our Civilization." It would be impossible to give anything like a fair report of the lecture. Next Sunday Mr. Fletcher will speak again, and give tests, which have never been more remarkable than at present. COM.

Meetings in Springfield, Mass.

To the Editor of the Banner of Light:

The Spiritualists' Union at Gill's Hall Sunday evening, Nov. 18th, passed with a most unanimous and emphatic vote, in reply to the slanders of the *Springfield Republican*, the following resolutions:

Resolved, That the statements published in the *Springfield Republican* of Nov. 8th, 1883, in an editorial entitled "A Spiritualistic Fraud," concerning the character of the congregation which holds meetings in Gill's Hall on Sundays, are unjust, false and slanderous; that the editorial must have been penned by one who is ignorant of our doctrines and of the morals taught here, or its author is using this newspaper to traduce us with malicious intent.

Resolved, That this congregation of Spiritualists advocate the highest morality known upon earth, and, from the nature of the Spiritual Philosophy, are obliged to use their reason more than any other class of people.

Resolved, That as long as these slanders upon us are continued in the columns of the *Springfield Republican*, we will use our utmost endeavors to enlighten the public as to what we do teach, and to weaken the power and influence of our slanderers.

Mrs. Colby closes her engagement here next Sunday. She has had good houses, and given a series of practical and thoughtful discourses upon live topics. Her lecture last Sunday evening was upon "Immortality," and treated somewhat upon life in the spirit spheres.

J. Clegg Wright will be here in December.

H. A. B.

Meetings in Worcester, Mass.

A correspondent informs us that the largest audiences of the season thus far greeted Messrs. Fuller and Emerson at Grand Army Hall, Sunday, Nov. 18th. In the afternoon Mr. Fuller discoursed upon "The Decline of Faith, and the Advent of Reason." [A brief synopsis, furnished us, will appear next week.]

In the evening the hall was literally packed with an audience that filled it to its utmost capacity. The speaker chose for his theme "The Land Beyond the Sunrise," and at the commencement read brief selections from a novel recently published, entitled, "Beyond the Sunrise." The discourse was one of the finest Mr. Fuller has given here, and was fully appreciated by the audience.

At the close of each lecture tests were given by Mr. Emerson. At both sessions over seventy names were given, and nearly every one fully recognized; and besides names many facts were given in connection with the different communications. These being fully recognized served to prove the identity of the spirits manifesting. Mr. Emerson's tests of spirit-presence are truly wonderful, and have been fully appreciated by the audiences.

Next Sunday, Nov. 25th, closes the engagement of Messrs. Fuller and Emerson with this society, and we bespeak for them large houses.

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society, now permanently located at Conservatory Hall, corner of Fulton street and Bedford Avenue, will hold services every Sunday, at 11 A. M. and 7:45 P. M. Speakers engaged: Nov. 25—Morning, Cora L. V. Richmond; evening, Hon. Nelson Cross. During December, J. Wm. Fletcher. All the spiritual papers on sale in the hall, and all meetings free. Wm. H. Johnson, President.

Church of the New Spiritual Dispensation, Clinton Avenue, below Myrtle (entrance on both Clinton and Waverly Avenues), holds religious services in its church edifice every Sunday at 3 and 7½ P. M. Sunday School for adults and children at 10½ A. M. Ladies' Aid Society meets Wednesday at 2½ P. M. Church Social meets every Wednesday evening at 7½ o'clock. Psychic Fraternity, with classes for mediumship development, meets Thursday evening of each week at 7½ o'clock. All meetings free, and the public cordially invited. J. Frank Baxter is engaged for November, Mrs. F. O. Hyzer for December. A. H. Dailey, President.

Brooklyn Spiritual Fraternity.—Friday evening Conference meetings will be held in the lecture-room of the Church of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrtle Avenues, at 7½ P. M.

The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner South 2d street, at 7½. Charles R. Miller, President; W. H. Coffin, Secretary.

The Everett Hall Spiritual Conference, 398 Fulton street, meets every Saturday evening at 8 o'clock. Spiritual papers and books on sale, and meetings free. Capt. Jacob David, President; Lewis Johnson, Vice-President; W. J. Cushing, Treasurer.

The South Brooklyn Spiritual Society meets at Braun's Hall, Fifth Avenue, corner 23d street, on the first and third Friday evenings of each month. Papers on sale and admission free.

Brooklyn (E. D.) Spiritual Conference.

To the Editor of the Banner of Light:

Monday evening, Nov. 12th, Mrs. Cora L. V. Richmond occupied the platform. Introductory to the lecture, the Chairman, Mr. C. R. Miller, made a short address, giving a review of the work of Mrs. Richmond and the present condition of Spiritualism, describing also manifestations of phenomena at the office of the *Circular*. After a sublimely-conceived invocation, the audience, having been requested by the guides of the medium to select the subject, some one proposed "The Reformation." The controlling spirit then entered upon its treatment, and in a discourse of marvelous power and beauty displayed ripe thought and a perfect knowledge of the facts of history having a bearing upon the eventful period designated. After the lecture, a subject was asked for an improvisation, and "Our Loved Ones" being suggested, an exquisite poem was pronounced upon that theme.

Mrs. Richmond's lectures are remarkable for their power and lucidity of thought, purity of diction and graceful and easy delivery, and full of strength and repose. Arrangements are being made to have the benefit of her presence at a series of lectures on week-day evenings. W. H. COFFIN, *Secretary.*

The most amusing thing we know of is to watch a man with a wig trying to scratch his head in church.—*Saturday American.*