VOL. LIV.

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Banner of **Eight**,

BOSTON, SATURDAY, NOVEMBER 17, 1883.

Public Reception to Ed. S. Wheeler, in Horticultural Hall, Boston, Mass., on the Evening of Wednesday, Oct. 31st; Appreciative and Commendatory Speeches by Dr. H. B. Storer, Hon. Warren Chase, J. Frank Baxter, J. William Fletcher, Dr. Jacob Paxton, James A. Bliss, Capt. R. Holmes, Dr. A. H. Richardson, L. L. Whitlock, Eben Cobb, John Wetherbee, Mrs. Clara A. Field, J. B. Hatch, Mrs. H. E. Wilson, Mrs. Mag-gle J. Folsom, Prof. W. W. Clayton, Miss S. E. Gay and N. S. Greenleaf; Secretary Danforth Acknowledges the Receipt of Many Letters of Sympathy with the Enterprise; Choice Vocal and Orchestral Music; Readings, etc.

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

To ED. S. WHEELER-Dear Sir: In consideration To RD. S. WHRELER—Dear Sir: in consideration of your manifold services rendered to Spiritualism, and your arduous and valiant labors in defense of Free Speech during the past thirty years, your numerous friends and admirers, in affectionate appreciation of your worth as a man and a teacher of inspired truth, hereby tender yourself and wife a reception in HORTIOULTURAL HALL, Boston, on Wednesday, Oct.

31st, at 7:30 P. M.

ing are respectfully invited to be present on that oc-OLBÝ & RICH, M. B. SPRAGUE, DR. H. B. STORER,

HOLMES, JAMES A. BLISS, EBEN COBE, ABBIE H. TYLER. BENJ. WEAVER, PRESCOTT ROBIN, N. JOHN WETHERBERE, DR. A. H. RIGHARDSON, B. HATCH—all of Boston; L. L. WHITLOCK. Provi-BON, JOHN WETHERBRE, DR. A. H. KICHARDSON, J. B. HATCH—all of Boston; L. L. WHITLOOK. Providence, R. I.; H. A. BUDINGTON. Springfield; JOHN F. ARNOLD, North Adams; T. T. GREENWOOD, Templeton, Committee of Arrangements.

Boston, Mass., Oct. 22d, 1883.

The above invitation to this veteran champion of spiritual truth, appeared in the Banner of Light for Oct, 27th, and the public reception which it proffered took place at Horticultural Hall. Boston, on the evening specified. The place of assembly was thronged to repletion, nd the friendly enthusiasm of the people manifested itself. at all points throughout the ecessarily protracted but highly interesting ervices.

The platform and other points in the hall had been decorated for the occasion under the skillful directions of Mrs. Maggie J. Folsom, to whose industrious zeal and unsparing labor much of the success attending the details of the meeting was preëminently due.

At about ten minutes to eight o'clock the guests of the evening, the chairman, the speakrs and other representatives of the cause narched down the centre aisle, Baldwin's Band at the same time playing a stirring melody, and ok seats on the platform. When this preliminary had been arranged, the

When this preliminary had been arranged, the Chairman, Dr. H. B. Stoner, officially called the neeting to order and paid his tribute of respect and appreciation regarding Mr. Wheeler and its public career in a speech that was applauded to the echo, and was so clear-toned in character, and so distinctively to the purpose, that estruck the keynote of the meeting "with no micertain sound." Called to his post of prediding officer by the Committee of Arrangements, Dr. Storer said "trave" him sincere pleasure to speak thus publicly of the gentleman in whose honor the macking was convened—a gentleman who had been a long time friend of his, and who, as a lecturer upon the public

man in whose honor the meeting was convened

—a gentleman who had been a long time friend
of his, and who, as a lecturer upon the public
platform, had for a quarter of a century, by his
practical common sense and noble fidelity to
truth, as he comprehended it, won the ear of
the intelligent public, and called forth in all
parts of the country, wherever he had been, the
abiding esteem and love of countless friends.

A few weeks since, when the announcement
found publicity that this brave worker was
lying at the door of death, the hearts of all these
friends were saddened; while they felt that as
far as he was concerned the change from the
mortal to the spirit-life would be but a glorious
gain to a "good and faithful servant" gone
home to his sure reward, they instinctively
sensed, the great loss to the cause of truth and
human well-being on the earth-plane which
would follow the demission of one who had been
such a fearless champion of that cause in the
years gone by. Those who had stood with Mr.

Wheeler in the great Conventions of Spiritualsun National and local—were cognizant of the
services he had rendered, and could not feel
that they were ready to spare him from the
ranks of the workers; and gladdened were their
hearts, and also those of thousands all over the
land, that he was now restored again, and his
voice was yet to proclaim with its old-time
vice was yet to proclaim with its old-time
vice was yet to proclaim with its old-time
voice was yet to proclaim with its old-time

The speaker referred to the occasion as more that taken to pleasant take tignificant to him

because we were met to speak our words of appreciative sentiment and grateful recollection to the brother, while he was yet in the form; we had not closed our ranks about a coffined bler, while our tongues poured into the "dull, bler, while our tongues poured into the "dull, cold ear of death" a benison wrung from sortwing hearts, which found when too late that an angel had walked beside us unawares. Mr. Wheeler was here to listen to what his many friends—as represented by the large body of prominent men and women in attendance on the platform—had to say: a body including delegates from the various societies in this city, and other parts of the country, assembled to express its approval of the man and his services.

Mr. Wheeler had been distinguished, during his public career, for certain traits of charac-

Mr. Wheeler had been distinguished, during his public career, for certain traits of character; he was known as an utterly fearless man, and no time-server; his inspirations were ever in the line both of his earnest convictions, based on tireless investigation, and his brave manhood in asserting them: A protestant during his long career against the frauds and shams of society, against everything which went to make the rich right and the proper person. Wheel the rich richer, and the poor poorer, Mr. Wheel-er was equally distinguished as an advocate of

or was equally distinguished as an advocate of social reforms, and as a Spiritualist in defense of the truth of an intelligent communion between the two spheres of existence.

It was impossible for him (Dr. S.) to put into language the high estimation in which he held this gentleman, and his works: Do you know [he asked of his auditors] that it is rare in this contained and more who at the standard of the sulls. age to find men who at the sacrifice of popularity are ready to "speak the truth, the whole truth, and nothing but the truth," so help them God? When such men come into view they should be honored by all justice-loving hearts; and no man has been more distinguished for this rare characteristic than has Ed. S. Wheeler. After announcing that a ten-minute limit had been necessarily assigned to the speeches, in consequence of the notable array of talent present, he introduced to the audience the veteran speaker, Hon. Warren Chase, of California.

MR. CHASE, who facetiously announced himself as "the oldest craft on the line," as regards the platform advocacy of Spiritualism, was re-ceived with long-continued applause: It was thirty-six years, he said, since he (Chase) first. delivered a lecture on the subject to the elucidelivered a lecture on the subject to the elucidation of which among men his own and the labors of Mr. Wheeler had been so strenuously devoted; for thirty of those years he had been privileged to know Mr. Wheeler; he had met with him on the platform in many trying orises, and had ever found him a true man, and a dauntless defender of the cause—a bold and honest utterer of what he conscientiously believed to be true—never asking if his course was along the path of popularity, but content to know that it was along that of the right as he conceived it. I have said Mr. Chasel traveled from the Pacific to the Penobscot, from the Atlantic to the great Lakes, and have found the name of Ed. S. Wheeler known wherever Spirltualism is known: He has thousands of friends name of Ed. S. Wheeler known wherever Spiritualism is known: He has thousands of friends that he knows not of, and sometime, in the other world, if not in this, they will speak to him their approval of the services which he has rendered during his years of self-sacrificing toil. The speaker was glad the present meeting had been called; glad to be present meeting glad to see before him such a concourse of the Spiritualists of Boston and elsewhere to do honor to a stanch advocate of their cause; glad to see upon the platform such a grand assemblage of speakers and mediums, gathered to bid a brother success, and to congratulate that brother, as the speaker himself did, that the heavy hand of sickness had been removed from him, and that with renewed health he might

J. FRANK BAXTER was next introduced: While his name did not appear on the list, and he had not therefore expected to be called upon to speak on the present occasion, yet whether invited or not in such capacity, he felt it an incumbent duty to be personally with those who were here assembled to honor the guest of the occasion. He should have felt recreant to conscience and manly duty had he not been here to-night, for Mr. Wheeler was a man who in his earliest years he (Mr. B.) had learned to respect, and later, as he had come to know him, respect, and later, as ne had come to know him, had learned also to love. If he were a heroworshiper, he would on the present occasion render homage of that order to that gentleman for his firmness, his fearlessness, his moral fender nomage of that order to that gentleman for his firmness, his fearlessness, his moral stamina, as shown in his persistent advocacy of the great truth to which his best years of life had been devoted. He closed with the senti-ment: God bless, angels bless—God speed, an-gels speed the work of Ed. S. Wheeler! [Ap-

ALONZO DANFORTH, Secretary, being next presented by the Chairman, called the attenpresented by the Chairman, called the attention of the audience to the receipt by him of letters in high and full sympathy with the present meeting and its objects from I. N. Plotts, Amelia Colby, Susie W. Fletcher, C. L. and M. S. Wood, T. T. Greenwood, H. A. Budington, F. L. H. Willis, John F. Arnold, and Mr. and Mrs. Harvey Lyman.

J. WILLIAM FLETCHEB was next introduced to the people by Dr. Storer, as being one who, while young, as mortals reckon time, had won, by his devotion to the cause, a high place among ts public advocates and expounders. Mr. Fletcher said, in commencing his remarks, that the desired in behalf of the many present, and the many who were not present, to join his words with those which had already been spoken in appreciation of Mr. Wheeler and his efforts. The speaker was practically aware of the thorny The speaker was practically aware of the thorny path trodden by all the public advocates of Spiritualism, since fifteen years ago he stepped out from beyond the limits of a quiet country home, and went forth into the field of spiritual labor; and, at that time, among the very first names he heard as synonymous with a determined spirit and a mighty power for good was that of Edward S. Wheeler. His friends used that of Mr. W. There is a men who has made that of Edward's. Wheeler. His friends used to say of Mr. W.t. There is a man who has made his way in the world unappalled by the number or strength of his enemies, and if a man's own strength could be rightfully measured by the number of his enemies. Mr. Wheeler's opponents demonstrated by their persecutive zeal and unathred denunciations the real importance and world of his labors for all that we

and unatinted denunciations the real importance and worth of his labors for all that was best for humanity.

The present was a startling epoch in the history of Spiritualism; Conservatism and Radicalism were heaving and setting like two mighty tides. Hitherto the pressure upon the movement had been from enemies without—now we had but little to fear from outside foes, but there was far move to be feared from cartain enemies. was far more to be feared from certain enemies within.

Time was when Spiritualism meant that man Time was when Spiritualism meant that man had a soul, that that soul lived after the change called death; and could intelligently commune with his brother man yet in the flean: This demonstration of the possession of a soul might not be considered very much by one class of minds; but while another was filled with doubt as to whether man had a soul at all, and still another class. Was extremely uncertain provided he had a soul; as to who would get it by

and by, the clear evidence presented by Spirit-ualism as to the verity of a continued, conscious and natural existence for man in the hereafter was a grand gift to the age. The spiritual phe-nomena have increased in power and diversity as the need, therefor had arisen, and the lessons taught by them it was logically ours to apply to our work and endeavor; but on the other hand there seemed may to be some power at

the need, therefor has, arisen, and the lessons taught by them it was logically ours to apply to our work and endeavor; but on the other hand there seemed now to be some power at work among Spiritualists which tended to draw strict lines; to cultivate dissentions, and multiply divisions in "the household of faith"; this self-seeking spirit in certain quarters, whose presence and influence exerted against the distinctive work of Spiritualism he met in degree, everywhere—this element which chose rather its own advancement than the up-building of the cause—would in time yield before the majestic power which the principles and truths of the New Dispensation revealed to the inmost hearts of men.

We have reached a point in the history of the cause when, as sensible men and women, recognizing the responsibilities resting upon us, we must hold to that cause firmly, we must work for it, and suffer in and for it; notwithstanding the efforts of certain large small individuals who had by some mysterious process got into the movement and were at present trying to turn it to their own channels of self-aggrandizement, the unselfish among the workers would triumph at last! Those who, as Bro. Wheeler had done, preferred to sink their individuality in the struggle for the betterment of humanity—those who were willing to loose themselves in the great truths they strove to enunciate, would win the crown of appreciation at the last.

The speaker said that the guest of the evening had ever been one of those who spoke the Word of the Spirit as it was given him to speak it—totally regardless of the consequences to himself; he had never known him to faiter in the hour of trial; and when the list of the world's self-sacrificing Saviours—the self-devoting benefactors of humanity—was made un, high on the shining roll would be found the name of Ed. S. Wheeler. [Applause.]

A. C. Orcurr and J. A. Libby at this point gave a pleasing vocal selection, and afterward repeated the favor at the reception of a spontaneous encore from the audience.

neous encore from the audience.

neous encore from the audience.

EDWARD S. WHELLER was next introduced by Dr. Storer. When the continuous and sustained shout of welcome with which he was received by the great audience had subsided, that his glad friends might again listen to his voice on a spiritual rostrum, he proceeded to deliver a speech in which Many honesty made eloquence, thrilling pathos and the illuminating corruscations of his old-time humor were artlessly and soulfully blended. Referring to a passage in his past experience regarding the present place of assembly, he said that the last time he had spoken in Horticultural Hall the place rang almost as loudly with hisses as it now rang with cheers. He loved the manifestations of friendship rather than the hisses of those who differed from his views, but was rather him, and that with renewed health he might still eloquently work for the dissemination of the truth they all loyed so well.

J. FRANK BAXTER was next introduced: strength was notyet fully restored; that was one reason; and yet another was that of heart-felt gratitude to his friends present and absent. felt gratitude to his friends present and absent, for their abundant kindnesses had taken such entire and exclusive possession of his organism that but little hope that he could achieve its expression was left to him. He desired, but lacked the power, to sufficiently thank his friends for what they had done for him during the past three months—for the many letters of sympathy, the choice fruits and flowers, the kind words spoken, the offers of material assistance from those who meant all they said, which had each and all accomplished so much toward had each and all accomplished so much toward lightening his pathway of pain; and had done so much to cheer his faithful wife in her determined efforts for his relief. Referring to her as she sat by his side, he wished to bear witness to her courage, and tireless assiduity. At the crisis of his disease, when, after seven hours of insensibility, those around his bedside said, "He is dead," she only replied: "We must bring him back again, for we cannot spare him !" and the efforts toward that end proved successful, as demonstrated by his presence before the people on this occasion.

Speaking of what others had already said of his work in the past, he desired to remark that he took no credit to himself for what he had accomplished in the years gone by: He owed it accomplished in the years gone by: He owed it all to his parents. He was born right; and had but fulfilled what might legitimately be expected of one who was ante-natally afforded the true conditions to render him fit for the discharge of duty on the earth-plane. His father was a sturdy abolitionist, when it cost something to be an abolitionist; he also affiliated with Methodism; but when he found the Methodist Church of his day; through its min-Methodist Church of his day, through its min istry, sanctioning slavery, he "was angry, an sinned not"—and this was the burden of his speech: "If I cannot find a man in all the speech: "If I cannot find a man in all the Methodist Church that dare speak a word against slavery, I will have a son, and he shall talk and never be afraid!" That fearless sent! ment found echo in his mother's heart, and when he came into this breathing world he came truly armed for the duty assigned him. The fact of his own fearlessness, the speaker said, had been criticized sometimes by his friends as passing sometimes the bounds even of common prudence, and entering upon utter recklessness. Perhaps that was true, but he had done whatever he had accomplished from a devotedness to what seemed to him right and

He referred to his own trying experiences as an abolition speaker, in direct fulfillment of his father's prophecy; to his words, spoken for the advancement of the cause of a recognized equality of woman with man—which were nothing more than a man who loved his mother ing more than a man who loved his mother ought to speak; he spoke a word of loving tribute to the old pioneers of the cause which Warren Chase and Dr. Storer and Dr. Richardson ren Chase and Dr. Storer and Dr. Richardson among the veterans present could, as he did, recall to mind with reverent remembrance, who had laid down the armor of the earthly battle and gone on to bathe their heated brows in the River of Celestial Peace.

Alluding to the remarks of J. William Fletcher, he stated that it was a pleasure to him to feel that when his labors on earth for the cause were over, the work would still go on, prosecuted by such young but fearless toilers as that cantleman, whose achievements gave prophecy

gentleman, whose schievements gave prophecy f yet greater things to come in years yet to be.
He spoke warmly of the late Prof. Denton, of

his friendship, personally, for the man, and his high esteem for the thinker, the student, the brave and eloquent orator, whose energetic soul had now taken another step forward in the investigation of Nature's secrets, and left the world of effects to explore the world of causes. The last thing Prof. Denton had done before leaving Australia was to recommend to the friends in that far away land—who wished a speaker to succeed him (D.) whom he thought most resembled him—to send for Ed. S. Wheeler of Philadelphia, as being in his opinion, such a man: And the friends there acted upon the Professor's suggestion, and did send to him, but the demands of business precluded such a step The last thing Prof. Denton had done before leaving Australia was to recommend to the friends in that far away land—who wished a speaker to succeed him (D.) whom he thought most resembled him—to send for Ed. S. Wheeler of Philadelphia, as being, in his opinion, such a man: And the friends there acted upon the Professor's suggestion, and did send to him, but the demands of business precluded such a step on his part, and it was with a sad heart that he folded their letter away, for reference perhaps in coming time.

There had been those who criticized what he (W.) had said on certain occasions as not being particularly new; he did not claim it as such; Spiritualism itself was nothing new; it was old spiritualism itself was nothing new; it was old as the human race; but its primal facts had to be again and again restated for the benefit of those who were beginning to think for themselves, and coming into the movement, and for the young who were growing up. Whatever he might have said or done in the past he could, however, consistently declare had been done from a sense of right and according to his light, for what he believed to be for the best interests of humanity, and not in obedience to the mere demand, or in the interests of any to the mere demand, or in the interests of any to the mere demand, or in the interests of any faction or class among spiritual believers or elsewhere. So notably had this been the case that Luther Colby, the tried and true editor of the world known Banner of Light, had assured him personally, that in all his experience with him (W.) in his public work he had never found him acting as the agent of a faction, or as a man who had a selfish purpose to subserve. And he (W.) desired at this point to emphasize what Bro. Fletcher had said as to the necessity of sinking individuality for the common good of sinking individuality for the common good of the cause; whoever had anything to do with Spiritualism from a personal or party motive was making a grand and serious mistake. Spiritualism itualism comes to the world with the sweep of the northwest wind when the sky is dark and the waves are rolling high, and the navles of man plunge onward toward enguling destruc-tion; it is big with the fate of man made instiall things which human brains have conceined and executed for purely personal ende and woe be to him who tries to stand in the triumphant

In closing, the speaker confined his attention even now to glow with the magnetism of that veteran apostle of the rights of humanity. He had been for the first time introduced to a Boston Spiritualist audience by the late Dr. Henry F. Gardner, at the old Melodeon. He had F. Gardner, at the old Melodeon. He had taken a prominent part here in the meetings and missionary labors of the Massachusetts State Spiritualist Association; there was scarcely a large and beautiful hall in the whole city wherein he had not at some time lifted up his voice for truth. He had known in Boston, twice at least, what it was to bow beneath the heavy hand of almost mortal sickness, and to be brought back to life and usefuless by the fostering care and warm-hearted sympathy of some ing care and warm-hearted sympathy of some of the noblest men and women upon which the sun's rays shone as they illuminated the revolving world. He was proud of the city, proud of his friends here, proud of the great cause of Spiritualism, which within its limits possessed

such agencies for its advancement.

He would have his hearers remember that as Spiritualists they were in the advance of a great movement for the amelioration of human con-ditions everywhere. To that movement he had devoted the best years of his life; he counted what he had done, however, but as dust in the balance, and had he a hundred years to live he would devote them unfalteringly to the same purpose and pursuit!

At the conclusion of Mr. Wheeler's address. which called out frequent signs of approval from his deeply interested hearers, the band executed a favorite instrumental selection; after which Dr. Storer introduced as the next speaker

DR. JACOB PAXTON of Philadelphia. This gentleman said that if he read aright the chief feeling of the present occasion, it was a sentiment of heartfelt gratitude, in which he fully shared, that Bro. Wheeler was able to appear again among his friends as an advocate of the cause; for God knew the spiritual move-ment was in deep need of such natures as his to speak to the people in this important epoch in its history. The hour had come in earth's ex-perience when the intellect of man alone could perience when the intellect of man alone could no longer continue to govern men and nations, the soul-element must recognizedly enter into the problem, and a conception of this fact was day by day sinking deeper and deeper into the minds of the people: And no man had done more to bring about this hopeful state of affairs than Ed. S. Wheeler, inspired by his angel-band. No matter how much the finger of condemnation might be pointed at Bro. Wheeler, it would not harm him; it was a condition he shared alike with all the pioneers of advanced thought along the ages of the past. The history of America was no exception: there must have been progress in thought, or the present large assembly would never have convened in Boston in honor of one of the unswerving advocates of Spiritualism, which cause was once held in abeyance, but was now coming to be glorified in its children and the prophecies their labors gave for the future. He assured those who had done or much for Bro Wheeler in his hour of done so much for Bro. Wheeler in his hour of trial and suffering, that they would in no wise ose their reward.

MISS LUCETTE WEBSTEB then favored the andience with a well-rendered presentation of "The Creeds of the Bells," and in response to an encore recited "The Bachelors' Vendue." Dr. Storer then introduced to the people Mr. James A. Bliss as the President and official representative of the Spiritistic Phenomena Association, meeting in Wells Memorial Hall, Boston—which Society, he stated, had interested itself in a marked degree toward bringing success to the present Reception.

MR. BLISS was received with marked favor MR. Bliss was received with marked favor by the audience, and soon proved to be under the control of his guide, W.T. HODGES, which intelligence proceeded at once to assure the present assembly that the unseen ones were in full sympathy, as well as the seen, with the object which had called them together—and that by their influence they had brought matters to the pleasant ultimate of this unmistakable triumph for an apostle of their cause. It had been said to night that there were those who sought said to-night that there were those who sought said to hight that there were those who sought to create divisions in Spiritualism, but what-ever discensions self-seeking individuals might endeavor to create among its followers, no fac-tion existed in the great cause itself. He was here to speak a representative word for a spiritual Association, it was true—for organic work required certain definite lines of action along

them as good shepherds should. All those who proclaimed any other doctrine than this as to the treatment of mediums were outside of Spiritualism, and were totally ignorant of the laws governing this glorious philosophy.

Six years ago this night, said Spirit Hodges, the instrument I now use lay—because of his mediumistic gifts and their exercise—in a prison cell in Philadelphia, with hardly a friend who would believe him to be a man: To-night he stands before you the President of a Society numbering two hundred and seventy five true and earnest Spiritualists of Boston, who dare to speak out in defense of mediums, regardless at all times of consequences.

The cause of free-speech, to the advancement of which this Society is devoted, is the one which Bro. Wheeler so effectively represented; and the speaker would at this time recognize and appland his services in behalf of free speech at a late camp-meeting. The Spiritistic Phenomena Association, whose members were present in full numbers on this occasion, sought to be a mirror reflecting the work of the angel world; its members were in attendance to recognize and do honor to the fearlessness and devotion of Bro. Wheeler, and to say to him that they did so in the name of truth and of demonstrated spirit return. The spirit then addressed a few words of kindly recognition to Mrs Wheeler, regarding her efforts for the restoration of her husband, and closed by adjuring all to be faithful—as had been the guest of the evening—to their convictions of truth.

CAPT. RICHARD HOLMES resident of the Boston Spiritual Templer of the platform. Horticultural Holl words from him could not in-He felt that any words from him could not in-tensify the feelings of gratitude and respect they might swell the volume of kindly utter-ances regarding him. If he (H.) did not speak ances regarding film. If he (11.) did not speak he should prove recreant to the deepest feelings of his heart respecting the gentleman whom all had met to honor. He was glad to witness the present assembly of Spiritualists in friendly relations for the good purpose for which they were convened, and was sure the angel benison which second to the vector of the control of the contr which seemed to descend on the present occa-tion would remain a pleasant memory alike to the brother and sister when they had returned to their home, and to all who participated in the meeting—whether by spoken word or personal attendance. He closed his remarks with a brief poetic improvisation.

DR. A. H. RICHARDSON of Charlestown District was the next speaker. He said he became acquainted with Bro. Wheeler some twentyacquainted with Bro. Wheeler some twenty-five years ago in a public capacity. At that time, on a certain occasion, Bro. Wheeler having the reputation of an iconoclastic and very radical man, some were questioning the propriety of asking him to speak; but he was invited, and, though his remarks "shocked" his hearers of that early time, they "shock them up" in the direction of a bolder exercise of individual thought, and so rendered those hearers a lasting service. He remembered Bro. Wheeler in the days when the Massachusetts State Soir. in the days when the Massachusetts State Spiritualist Association was doing its good work all over the old Bay State, and that Bro. W. had rendered him a great personal service in Law-rence, and at the same time demonstrated his own thorough independence of spirit, by bold-ly taking a stand for him, on one occasion, against those who were unjustly accusing him, regarding the conduct of the meetings there wherewith he (R.) was then connected. Dr. Richardson referred to the veterans, Warren Chase, Dr. H. B. Storer, Ed. S. Wheeler—and perhaps he might be allowed to include J. Frank pernaps ne might be allowed to included. Frank Baxter in that category—who were present on the platform, and with whom he had labored in the past, and said the ranks of the old workers were thinning: Henry C. Wright, Dr. H. F. Gardner, Dr. John H. Currier and many others had gone out from our midst to their reward in the Better Country for the bards labors they the Better Country for the heroic labors they vrought in this; and the old workers yet in the mortal were wending their way steadily on-ward in the same direction. Soon these gray locks of ours, he said, will be laid silently away in the bosom of Mother Earth, and we will shake the warm, welcoming hands and look into the glorious faces of those who have preceded us to the beautiful home of the soul: But the grand work for humanity, inaugurated in the early days of the Spiritual Dispensation, has early days of the Spiritual Dispensation, has its spring of action, its reserve power, in the skies, and will go on, conquering and to con-quer, when all here congregated have passed the bounds of mortality.

L. L. WHITLOCK, publisher of Fact Magazine, and Conductor of the Fact-Meetings held in Horticultural Hall, was then introduced, but declined to make a speech, merely stating that the Committee of Arrangements was under a thousand obligations to all concerned—societies and individuals as well-for their assistance and sympathetic cooperation, whereby the grand success of the present meeting had been brought to pass. He closed by an expression of good wishes for the future of Bro. Wheeler and his esteemed lady.

EBEN COBB, Conductor of the Eagle Hall EBEN COBB, Conductor of the Eagle Hall meetings in Boston, came next in order: He said it afforded him the deepest satisfaction to make one of such an enthusiastic assembly convened to express its honest appreciation of Bro. Wheeler and his life-work. He was thankful, indeed, as others had said, that he (W.) was yet spared on the earth-plane; and hoped that good fortune might attend him, and that a future made bright by love, joy and affectionate appreciation, might be his and his reversed. ate appreciation, might be his and his revered companion's forever.

JOHN WETHERBEE was then introduced by Dr. Storer. He was always proud to be on a Spiritualist platform, and especially glad to be present to welcome Bro. Wheeler on this occasion. While in view of his (W.'s) severe slokness, and threatened dissolution, he had felt with the poet that-

"The chamber where the good man meets his fate
Is privileged beyond the common walk
Of virtuous life, quite in the verge of heaven," yet it was pleasure indeed for him to see that

"fate" had not claimed, after all, this particular "good man" for its own, but he was able to meet the present brilliant assembly of friends come together to express their gratitude at his improved condition. He always liked a man who was bold; the Nicodemuses were altogether too plenty—not alone among Spiritualists, but in all the walks of life; therefore when he mat with a companyous man who like the he met with a courageous man who, like Bro.
Wheeler, dared to speak whatsoever was given

[Continued on eighth page]]

Koreign Correspondence.

Letter from W. J. Colville.

To the Editor of the Banner of Light:

While thanking you sincerely for publishing so much that I have sent you, I must again ask leave to trespass a little on your valuable space in order to inform my many friends in Boston that I am, not unmindful of them, though my innumerable engagements steadily prevent my corresponding individually with those who favor me with kind and interesting letters from "the Hub." Since the appearance of my last letter in your columns I have received two papers, one containing about eighty-five and the other nearly one hundred and fifty signatures of good friends, urging me to return to Boston without delay; but, under this heading, I can only say that my movements are directed entirely by my spirit-guides, and for this reason it is not in my power to accept or decline my friends' kind invitation. The receipt of the papers and several very kind and thoroughly sincere letters of friendship has given me greater pleasure than words can express; and should the ruling powers in spirit-life see fit to direct me across the ocean I shall most willingly and gladly respond to their behests. Meanwhile I have only to remain where I am, doing the work that presents itself from day to day and waiting for the decision of my spirit-band before I accept or refuse any call to a protracted engagement on either side of the Atlantic. It is, however, in order for me to here remark that my spirit-friends declare their determination to fulfill to the letter their part of every agreement, and if the conditions necessary to their work are furnished by Boston friends and arrangements are made for my return, in accord with the wishes of the guides, made known to many friends before my departure for England, my return at an early date is an assured fact. If such arrangements are not or cannot be made, my work will continue in England for some time longer, and here the harvest is indeed plenteous and the laborers few. I have just completed a very successful visit

to the North, Newcastle, Gateshead and North Shields having been the scenes of my latest efforts. In this northern colliery district the people are very ready to accept progressive ideas; they take to the Spiritual Philosophy kindly, and are generous in the support they give to the cause. I have spoken to very large and enthusiastic audiences in this district, and am sure that many years of effective work might easily be spent on Tyneside. Mrs. Britten is a great favorite among the thinkers in that locality. The only drawback to perfect success has been the squabbling of some officials, who undertook to go to law with their brethren an incolp. ated society. What a nitiable avenan incolor ated society. What a pitiable example for Spiritum to set to the outside world, and yet what a lucid society on these squabbles preach from the text, "No nia nutteth new wine into old bottles: else the new wind doth burst the bottles, and the wine is spilled, but new wine must be put into new bottles." I am as much convinced as I am of my own existence, that the spirit-world will not entomb itself in the sepulchre of an institutionalism which allows half-a-dozen men to govern as many hundreds in accordance with their whims and fancies, and to bind the spirit-world and its instruments in chains and fetters at the same be the coming together on an equal footing, for as are drawn by the irresistible power of spiritual sympathy. Trustees, acts of incorporation, their circulations are rapidly increasing. Mr. title-deeds, etc., etc., are the grave-clothes in resurrected spirit of to-day has had enough of their two sons are also constantly at work on representatives of modern Phariseeism, and book and printing business. The Spiritual now, refusing to be recaptured, the spirit of Record, a monthly Spiritualism passes out of sight, ascends into heaven, or goes somewhere where the officials cannot catch it; and thus the trustees and all lean for support. Suppose they do get possession limited as news I could keep writing till I of a little property; is that property what we as Spiritualists are seeking to obtain, when we tell the world we want inspiration, spiritual teaching, knowledge of immortality, and many other blessings which organizations of a material nature cannot have among their stock in trade? My guides are laboring untiringly to develop reliance upon spiritual guidance in the conduct of spiritual affairs and the relinquishment of all hold upon the old Orthodox methods of church government. It is astonishing to be told, wherever you go, that though there are five hundred people or more at a spiritual meeting addressed by a speaker who attracts the public, that at regular meetings held by the society, the attendance averages anywhere from twenty to fifty only. This is a convincing proof that people go to meeting for the instruction or spiritual food they can derive, and not to support organized efforts to sectarianize Spiritualism.

Spiritualism in England at the present time is thoroughly permeating all institutions and all classes of the community; it is discussed everywhere, and some of the ideas expressed by novices are truly amusing. In Newcastle I had the pleasure of meeting another Swedenborgian

makes hosts of friends wherever she goes, and, with the assistance of her husband, who is also a zealous Spiritualist, bears consolation and enlightenment to thousands of weary and restless hearts. I had the pleasure of speaking at a burial service in connection with this lady. No services were held at the house, but on our arrival at the cemetery we conducted a short service in the chapel set apart for the use of all nonconformists, whatever may be their religious convictions. Over two hundred people were present. We then proceeded to the grave; a crowd numbering nearly three hundred gathered; and she and I were both inspired to address the assembled concourse of friends and strangers on the subject of death as an introduction to a new but perfectly natural state of life. Every one was remarkably attentive. It was a beautiful summer day; the weather was all that could possibly be desired for an openair service, and many who had never heard of

the truths of Spiritualism previously, were much delighted and impressed. Mrs. Britten is in excellent health and always busy. Her lectures are, if possible, grander than ever; she is a universal favorite among thinkers of all phases of thought, who cannot but admire her sublime eloquence and the extended knowledge displayed by her on the platform, whether they agree with all her positions or not. Her new book has now gone to press, profusely illustrated. It is a marvel of cheapness, considering the vast amount of information it contains, and every Spiritualist who can possibly afford it ought to possess one or more copies to hand to friends who ask what are the

evidences of a future life. Mr. J. J. Morse is still a great favorite with Londoners. His lectures on Sunday evenings at Cavendish Rooms are very largely attended. and whenever he visits the provinces he is sure of an enthusiastic reception. He has just moved his place of residence and business to 103 Great Portland street, a most central and commanding situation, where business of all

kinds is usually very brisk. Like most public speakers I get very few opportunities of hearing people, but I hear a great deal about them, and I think we often get at the general drift of public sentiment by conversing with numbers of people all over the country, more readily than in any other way. I am now writing a spiritual romance, into which my guides are introducing a very large amount of spiritual philosophy. It will really be an historical work, but, as I am at liberty to publish many things in the form of a tale which I cannot give to the public otherwise, without taking undue liberties with the names and addresses of private individuals, I have determined to write a story, and, by simply changing dates, names and places, to give to the world a record of some of the most marvelous spiritual experiences of my life, which has been a very eventful one, together with an account of some of the most wonderful experiences of others who shrink from publicity but are quite willing that facts should go out to the world in all their entirety. I shall send my work to press has redition. nary edition.

Allan Kardec's works have certainly marked an epoch in the progress of spiritual revelation, and they are attracting to-day great attention time. Organization on a spiritual basis can only in England, as re-incarnation is a very favorite topic with many writers just now. The Engthe accomplishment of good work, of such minds lish periodicals, Medium and Daybreak and Herald of Progress, are both very vigorous; Burns is indefatigable; a more untiring workwhich the church has buried inspiration. The er can scarcely be imagined. Mrs. Burns and the tomb and the official seal, guarded by the | the paper and in the transaction of a very large nrnal is popular, and Light still holds its own with M. A. (Oxon)" as one of its leading contributors, a gentleman who is a perfect literary host the big guns have to make the best they can of in himself, and has a host of spiritual friends "the strong arm of the law" on which they at his back also. If time and space were as unpassed into spirit-life, one hundred years old, with a pen in my hand; but, fearing I have trespassed too much already on the hospitality of your crowded columns, I must ask all my friends to pardon my outspokenness and to believe me to remain now, as ever, the sincere well-wisher of all interested in the promulgation of truth. W. J. COLVILLE.

4 Waterloo Road, Manchester, Oct. 20th, 1883. Relimbodiment.

[From the Daily Evening Telegraph, Philadelphia, Oct. 30.] Spiritualism in Paris-A Communica-

tion to a French Physician-A House Defended from Burglars-A Missing Will and Its Discovery.

PARIS, Oct. 15th. 1883. The investigations into the nature and developments of Spiritualism recently set on foot by the University of Pennsylvania, in accordance with the terms of the will of the late Henry Seybert, have attracted public attention to this suggiag and as yet unexplained form of physi-cal or mental phenomena. It is certain that the manifestations of this so-called force are not wholly trickery, deception, or the result of over-excited nerves on the part of the particle pants in the seances. There is undoubtedly present some subtle fluid, similar in its nature to electricity, whether the spirits of the departed have anything to do with the matter or not remains a travel question and in additional contents.

vember I died there, leaving nothing in the way of papers by which I could be identified." This message evidently produced a powerful effect upon the young physician. On being asked if he had known the person whose spirit was supposed to be present, he returned an evasive answer, and soon after took his leave.

The next morning he called upon his host and stated that the message he had received the night hefore numerical to come from the

and stated that the message he had received the night before purported to come from the spirit of his elder brother. "Now, sir," he went on to say, "my brother left France some years ago, to seek his fortunes in the United States. From the time of his departure until now his family have received no tidings of him whatever. We do not even know whether he is alive or dead, and as my father died since he left us the settlement of the estate has been much delayed, and complicated by our uncermuch delayed and complicated by our uncertainty respecting his fate. Do you think that there is any credit to be attached to the very extraordinary communication that I received last night, or can you suggest to me any means of testing its truth?" "Well," answered the American, "I have no belief in Spiritualism whatever and are inclined to consider the American, "I have no belief in Spiritualism whatever, and am inclined to consider the whole affair as a sort of hallucination. Still, if you wish to investigate the matter, I would advise you to write to the French Consul at London and sak him to inquire at the 8— Hospital if any person named Z— did die there in the month at Noyember. 1830. "This angrestion was acted upon, and in due course of time the Consul's 'roply was received: On the 16th of Noyember,' 1830, Edouard Z— had died at the S— Hospital of inflammation of the lungs. He had been attended in his last illness by a Dr. Myers, not Mayer, and that one trivial error was the only mistake in the whole communication. This incident was related to me by the American gentleman at whose house the

Dr. Myers, not Mayer, and that one trivial error was the only mistake in the whole communication. This incident was related to me by the American gentleman at whose house the seance took plabe.

The next experience was told to me by the charming and intellectual lady who was one of the actors in the affair. Some time, ago an American family were tempted by an exceedingly low rent, joined to unquestionable advantages of situation and surroundings, to engage a country house not far from Versallies. The lady in question chances to be a medium of exceptional power, though she very much dislikes her peculiar gifts, seldom speaks of them to any one, and will liever exercise, them if she can possibly avoid doing so. The family had not long occupied their pretty country home, when they began to detect the serpent that farked beneath the flowers of this summer Paradise. Strange and inexplicable sounds disturbed them, not only after dark, but in broad daylight. Strange lights fleamed in unchantiled rooms after dusk disappearing at the approach of any member of the family. A pale-faced woman, tall and spare, with long, dishevelled locks and glittering eyes, was seen looking into the mirror of a certain room on the second to centre themselves. It is not my purpose to give a detailed socount of all the strange sights, and sounds, and nocturnal occurrences, that tormented my friends during the whole period of their stay. Suffice it to say that their experience was as novel and inexplicable as it was disagreeable. But one of the house was a powerful medium, and was informed one day by the duseen tormentor of the house was a powerful medium, and was informed one day by the duseen tormentor of the household that her dwalling was shortly to be entered by our glass. "Well," dhoth the lady, "if you know enough to war in the lady, "if you know enough to war in the lady, "if you know enough to war in the lady, "if you know enough to war in the lady," and the lady, "if you know enough to war in the lag." Well, protect or the household that her dwelling was shortly to be entered by burglars. Well, digit the companion of the hard surely you can lady, "if you know enough to warn us, now protect us against the threatened danger. You have done so much harm that surely you can do us some good in return." "We will protect a some good in return." "We will protect by the some good in return." "We will protect a some good in return." "We will prove good in the return was a some good in return." "We will protect a some good in return." "We will prove good in the return was a some good in return." "We will prove good in the return was a some good in return." "We will prove good in the return was a some good in the r

indoor In anold wall and warm and winder was highly had been forced open, the lower heds had been forced open, and a shield, heavy titled any on the gravely angle, it is contained to the first wing room windows. "What does all this district wing the content of the first wing room windows," "What does all this was the enswer." We produced you, as we said we would. The thiel, was, seared, away by, the lighted cande, and it was, we who forced your would. The thiel, was, seared, away by, the lighted cande, and it was, we who forced your would. The thiel was a company to the sale of the said of the world was accompany to the said of the was accompanied by a man who was instantly recognized by every member of the family as the original of the drawer. A fow weeks later, an organized his was accompanied by a man who was instantly recognized by every member of the family as the original of the drawer. Also, and the lower would was accompanied by a man who was instantly recognized by every member of the family as the original of the drawer, who was the first of the family as the original was accompanied by a man who was instantly the convention to the family as the original of the drawer, whose who was the report was the original was accompanied by a man who was instantly the convention to the said was accompanied by a man who was instantly the produce of t minister, fully as talented and liberal is all first electronic entires from the pleasured medium and the proposed to not those distinct and the pleasured medium and the proposed to the p

For the Banner of Light. OUR SAVIOUR. (Dedicated to the Boston Ledies' Aid Society, with others contributed, from which their publishing committee may select for their forthcoming undenominational Hymn and Tune Book.

BY JACOB EDSON.

The essential Christ, our Saviour, The love of good in man, Unfolds, refines and rectifies Itself as best it can.

Beliefs, though wrong, have served their turn To lead us in the way, To ope the Christ, the hidden path To the immortal day.

Scribes, Pharisees and hypocrites, Belleve and fear and tremble: It is the working of the law, Its Christ they now dissemble. Bellefs are buds, are flowers of truth;

Our Father's house the granary; His son the soul that sows. The historic Christ, our Jesus, The light that opes the way, Will aid, unfold and life us

Up to the perfect day.

Faith is the corn that grows:

The Chattanooga (Tenn.) Convention.

The Chattanoga (Tome.) Convention.

On Thursday, Oct. 25th, at 10 A. M., a large and representative delegation of Spiritualists assembled in Odd Fellows' Hall. and was called to order by G. W. Mates of Atlanta, Ga., who, after J. W. White and J. F. Currier had been elected temporary chairman and secretary, explained the nurpose of the Convention. He was followed by Dr. O. Fred Farilin of New York, and Dr. W. O. Bowman of Ohio, who made brief remarks, at the close of which George P. Colby rendered a song, accompanying himself on the organ.

G. W. Kates moved a committee of five upon permanent organization, and the following were appointed: P. R. Albert of Tennessee; J. P. Haley of, Kentucky; James A. Beynolds of Alabama; Charles, Christian of Tenne; W. J. M. Hames of Georgis, who after a sbort recess reported the following list of officers; George W. Taylor of New York, President; Judge R. C. Patterson of Georgia, Vice-Bresident; J. F. Ourrier of Tennessee, Secretary; Mrs. E. G. Woodruff of Michigan, Corresponding Secretary; Mrs. E. G. Woodruff of Michigan, Gressponding Secretary; Mrs. Taylor, was escorted to the chair, and made an eloquent address on taking his seat, and rippointed the following committees: On Besolutions J. D. Hagaman of Tenn.; G. W. Kates of Ga.; A. Hitz-field of Tenn.; Mrs. M. Graham of Ohio; W. F. Lyon of Michigan; C. Fred Farilin of New York; W. C. Bowman of Ohio, and W. F. Molder of Ga. To drafts Constitution and Hy-Laws; J. W. White and J. D. Hagaman. "After these appointments short addresses were made, by, Frol. W. F. Lyon, Judge R. C. Patterson, George F. Colby and phens, and the esselon closed by Ray. W. C. Bowman presiding a new version of the song, "Rock, Me to Sleep, Mother," In a very impressive manner.

"Afternoof Sestim.—After invocation and singing the Committee on Tredontalls reported as delegates all such who had signed the call, and who held themselves a soutspoken Spiritualists. The names of signers were then; read, and, the, report of the Committee of the minutes duration.

The Committee on Resolutions not being ready to report, the time was consumed by Conference speeches of ten minutes' duration. The experiences related by the speakers were very interesting, and listened to with marked attention. Dr. G. Bred Farlin, of the Committee on Resolutions, reported that they were ready, and submitted majority and minority reports. After an animated discussion the majority report was adopted. The following are the

November Magazines. MAGAZINE OF AMERICAN HISTORY, The current number is one of unusual interest. The frontis-

plece is a fine engraying of Trumbull's Washington,

as an accompaniment of the text that follows, "The Last Cantonment of the Main Continental Army of the Revolution," with eleven illustrations. It next gives an account of the treaty of Peace between Great Britian and the American Colonies, with a facsimile of the alguatures thereto: A full-page engraving furnishes a copy of "The Colossus of the North; or, The Striding Boreas," a rare caricature, which appeared in London about the time of Lord North's resignation. The story of Grace Sherwood, who was prosecuted and persecuted in Virginia in 1706, upon suspicion of witchcraft, by Ed. Ingle, forms an interesting narra-tive. One Elizabeth Barnes circulated a report in 1692 that Grace came to her one night, and upon leaving, "west out of the keyhole of crack of the door like a black catt." Being arrested she was tried and convicted, but the justices did not know what further action to take, and the case was referred to the attorney general, upon whose decision it was determined to empanel another jury of women, but no woman could be found who would serve. At last she consented to be tried by ducking "to see how she could swim?" When the day for this trial came, it was postponed for the singular reason, says the old record, "ue weather being very rainy and bad soe that possibly it might endanger her health." When a propitious day came, the sheriff was bidden to collect boats, and to duck the suspected witch in water over a man's depth."
All being ready, a start was made for the scene of op-All being ready, a start was made for the scene of operations, a mile from the court house. It was midsummer, and doubtless the whole neighborhood was aroused by the remarkable event about to take place. The "witch" was led by the sheriff's deputies, seemingly unconcerned about her surroundings or destination. A little in the rear were the justices and diers, followed by women and children, all pushing and crowding for a near view. At length the river was reached; the throng ranged itself along the bank, and amid the silence of the spectators Grace was dropped into deep water, She swam with ease, a result that served to strengthen the suspicion of ber guilt, and she was sent back to jail to await a future trial, though no record exists of its having been reached. ##It is probable," says the writer, "that after the matter had ceased to be a nine days' wonder" (though a nine years' wonder would be nearer the truth, since if commenced in 1698 and this was 1706) "the poor woman was released and allowed to pass the rest of her days

without molestation." Of the remaining subjects ably dealt with in this number may be mentioned "General Houston's Indian Life," "Journey of Madame Godin", 1975s the American Continent in 1735. Among the milior arti-cles is one about "Abby Polsom and Jinge Story" that will interest Bostonians. Historical Publication Society, New York.

.. WIDE AWARE.-The spirit of adventure rules the present number. The opening story, "Benny's Wigwam," is a touching reminder of the homelessness of the Indian on his native soil. This is followed by "My Arizona Class," an interesting narrative by Jessie Fremont, whose husband, Gen. Fremont, was Governor of Arizons during Mrs. Fremont's experience with the schools as here related. "How Mr. Kit had his Picture Taken," is an amusing sketch with an lins-tration showing the comical methods employed to enect the purpose. Mrs. Whitney turnishes another blate of her "Buttered Crusts." A Persian iton huntin the time of Darius forms the groundwork of a splitted sketch by Mary J. Hafford, "Two Persian School Boys," in which accurate descriptions are given of the dress and customs of that remote, age. The various serials are concluded, and this being the close of a volume an index and title page are given. 'D. Lothrop & Co...Boston.

OUR LITTLE ONES AND THE NURSERY this month opens with "Mother's Kisses." and closes with "Mother's Little, Darling, the former being a pretty poem by Geo. Cooper, illustrated with an engraying that is the frontispiece of the number, and the latter a song with plane accompaniment. The intermediate arti-cles are such as will greatly please those for whose entertainment and instruction they are designed; the ongravinge, ato many, and, attractive. Ruisell Publishing Company, 36 Bromfield street, Boston ...

THE ELECTRICIAN reports the electrical axhibits at the American Institute Fair in New York; gives an account, with illustrations, of the "Sun Lamp," an improvement of the lampe solett of France; continues Prof. Levison's interesting, "Sketches of Riccircal History;" and furnishes other matter of interest and value to all engaged in the study or application of the science. Williams & Co., 115 Nassau street, New York. SHARER MANIFESTO contains essays on "Progress, Order and Individualism," "Grace and Knowledge," "Education," etc. , United Societies, Shaker Village, N. H. w. breedy by of budger had

THE BUILDER AND WOOD WORKER for November Fred. A. Hodgson, publisher, Fred. T. Hodgson, edi-tor, 294 Broadway, New York.

Nathan F. Hart Dead!

We were shocked to learn on Wednesday morning of the death of Nathan F. Hart, who died in the Hospital of the Maine State, Frison, on Tuesday evening at 9 o'clock, of malignant jaundice. We learn from Warden Bean and Dr. Leranseler that Mr. Hart had been unwell for some two weeks and unable to work, and had been taken to, the hospital a short time before his death. He was fifty four years of age, and had been in prison five years, having been sentenced at the September term of the Supreme Judicial Court in 1878. He maintained his innocence, to the very leat, and most of, the people were believing him innocent of the crime of murder, and were generously subsorting money to aid his counsel in obtaining a new trial. Had he lived, we believe a jury of his countrymen would have yindicated his character at the new trial which he was sure to obtain on grounds which ought to set aside a verdict in a State whose Constitution guarantees to every man an "impartial trial." Four depositions were taken at Washington, last week, before Daniel P. Boss, Commissioner, appointed by this Court, at the taking of which County Attorney Robinson was present. These depositions show that one juror before the trial and another during the trial, had expressed such unqualited opinions of Hart squilt, as to enable his counsel with ease, to have obtained a new trial. At the new trial, the anonymous letters could not, have been shown to be the trial and the story of Wall about the trial and the story of Wall about the trial and dead convict in the brist on many Wallesday.

Pearls.

And quoted odes, and jewels are words long, That, on the stretched fore-mager of all time, Sparkle forever.

Smile at their first small venture as we may, The schoolboy's copy shapes the scholar's hand. -[Holmes.

Lack of desire is the greatest riches. Seneod

Thus sweet and bitter is the life of man. The sultan said, for thus together grow Bliter and sweet, but wherefore none may know. T. B. Aldrigh.

Man is the master of the house, but woman should alone rule the home.—Marie Eschenbach.

When thou knowest not the way, then take a guide to But does the guide know it? Be sure and see to negla great traffic i jeneraliza te den - Lanon.

Bad men hate sin through fear of punishment. Good men hate sin through love of virtue. "Judenal." ما دورت و ا<u>زارانونات ا</u>

He doth elect The beautiful and fortunate And the sons of intellect, Who the future's gates unbar— Minions of the morning star.—[Emerson

They say Fortune is a woman, and capricious. But

sometimes she is a good woman, and gives to those who merit. - George Eliot. Woman I with that word, Life's dearest hopes and memories come;

Truth, beauty, love, in her adored. And earth's lost paradise restored In the green bower of home.

-[Fits Greene Halleck.

Banner Correspondence.

TAMPA:-O. W. Milbhell, under date of Oct. 4th. writes: "In 1878 we were in Wheeling, West Virginia. One pext-door neighbor, Mr.; John Morgan, had a girl, four years of age, taken with what the M. D.s called summer complaint. The grandiather of the child war weathing, and frielf family hydeloan was one of the best. He'doctored her for about his weeks; the child getting worse. The old gentleman, becoming discouraged and disguisted, discharged him and procured the services of a more eminent one, who drugged her for about three weeks; intil the child recognized neither its mother, grandmother, nor any one, neither could it take any nourishment, only as its mouth was forced open and fed with a spoon. Finally one morning, about ten ofclock, it was thought to be dying. The physician was hurledly dalled, and by the time he arrived they thought the child was dead. He stamled it, and pronounced life eximat, it is eyes were glazed, hose pinched in, flesh dark purple around its eyes and its lips: The doctor left." My wife (8. D. Mitchell), and myself, were present, together with about filteen of the child's relatives, all weeping over the death of the little favorite. My wife, immediately on the departure of the doctor, asked the grandmother if she might he allowed to see what she could do with the child. The grandmother' gladly gave her consent. Every one, left the foom with the supposition that Mrs. M. was to lay the body out, the grandmother remaining in the room with us. It assisted my wife as and altreated, and in fifteen minutes from the time Mrs. M. placed her hands upon the child it gasped for breath. In twenty minutes it tree 's long full breath, and mouther and amiled. In one hour Mrs. M. placed the hands upon the child it gasped for breath. In twenty minutes it grandmother's lap; easy, conscious and happy. She then called its mother into a room by herselt, told her what had been done and kept her there until calm' so that when she met the little one she would not excite it, and the little one held, out its hands to mamme, when she came in. That evening she l writes; ! In 1878 we were in Wheeling, West Virginia. One next-door neighbor, Mr. John Morgan, bad a

illinois.

NEW BOSTON.-J. W. Kenyon writes: "I have been carnestly engaged in the work of spiritualizing been carnestry engaged in the work of spiritualizing humanity since the opening of the Mississippi Valley Campuseting at Olinton, down, and chave delivered twenty four lectures to good and attentive audiences, meeting at Olinton, Town, and chave delivered twenty four lectures to good and attentive audiences, meeting at Quilow, Canton, Pedria, and other pidees, many finely unfolded mediums; whose labors tree causing, a wide spread, interest in the subject. There, is more darnestness and zeal manifested in the cause of Spiritualismitian I have ever before witnessed;! The church, is, fast losing sight, of its creeds, and, is preaching more of the truth as it is in Spiritualism. At Online, Ill., Time is seekly of thirty Ohiristians hedding circles; itwice a weekly seekling carristir the best gifts!, There have been four of, them developed as mediums; two independent slate-writers and two trance-lecturers. It alarms the pastors of these pedrick, yell turn, them from their purpose; having tasted the good word of infel they leave the dooring of repentance/lect., and soove.on. The Campuseting, interest springing up in all sections of the country is calling attention to the truth we advocate as nothing else can. Thousands are saying, 'Next year we will see that the spirit world gains great power by these, 'ast gatherings of the pedrick, both for educational, purposes and for the pelitic world gains great power by these, 'ast gatherings of the pedrick, both for educational, purposes and for the pelitic world before the profits. During October I have lectived in Citys several readings and descriptions of spirits that humanity since the 'opening of the Mississippi Valley boro; to full, houses, il gays five lectures, and, at the close several readings and descriptions of spirits that were called the tecture in Canton the lists three gundays in November; at Union City through December and January. Would like calls in Kentucky and Tenlessee for the winter.

district of the Connecticution is at T HARTEORD .- B. Howard Geer writes, Oct. 29th : Mrs. Abby N. Burnham, of your city, favored us once more, with her, presence on Tuesday, Wednesday, and Thursday evenings of last week, at Whittlesoy's Hall, ander the auspices of the Hartford Association of Spir-"hinder the auspices of the Hartford Association of Spiritualists, I she appeared belotic good audiences in here ever unassuming but winning manners; always on the aicht to speak of anything flew that will further. Spiritualism and the truth. She has lost none of her pleasing ways or irresistible power in speaking, but on the contrary has improved very much, as have also for gifts of psychometric delineation. She is just the spatiated woman to awaken an interess in apathetic communities and starton largerst scaleties analysis. spirited woman to awaken an interest in apanetic communities, and start on largerit societies anew in. The good work. If our speakers generally had the force of Mrs. Burnham, new spoisties would spring up tail oxer pur country, and spiritualism and Liberalism would be the means of freeing thousands of creed-build he the means of freeing thousands of creed-build shades. I let all societies try new once, and they will surely want her a great many times, as she will, undoubtedly, add new members every time she lectures."

Tres."
WILLIMANTIC A correspondent writes, Nov.
WILLIMANTIC A correspondent writes, Nov.
Williman R. R. Still, M. D., occupied the bistform at
Ricolator Hall, this place, Sept. 23d and 3oth Mrs. S. Is an earnest; thindsizatio worker in the field of re-Lorms, Bha nees her powers to scatter good seed among her hearers, and if it spring not up and hear truit, it wilf not be the fault of the sower. We bid her Godspeed and fruitful harvests in all her undertakings.

Wisconsin.

Wisconsin.

Wisconsin.

Misconsin.

Miscon आर । अल्यानिकानिका स्ट्रां

Saidas an determine e Maine. on theread returns -31 BANGOR - Joseph Brown, who has passed, his eightigh year writes: "Lthink the Banner of Light has been conducted through the war of elements in which our glorious cause has been involved, with sig-nal ability, and it has my best wishes for increased prosperity. They acroded you design to make

engl' song er massan ng ids Thins Our grand business is not to see what lies dimy at a distance, but to do what lies clearly at hand.—Carlyle.

Dr. Benson's Pills for the cure of neuralgis are a subdess of Dr. G. P. Hollian, Christianjurg, Va.

MUSINGS AND MEMORIES. NO. IL

BY JOHN: WETHERBEE

"Now we listen, perchance to hear, Voices from a supermundane sphere; There's an influence hovering near! Chirp't chirp t chirp ! we sing."

The crickets are not chirping very loudly to night, if at all; but memories of them ohirp in my mind; so they do in others' minds also, or the above lines would not have been written which, meeting my eye, opened up my thought, and it would seem that insects, like men, sometimes are more constituous by being absent I have just been reading my last article, which I called, as I do this, "Musings and Memories," and it has all the influence that the crickets themselves had a few weeks ago. The poet says, in melancholy measure:

The mill can never grind

With the water that is past." I propose to try, however, in the face and eyes of the poet, to utilize "the water that is past," at least, figuratively speaking, the past of a score of years ago, just as I did in No. 1 of this series, and at the same place, the residence of our esteemed friend Daniel Farrar. I think there was a magnetism about his premises in those days that made everything appear at its best. The conditions were always right. I have met there many of the spiritual celebrities of the old time, and some not spiritual, both, however, open-eyed to the truth; some with mediumistic gifts, and some without-no. not exactly, when you come to think of it, who is without? Possibly no one, not even this writer; but without arguing the point, suppose we let some of the old faces pass by.

There was Luther Parks, a wealthy merchant strong minded—how he did enjoy communion with the spirits; and they seemed to like him. and his wife also; one could hardly tell which world she belonged to, that or this. I remember meeting once or twice that old scientist and astute observer and writer, Robert Hare, a great man in his day in scientific circles. He proved Spiritualism to be true, and said so; but the scientific world said, "demented." There, also, was occasionally seen Prof. Mapes, the chemist. He and I have sat together on a table, and, untouched by human hands, it has risen up a foot or two from the floor, in midair, trembling like a watch-spring, we both sitting on it, and the medium, too, and thus it was suspended many seconds, perhaps a minute or two. There was often present, also, the late Hon. Charles E. Jenkins, a firm Spiritualist; and that giant of experience, Robert Dale Owen; Judge Edmonds also appeared there once or twice. I have seen there some of the professors of Harvard College, not as Spiritualists but investigators. This was before the Albion investigation, of which they never had the courage to report. At the time of which I speak, Prof. Felton (who was afterward President of Harvard College) and Prof. Horsford showed a disposition to be inquisitive and interested, both at the public meetings and in this gentleman's salon, where were gathered sometimes, if not "the beauty and the chivalry," certainly many of the bright and shining lights of Modern Spiritualism.

I remember when the youthful Mrs. Cora L. V. Hatch was the attractive guest, and puzzled those philosophers with her erudition, which reached her by the "royal road." I remember once, as a question given to her, she discoursed inder influence at some length on the difference between "Force sid Momentum"; and when she got through, Prof. Mapes, who happened to be sitting hear me, said he did not believe there was a man in the city, clergyman or scholar, who could equal it in a day's preparation, and she had given it at once, without thought, and had occupied three fourths of an hour. I rethember hearing Prof. Felton say to her in conversation afterward : "Come, now, own up, and say this is your own work; that you do it yourself; and take a position as one of the most oultivated ladies of the age." "I would be ," said that wonderful young medium "if I could, but it would not be true." The large-featured professor looked astonished, and with a look of unbelief also-but I did not begin this article for the sake of parading any of the ancient faces, they seem to have pressed themselves in. It certainly is a digression, but I will let it stand as rather a long introduction to some further experiences with Mr. Colchester; for, as I said in my last, the phenomena in his presence were some of the most remarkable physical manifestations I had ever seen, or in the twenty or more years since, either, and I having seen them in all their variety and to my entire antisfaction, as matters of spiritual fact; and those with Colchester are accented ones in my memory, and so they are with Mr. Farrar; Epes Sargent always referred to them as memorable, as indeed they were. As what I wrote in my last seems to have interested at least some of the Banner readers, I will prospect, as

the miner would say a little further in this guidh, and see how it will pan out.

On the occasion I propose now to speak of there were about ten persons present. Epes Sargent and Dr. Gardner were among them. Mr. Colchester began, as usual, with the pellet tests. They were written at a table several feet from the medium, who did not touch them. They were taken up by Mr. Fairar separately, and the name on each one was written by Colblester correctly, and any question on them Buswered. He then asked Mr. Farrar to write several and throw them but of the window. This was in the parlor, and some fitten or twenty feet above the street. Mr. Farrar did go, closed the window and took his seat at the table as before Mr. Colchester then said to him: "Recollect, how, one of the names you wrote, and tell me where you would like to have it." Mr. Farrar did so, and said he would like to have it in the vase (he designating the special one) on the parior-mantel, where there exist when they exceed this number, then were several. Mr. Colonester did not move on an average makes line. No postry admitted under the concer from the table. In a few moments he design and the colonest was a line. No postry admitted under the colonest was a line of the label. In a few moments he design and the label. In the label of the label. daid: "Mr. Fairar, I think you will now find it in there if you look." He went and looked in the vase, and sure enough a reliet was there. Colchester sald: "Do not open it." He then wrote a name, which was the one Mr. Farrar said was in his mind, and opening the pellet he had taken out of the vase! found the same name on that which Mr. Farrar had himself written and thrown out of the window. This. you, must remember, was all done in a bright. gas lighted room alt may seem like mind reading, Mr. Fariar having been asked to recollect a name; but how did that pellet get into that one special vate, when it was thrown out of the window? There is no mind-feading there. Does any one suppose there was any collusion? Not if they know Mr. Farrar.

Now let me supplement that with an experience of my own. It was on another occasion, but at the same place. I was requested to write

some names on pellets. I did so. Colchester did not see what | I wrote; and could not know the names. He then said, "Mr. Wetherbee take that glass or goblet, see that there is nothing in it, and put your hand tightly over it, and cover all with this cloth" (table cloth). I did so; he did not touch the pellets, nor was he near them or the glass goblet, which was empty, and covered with my hand. In that position, goblet and hand were under the cloth, and the pellets also, and I know my hand was on it, and never off it, and I know the glass was empty. Mr. Colchester said, "Recollect now one of the names that you have written," and I did so. In: a few seconds he said. "See what you have in the empty goblet." In removed the cloth that covered the peliets and glass, but did not move my hand from it, and in it was a pellet, and any one could see it there. When I removed my liand from the goblet there was a circular impression on the palm of my hand that lasted some time, made by the glass I had pressed so hard. I opened the pellet; that had so mysteriously got into that:glass; and it was the name I had recollected when requested to by Mr. Colchester, and which I had written myself on the

How insignificant and strained are the mindreading attempts:to explain away Spiritualism by Stuart Cumberland, and others, compared with such as these I have narrated. Even the mind-reading part of it (and that may have been, and probably was, by spirits,) is a trifle compared to the mysterious entrance of the pellet into the vase on the mantel, which was thrown into the street, and into an empty glass goblet, the only entrance to which was securely and steadily closed by my hand. I have some more "water" to grind with "that is past" in this connection, but I think this article is about long enough, so I will stop grinding now, using the poet's figure, and "start up the mill again' when the next musing hour arrives. How glad I am that the poet Longfellow wrote the lines I am to end off with, because they are so reasonable. Spiritualists know them to be so more literally perhaps than he did, and yet he may have been inspired by an experience; but whether he was or not, I am:

ti "It may be The thoughts that visit us we know not whence, Budden as inspiration, are the whispers Of disembodied spirits speaking to us. As friends, who wait outside a prison wall, Through the barred windows speak to those within.

MY SPRINGS.

In the mart of the Hills of Life, I know Two springs that, with unbroken flow, Forever pour their lucout streams Into my soul's far Lake of Dreams.

Not larger than two eyes, they lie Beneath the many changing sky, And mirror all of life and time, Serene and dainty pantomime!

Shot through with lights of stars and dawns, And shadowed sweet by ferns and fawns, Thus heaven and earth together vie Their shining depths to sanctify.

Always, when the large form of Love Is hid by storms that rage above, I gaze in my two springs and see Love in his very verity.

Always, when Charity and Hope, In darkness bounden, feebly grope, I gaze in my two springs and see A light that sets my captives free.

When Labor faints and Glory fails, And coy Reward in sighs exhales, I gaze in my two springs and see Attainment full and heavenly. Oh Love! oh Wife! thine eyes are they-

My springs from out whose shining gray Issue the sweet celestial streams That feed my life's bright Lake of Dreams. Oval and large and passion pure, And gray and wise and honor-sure; Boft as a dying violet-breath, Yet calmiy unafraid of death.

Dear eyes ! dear eyes! and rare, completo-Being heavenly sweet and earthly sweet— I marvel that God made you mine, For, when He frowns, 't'is then ye shine!
—Sidney Lanier, in Century Magazine.

Skinny Men. "Wells's Health Renewer" restores health and vigor, cures Dyspensis, Impotence. \$1.

Passed to Spirit-Life:

From Rushville, Ill., Oct. 15th. Benjamin Chadsey, Esq. He was born in Burlington, Vt., Aug. 16th. 1796. At the age of 17. he enlisted in the army of the war of 1812, and served two years. Dec. 1st. 1822, he was married to Miss Rachel Johnson of Vermillion Col., Illi; who preceded him to the aprijet-home, less than a year, the was the father of elight children, seven of whom survive him. Mr. Chadsey was among the ploneers who iblazed their pathway into the wilds of the West sixty years ago. He took out a patent of spart of the extensive farm on which he lived until his demise. He was an extress and influential Spiritualist from the barliest dawn of Spiritualist, using his money and influence in the spread of its glorious gospell: Whenever he purchased any Spiritualist, using his money and influence in the spread of its glorious gospell: Whenever he purchased any Spiritualist, publication, he sent for several copies to distribute freely smoog life heighbors. He attended the Mount. Pleasant. Camp. Meeting at Clinton, Iowathrough its entire session, and was the oldest man in attendance. He took—the writers home with him from Clinton, and paid the outire expense of two, courses of loctures—one at Rushville, the oliver at Vermont! Ill: He was held in such highesteem by his townstolk that the Christian Church was freely given in which to hold the meetings. His generous purse responded to all calls for help from disabled means purse responded to all calls for help from disabled means purse responded to all calls for help from disabled means purse responded to all calls for help from disabled means purse responded to all calls for help from disabled means give character; and digatity to its, grand Harmonial Philosophy, He is now united to his beloved wife and son in the happy Summer-Land. Happiness kind peace is thire. From Rushville, Ill., Oct. 15th, Benjamin Chadsey, Esq.

From Trenton, N. J., Nov. 1st, 1883, our friend and sister, Mrs. Mary Osborn.

One more proof is added to the wast number already at hand how pleasant it is to pass beyond the veil in the knowledge; of spiriterstum. She thanked Him who rinets the universe for the glorious truth, that had come to her, and admonished her friends never to turn from the beckening hand of the angel-world; She conversed with the friends abound her up to the last moment, a berene smile lighting her countenance when her spirit hast flow; leaving the sweet consolation to her many friends that she would manifest to them at he distant day, and be near and guard them in the hour of need.

Sec. 1st Ass'n Spiritualists, Trenton. From Trenton, N. J., Nov. 1st, 1885, our friend and sis

[From the Weekly Exponent, Mt, Vernon, Ill.]

Aletter from O. Van Santvoord, Esq., announces the death of A. H., Hitchcock, youngest brother of Dr. J. W. H., of this city, thus:

of A. H., Hitchcock, youngest brother of Dr. J. W. H., of this city, thus:

NEW YORK, Oct. 26th, 1883.

DR. J. W. HITCHGOCK—Dear, Rig., Your brother, Andrew H. Hitchcock, died auddenty last evening at his research, No. 22 Fourth Avenue, in this city.

He was at my office yesterday, between 12 M. and 2 P. M., examining books 'in preparing a brief in a law case he was engaged in, and he was in apparent good health... In the evening he went out on some business, and came home in a sab about, 10 clock. He settled his fare, went up stairs, took a seat in a chair, and said he was very sick. Before a physician had arrived—sent for in great haste—hedded... He always had attached friends, and is pleasantly remembered.

Very respectfully yours.

O. Van Bantyoord.

A. H. H. was about 60 years old.

International Arbitration Convention:
At a regular meeting of the National Arbitration League of the United States of America, both 45 the city of Washington, D. O., April 10th, 1831, the following resolutions were adopted by a unanimous vote, vis:

**Best-bred, That the National Artistration League of the United States of America hereby call an International Arbitration Convention, to meet in the city of Philadelphia, Pa., on the 22d day of November, 1823.

**On the 22d day of November, 1823.

**On the 22d day of November, 1823.

**It is a convention, the Corresponding Secretary of this League be sunborized and instructed becommunicate with the various Arbitration and Peace Societies, Yearly Meetings of Frends, &c., it tills and other cointries, including copies of these resolutions, and inviting them to coperate with the League, by sending delegates to said convention.

**First F. Stanton, President: 18AACT, Gibson, Secretary. ention. IBAAC T. GIBSON, Secretary.

clare in

The Minnesota State Association of Spiritualists will hold its Annual Meeting Nov. 24th and 25th;) Good speakers will be in attendance, and it is hoped there will be a good representation of Spiritualists throughout the State, as there is to be important business transacted, involving the holding of a Camp-Heeting on grounds recently donated for that stripped and some form offershaled effort looking toward the local and general interests of the cause. Come, friends 18th Stringel Lingchter, Spiritualist M. JOHNSON, President, Spiritualist M. JOHNSON, President,

Sparms, Convul-NERVINE tus Dance, Alcoheltem, Oplun Eating, Syphills THE GREAT Berofula, King's

Evil, Ugly Blood Discases, Dys pepsia, Nervous Dys NERVE ness, Slok Headache, Rheums-CONQUEROR Lism, Nervous Worry, Blood Sores, Billounness, Costiesness, Nervous Prostration, Kidney Troubles and Irrejularities. 11,60.

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mediums.

The books of Allan Kardee upon Spiritualism sitained an mediums.

The books of Alian Kardeo upon Spiritualiam attained an immense circulation throughout France, and were received with great favor by all classes. In this work, here for the first time presented in English, it is conceded by every one he has far surpassed all his provious efforts, and effectually cleared up the mystery which has long entirounded the history of the progress of the human spirit. The ground taken throughout is consistent, logical and sublime; the ideas of Deity, human free sgency, instinct, spirit-communion and many other equally, protound and perplexing subjects incomparably grand. The iconoclasm of Kardeo is reverent tial; his radicalism constructive, and his idea of the divine plan of nature a perfect reconciliation of scientific with religious truit; while his explanation of miraclessing prophecy in harmony with the immutable laws of nature, carries with it the unmistakable impress of an unusually exalted inspiration.

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Whatever your Mr. Alexander the support of the author's conclusions.

ture.

Whatever view may be taken of the author's conclusions, no one can deny the force of his arguments, or fall to admire the sublimity of a mind devoting itself through the best years of an earthly existence to intercourse with the denizens of the spirit-world and to the presentation of the teachings thus received to the comprehensions of all classes of readers.

of readers.

The book will be halled by all Spiritualists, and by those as well who, having no belief in Spiritualism, are willing to consider its claims and to read what may be said in support of their truth, as a valuable addition to a literature that embraces the philosophies of two worlds, and recognizes the continuity of this life in another and higher form of existence.

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fills.
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The uneme and address of the writer are in all cases indispensable as aguaranty 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 persal.

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of the Universe as viewed from the Spiritual Standpoint; and it is identical with Spirituality.—Spirit S.

The Birth of the Last Child.

The precise date when generation is to come to an end on the earth for the human race happens to be about the only thing left over which theorists or controversialists could raise an issue; and Dr. Wilde, of Ontario, Can., has ingeniously discovered the fact and proceeded to be compared to nothing but that of a hen over her first egg. This enterprising preacher, not to be outdone by any of his contemporaries in what is unique or original, addresses his attention to the question when human births are to cease, having of course a theory behind .it that is to be supported by the answer. We find his discourse-or hodge-podge blending of fancy, conceit, sense, and nonsense-printed in full in the columns of the Markham, Ontario, Sun, and will try to give an idea of what its author is presumably driving at, without wearying the attention of our readers; at the same time lightening it all we can.

Ministers can find anything they want in the Bible for a text; we remember a peripatetic preacher's performing the funeral service for an aged and respectable negro, who took for his text, "And he shall die in his nest" What his notion of a nest precisely was, we did not clearly comprehend; but he evidently had a cloudy something floating across the low dome of his mind. So Dr. Wilde, in pretty much the sises the statement with a jerking "No, sir!" same spirit, if not indeed with equal intelli-This without doubt answers, niied dis days that on a given time there will be no more infants, and that nothing is hereafter to be looked actually transpire, that makes it interesting to hear about it? Does it hear upon morals in any way? Is there any warning or menace | hinder the wonderful extent of this knowledge contained in it? Has it a particle more of sig- of the heavens. There will be no thistles and nificance than the other fact that at some time | thorns in the new heavens, he assures us; no there will be no more sun or moon, or earth | noxious weeds in the new garden; the new either, for that matter?

Truly all things are grist for the preacher's mill in these desperate times, and all is fish others come as a matter of course; every minister fires off a fusillade of them as soon as he has named his text and pointed it in the direction he is going to talk. That part of the business concluded, he proceeds in his own fashion. which we must pronounce a queer one indeed. "run this world" until all his original purposes relevance he might have taken as his text that head are all numbered," and attempted to show that as soon as God's purpose in this little item of hirsute production was accomplished in an individual case, it might be considered that the estimate of that individual had been achieved. One idea is just about as important, equally as reasonable and fully as interesting, as the other. This Dr. Wilde-his surname, by the way,

striking us as being not so much of a misnomeris particularly anxious to find out when the "end" of things is to come. He is impatient for what is to follow. If we were to quote his can. What it profits, no one can tell. It is the own favorite Scripture to him in mild reproof: "Sufficient unto the day," etc., he would of course keep silence and listen. So we will try to do the same, giving our readers sidewise intelligence of what we can catch from his lips. To consummate this end, which gives him so much uneasiness of mind, he :lets us into the feeling, prejudice, instinct, ignorance, presumpintentions of Christ with as much freedom as if he had once been made his confidant. He tells purposes are all mixed in a general stew, into us all about the object of creation, and no less about the object in bringing what has been thrust their fingers and pull out such morsels

arented to a close..... "The time will come," he says, "when this instead of upon the stage."

creation of the creatures shall cease." We would not undertake to dispute it; but nevertheless we presume to ask: What if it does? It is just this kind of speculation in the dark that ministers like to indulge in, because they think it excites superstitious dread and causes the human mind to yield itself more unresistingly to their power. After this time on which Dr. Wilde dwells with such satisfaction has come. then follows-what? According to his own confession, nothing more nor better than a dispute; a dispute over the new heavens and the new earth. In view of such a dread contingency most people would sincerely prefer that none of the coming children should be the unfortunate last one, but that the gulf of uncertainty hinted at should rather be bridged with living little ones. It would be a great deal better use to put them to than to pave the Orthodox hell with their dead little skulls, as Jonathan Edwards teaches us the case is already.

The millennium on earth, says Dr. Wilde, is one conception of the new heavens and new earth, while the other conception carries them safely over, in his own heavenly words, to "the other side of the fires." Those who stay here have at least this advantage, and he will not venture to deny it: they will keep out of the reach of "the fires," while those who attempt to reach "the other side" will stand a chance of getting a scorching. On the whole, however, and to cut this merely preliminary matter short, Dr. Wilde roundly asserts his belief that the final new heavens and earth are to be a great way off from here, and we are willing for the sake of peace and quiet to accept his statement; adding our own modest suggestion that he will be likely to know a good deal more about it when he gets there, and by that time he will be cured of his morbid habit of speculating about unprofitable things. We use the word unprofitable in the Orthodox, and not at all, in the Spiritualist view.

Well may be inquire, and he shows sense in the question, what place is to become the receptacle of the untold millions that have passed from earth, are all the time passing from it, and will have passed from it, long before the desired, or apprehended, end comes. If immortality is the priceless boon of the human spirit, its existence must be fixed and not vague, or else it loses to that degree all idea of individuality and identity. Surely, where do all these countless human spirits go after passing beyond the veil called death? Our preacher says they are "the plants of the new heavens and earth." Also, that they are worked, by some process of celestial masonry that such as he only knows all about, into "the foundation of a new Zion and a new earth," to be covered over "till the time of rebuilding comes." He drag it forth with a cackle of delight which can is obviously confused in his metaphors as well as in his conceptions, or he never would convert spirits into plants and stones by the flat of a single sentence. We give him notice, therefore, that he must make his choice between them. A spirit cannot very well be an organic and an inorganic substance at the same time. whatever the theological necessities may happen to be.

But before the multiplication of the race can come to an end, he says there must be a "rapid increase," and "on the lines of Israel at least": Because, before the end comes, Israel is to rule the world. And to show that this increase on the lines of Israel is already taking place, he asserts most conveniently that Israel is doubling every forty-five years-while it takes the rest of the world about one hundred and twentythree years to double. He says that "God is fulfilling his word marvelously." Then again, he refuses to believe that, mixed as things are at the present time, "the devil is getting the biggest spoil from this world." And he emphawhose dogmatic self-assertion even a Dr. Fulgence, took a verse out of Isalah, in which it is | ton or a Joseph Cook might envy. He declares asserted that "there shall be no more thence an that Christ would never be satisfied "if the infant of days, nor an old man that hath not Devil got more than he got," and he furnishes as the best reason for thinking so that he in his mind, to the notion he seeks to parade, (Wilde) would not be satisfied himself! His estimate, his judgment, his conceptions are all only human and limited; and so, too, appears for but old men. Allowing it to be so, it will to be his learning, for he innocently speaks of occur to everybody to ask: What of it? What Agnostics and other "nostics." He has, unforcan there be in such a fact, whenever it shall tunately, not yet learned to "divide the word" obediently to its simple meaning.

But no mere want of earthly knowledge need home will be beyond the flames; nature will give her increase without sweat and toil. Therefore he enjoins on us to be glad that we are that comes to their net; so if they are hard alive, and to be no less glad that we shall shortpushed for topics to talk upon, they manage to | ly be dead. The contradiction is of no particular pick up one as senseless as this one, which consequence; we will try to feel glad all the same. raises to no purpose the question when the last | As for the number of people who are to live on child is to be born. What this parson thinks this earth, he thinks the matter was long ago about the matter is of no particular import- fixed. Things cannot go on in this way always, ance, save as a sort of "literary curiosity," and he is solemnly sure of that. If they did, his opinas such we will consider its principal points. ion is that "Toronto would be a larger city than In opening his singular discourse, Mr. Wilde it is now "in a thousand years, and that is reason confesses that it is extremely interesting to enough for him. The increase of population has find out, if we can, what God was driving at in | got to stop because the earth cannot after a certhe creation of this mundane sphere, and when | tain time contain it all; that is the Wilde arguhe shall be able to say he is satisfied. His ment in its last resort. The parade of figures subsequent quotations from the prophets and in support of it is altogether too dazzling to be

faced; they should be met obliquely. But he comes out of his wilderness to confront us with all possible boldness with the statement of his belief that the six days of the Mosaic creation mean neither more nor less than six thousand years. If he is particularly He protests his belief that God will continue to happy in that belief, why should anybody wish to disturb him? And these six thousand years are accomplished, one of which he asserts to be of creature creation, he says, will come to an that a certain number of human beings shall have | end "in the year A. D. 2000," whenever that is. existence on the earth—and no more. With equal After that date, not another child is to be born upon earth. There will be a rest from births passage which sets forth that "the hairs of our | for a thousand years. The only point remaining to be cleared up is the precise or approximate time when the year 2000 will really come. Like all the rest of the prophets, even those whom he so confusedly interprets, he leaves everything unsettled, uncertain, and consequently vague. And yet such as he are especially fond of taunting spiritual mediums with not being able to predict with anything like ac-

curacy.
All this is truly Wilde enough. What it amounts to, others can make out as well as we vagrant activity of a mind that hardly knows what it wants or where it would light. It is really pitiful to read this sort of discourse, mere pudding stone from one who sports the title of a divinity doctor in front of his name in which nothing whatever is really said, but tion, and an assumed familiarity with divine which he generously invites his hearers to as they mostly crave. It is farce in the pulpit

The Rapper of Wittenberg.

On the 81st of October, 1517, just as the evening mists descended upon the city of Wittenberg, an Augustinian monk pressed through the crowds gathered before the Castle Church in waiting for vespers, and nailed upon its door a document the outcome of which proved, as time passed on, a complete revolution in man's ideals of religion and the true place to be assigned to organization in its relation to individuality in matters theologic. On that day and date began in a more marked degree than ever before a struggle between "principalities and powers" in the ecclesiastical world and the conscience of man: a struggle which has gone onward till the rapping of that German monk's hammer has sent its tones adown the years, giving freedom as it sped, till we have the spectacle of a universal jubilee under the auspices of the Protestantism which he founded being held all over the world on the four hundredth anniversarv of his birthday.

Not only do Protestant Churchmen owe Luther an offering of gratitude: Spiritualists and Liberalists are equally in his debt. The raps of his hammer voiced the advent of conditions which could not be confined to theologic limits. or to the mere question of the "justification" of the individual by the achievement and exercise of an individual faith, as in contradistinction to a justification arbitrarily imputed to that same individual by an hierarchic institution which claimed to draw its powers from the vicarious reservoirs of the past: Out of this limitation the conscience of man, freed to the extent of beginning to make open inquiry for itself in one matter, expanded, till now under the slow but broadening influence of the centuries, and through the additional labors of others who like Luther have been terribly in earnest-but whose prototype he was in moral and physical courage and mental prowess-the audiences, assembled to listen to Prof. Henry measurable freedom of human thought to-day has been achieved, and the grander freedom of the years to be rendered possible of approxi-

mate prophecy. . Every friend, therefore, of the freedom of flexible, receptive, individual thought-as opposed to the cramping processes of fixed organizations, which are ever, from the nature of the case, conservative in their ultimate tendencies whether in the fields of theology, political government, philosophic deduction, scientific investigation or spiritual research, can consistently thank the Rapper of Wittenberg for his great work for humanity. Truly has it been

said of him: "He was the child of terrific struggle and conflict—the one mighty mind which was the 'whispering gallery' of the still, small voices of enslaved spirits, and which spoke for freedom, millioned-tongued, in tones that thundered round the world and down the ages. 'His mind was made convey' to receive the seatmind was made convex' to receive the scat tered rays of God's sun which had fallen into the souls of men during fifteen centuries; and in him they were 'focused' and made to blaze and burn so as to set the moral and spiritual heavens aflame with a new life and a new hope for humankind. He found his age 'deformed,' and set himself to the task of its reformation.

The present age has traveled far beyond him now. He believed and taught in his day that individual "faith" was all-that individual deeds had nothing to do with the problem while in our times even the strictest Protestant sects are continually moving (whatever may be written in their creeds) nearer a position on the higher ground that a man's works must alike prove the vitality of his faith, and the practical worth, if any, of the system in which he claims to cherish such faith. Another Rapper has produced this change in larger degree than any other agency known to man: the enfranchised spirit who over thirty-five years ago rapped out -but with the agency of no earthy hammer, no the concurrent presence of a closely-written manuscript-upon the wall of an humble home in Hydesville, the opening signal of another Reformation in man's conceptions regarding the present life, its bearing on that which is to when entered upon at death by the spirit disevery walk in mortal life-re-forming (perhaps unconsciously to their followers, but surely) all the systems of thought on these great matters which have sprung into being necessarily at various times because of and to satisfy the needs of the varying mental, moral and physical elements going to make up the composition of world-wide humanity. The Rapper of Hydesville has come to complete the work of the Rapper of Wittenberg: Let a world yet to be enfranchised by his divine mission say, Amen!

Spirits at the Telephone.

The suggestion frequently made that the sensitiveness of the telephone rendered it available for spirit-manifestation, and hence might possibly be used for transmitting communications from unseen operators, appears to have been acted upon by some one or more of the spirit-host at Saratoga, N. Y., in two instances, the last of which occurred last spring at the time of the decease of Dr. L. B. Larkin, during whose illness the occasional ringing of the callbell of the telephone in his house caused him so much annoyance that it was disconnected and so fixed as to prevent all use of it. The morning that Dr. Larkin died, says the Sentinel, the call-bell of the telephone of Mr. R. C. Vandenburg, in another portion of the village, was rung, and when a domestic went to see what was wanted, this message came: "Dr. Larkin died this morning [giving the hour]. Let the girl was asked to repeat the message to show that she understood it. When Mr. Vandenburg came in he was informed of the message, and at once went to Dr. Larkin's place and told them he had come in response to it. He was told that they had sent no message nor authorized any, and he was shown the | ized efforts to sectarianize Spiritualism. disabled instrument. His services, however, were thankfully accepted in making arrangements for the funeral. Then attempts were ed, but without the mystery being at all unraveled. The authority above mentioned further says that the late Dr. Larkin was a firm believer in Spiritualism, and the friends believe that the message to Mr. Vandenburg was sent by some spirit-friend who found a medium near the wire at some point, and believed Mr. Vandenburg's services would be needed in making arrangements for the funeral, as indeed they were.

Dr. Joseph Rodes Buchanan will reply, in Thomas Gales Forster's lecture in the Banner of Light of Nov. 10th.

Mrs. E. Beste, 678 Tremont street, holds materializing circles on Tuesday and Thursday Saturday at 8 o'clock P. M.

Decease of Ed. S. Wheeler.

It would be difficult to imagine any more striking and practical exemplification of the uncertainty attending all human conditions than is afforded by this number of the Banner of Light: Our entire first page and a portion of our eighth are devoted to a report of the reception tendered Bro, Wheeler at Horticultural Hall, Oct. 31st, where joy was radiant on every face, and hopes the brightest for his earthly future were showered around him-and now we have the sad duty, sad for the cause, but not for him, to announce that he has passed on through the gates of death. We can only state the fact at present; he may literally be said to have died in the harness, for he was stricken down by paralysis while addressing the Ladies' Aid Society of Boston, on Friday evening, Nov. 9th, and never regained consciousness in this life-passing peacefully away on the afternoon of Monday, Nov. 12th, in his fifty-first year of mortal experiences.

Thus another worker has gone home, "bearing his sheaves with him." Who next will be called out for heavenly promotion from the earthly ranks of the Grand Army of Truth?

We are requested in behalf of his widow to state that his funeral will occur at Horticul tural Hall, at 12 o'clock on Thursday, Nov. 15th On which occasion the principal addresses will be delivered by Dr. H. B. Storer and J. W. Fletcher, to be followed by Mrs. Clara A. Field Dr. Dutton, and others. Appropriate vocal music will also be included in the exercises: and all friends of Mr. Wheeler are invited to attend without further notice.

Prof. Kiddle in Providence.

In Slade Hall, Sunday, Nov. 11th, afternoon and evening, there were large and intelligent Kiddle of New York, who in the afternoon spoke on "Spirit-Principles and Laws," and in the evening on "The Theistic Revelation of Spiritualism." Both discourses received a very earnest attention, and elicited many expressions of warm commendation. Verbatim copies of one or both will be forwarded, by request, to the Banner of Light for publication.

Additional interest was given to these meetings by the public performances of the new musical medium, Mr. James R. Cocke, under the management of Mr. Jas. A. Bliss. Mr. C. is almost totally blind, and is of a slight, nervous organization, giving indication of unusual sensitiveness. He is evidently an extraordinary medium; and, under the purported controls of the great musical composers, Jno. Sebastian Bach, Beethoven, Chopin, Balfe, Weber, etc., etc., gave some powerful and artistic pianoforte and organ playing. He is also controlled for vocal music. His performances, especially in view of the fact that he has been a medium only seven weeks, were quite astonishing, and elicited the most enthusiastic applause of the audience at both meetings.

A Veteran Gone Home.

A brief note from S. C. Perham informs us that that earnest worker for the cause, Charles Thompson, Esq., late Secretary of the Vermont Spiritualist Association, passed from earth to spirit-life, on Friday, Nov. 2d, at his home in St. Albans, that State, at the ripe age of seventy-one years. Bro. Thompson was one whose inmost feelings centred on the New Dispensation and its interests; he was a fearless and earnest worker, and one ever alive to the needs of the present day-one of the most important of which is that Spiritualists shall defend their mediums if they desire the spirit-world to allow these its sensitive instruments to further minister to the people. One of the latest acts of Bro. Thompson's life, at least so far as our acquaintanceship with him is concerned, was to write an article in defense of the mediumship of Mrs. Mary M. Hardy, called out by those come, and the nature and pursuits of that life fully endorsing her from the pen of John Wetherbee, printed some time since. We shall robed from clay! Each day this revolution set | give it to our readers in our forthcoming issue, on foot by Modern Spiritualism goes forward in as the, typically at least, last word on the mortal side from this now ascended servant of the truth.

Gerald Massey.

W. J. Colville writes us that this gentleman's lectures in St. George's Hall, London, Eng., were, at the time of their delivery, "largely commented upon and much eulogized. He is a marvelous speaker, and his new work. 'The Natural Genesis.' is creating a marked sensation in the world of letters."

Our American readers—especially those interested in the conducting of Spiritualist meetings—will do well to remember that this distinguished poet, philosopher and orator is at present in America, and can be addressed for engagements at 620 Green Avenue, Brooklyn, N. ., or in care of this office.

Mr. Colville writes that his return to the United States at an early date is an assured fact if certain conditions are complied withotherwise he will remain in England for some length of time. He cogently remarks: "Organzation on a spiritual basis can only be the coming together on an equal footing, for the accomplishment of good work, of such minds as are drawn by the irresistible power of spiritual sympathy. Trustees, acts of incorporation, title-deeds, etc., are the grave clothes in which the Church has buried inspiration. The resultrected spirit of to-day has had enough of the tomb and the official seal, guarded by the rep-Mr. Vandenburg come here at once." Then resentatives of modern Phariseeism"; and adds that his guides are laboring untiringly to develop reliance upon spiritual guidance in the conduct of spiritual affairs, and the relinquishment of all hold upon the old Orthodox method of church-government. All which means that the spirit-world workers are opposed to organ-

We are in receipt of the first number of a new periodical, printed in the Spanish lanmade to ascertain where the message originat- guage, from Key West, Florida, which it is proposed to publish on the 10th and 25th of each month: "LA LUZ ESPIRITA," devoted to psychological studies, and the official organ of the Spiritualist Society of that place. Its introductory article enumerates the leading subjects to be discussed in its columns, the principal of which are: The Existence of God, The Immortality of Man, Pre-existence and Re-incarnation, Plurality of Worlds, Unlimited Progress, and Spirit-Communion. It is another indication of the rapid advance Spiritualism is making toward becoming the accepted belief of all nan our next issue, to some of the positions taken | tiens; as such we welcome it to the ranks of workers for the enlightenment of mankind. and wish it most abundant success.

BANGOR, MICH. -A report of a meeting of Spiritualists and Liberalists held in Bangor, each week at 8 o'clock P. M.; Wednesday and Nov. 8d and 4th, is received, and will appear in our columns next week

Sleeping with the Head to the North.

Interesting facts are given in the Electrician for the present month respecting the subject above-named. In 1882 M. C. Vignier wrote to the Révue Philosophique that he was of the opinion an agency existed capable of exercising a continuous action on the apparata of the nerves (canaux) varying with the position of the head, and that this agency is terrestrial magnetism. He considered it beyond dispute that galvanio currents not only exercise a powerful effect on our nervous system, but that electromagnets produce marked effects in certain neryous affections: experiments made by M. Charcot, at Salpetriére, leave no doubt on this point, the truth of which is yet further substantiated by the practice, which must have some foundstion for its existence, adopted by Swedish peasants, who cause themselves to be buried for several hours so as to lie north and south, in order to cure neuralgia. The writer above mentioned remarks that it is sufficiently proved by physiological experiments that a very close relation exists between the nervous system and electricity, of which magnetism is but one form.

In the Journal Officiel of May, 1881, a report was given of an experiment made by M. Ziegler. He took a lens of soft iron, exposed it in a place where it received the lines of terrestrial magnetism, and re-directed them to the organ to be studied. By projecting the magnetic lines concentrated in this manner on the heart of a rabbit, the rhythm of the heart was changed. and by concentrating them on the intestines. violent peristaltic movements ensued. The investigations made of the operations of the laws governing these more subtle agencies, will doubtless reveal information of the utmost value to mankind. All that is needed is that scientists shall be so far loyal to the truth as to willingly relinquish any preconceived views and even long-established theories if in the course of their studies and experiments newlydiscovered facts shall require them to do so.

Tne First Spiritual Temple.

We last week published a brief account of the proposed new building to be erected by the Working Union of Progressive Spiritualists in Boston. The following-named ladies and gentlemen are officially connected, with others, inthe prosecution of this enterprise:

Incorporators.—Marcellus S. Ayer, Elmore C. Ayer, Frederick W. Gregory, Geo. W. McLellan, Elizabeth H. Maynard, Harriet A. Blaisdell, M. Janette Ayer, Dennis S. Baker, J. Comodore Street, Josiah D. Hunt, Julia A. Dawley, Roxalana L. Grosvenor.

Officers.-Marcellus S. Ayer, President ; Frederick W. Gregory, Vice President; Elmore C. Ayer, Treasurer; J. Comodore Street [No. 47 Dwight street, Boston], Secretary.

Mrs. Susan S. Richardson.

Wife of Dr. A. H. Richardson (so well known to Boston Spiritualists), passed to spirit-life from her home in Charlestown District, on Sunday afternoon, Nov. 11th, aged 59 years 6 months 3 days. Her funeral services took place at her late residence on Tuesday, Nov. 13th, Mrs. Sarah A. Byrnes officiating, and Charles W. Sullivan and Mrs. Nellie M. Day joining in appropriate song. Mrs. Richardson was a prominent worker in the Ladies' Aid Society, and will be missed from her post by many. We tender our sincere condolences to Dr. Richardson in this his hour of affliction.

Dr. T. L. Nichols, of the London (Eng.) Herald of Health, pays a high compliment to Prof. J. Rodes Buchanan's excellent work, 'Moral Education-Its Laws and Methods," in the November number—denominating it "a handsome, solid and most valuable volume of four hundred pages." He concludes his notice by saying, "Dr. Buchanan is well known as an eminent explorer in the domain of physiology and psychology, which are but two facts of the great science of humanity, and we expect to find in this book a perfect mine of facts and suggestions." As Dr. Buchanan is permanently located in this city, those of our citizens who take an interest in the important subject, as set forth in the volume in question, can unquestionably have an opportunity of consulting with him personally at his residence, No. 29 Fort avenue.

Just before going to press we learned that Dr. McEwen had passed to spirit-life from his late residence in Washington, D.C., and that the funeral took place on Monday last. The deceased was one of the oldest and most distinguished advocates of the Spiritual Philosophy residing in Washington. We have been promised fuller particulars for our next issue.

The Banner of Light next week (Nov 24th) will contain the verbatim report of a lecture on the "Creation and Nature of Souls-Ori-GIN OF SPECIES," which was delivered by H. B. Philbrook at the Church of the New Spiritual Dispensation, Clinton Avenue, Brooklyn, N. Y., Oct. 19th, during a meeting of the Fra-

In answer to several correspondents, of late, we feel it to be a duty we owe to the gentleman in question, as well as the public generally, to state that we consider Mr. J. Frank Baxter a genuine platform test medium, all statements from whatever source to the contrary notwithstanding.

Mrs. Cora L. V. Richmond will speak in Chickering Hall, New York City, next Sunday, Nov. 18th. Mrs. Richmond will soon deliver a series of week day evening lectures in Brooklyn. Her address while in New York will be 828 East 79th street. She receives Friday afternoon and evening.

W. H. Vosburgh, magnetic healer, of Troy, N. Y., will be at Winsted, Ct., about ten days, from Wednesday, Nov. 7th, to the 27th, and at Meriden, Ct., from Nov. 27th to Dec. 7th.

Our thanks are hereby returned to Wilson Flint, Esq., for a fine basket of autumnal fruit, grown in his own garden at Everett, Mass.

We have enjoyed during the present week the friendly and congenial presence at our office of Prof. Henry Kiddle, of New York.

Presbyterian bigotry in Melbourne, [Australia] having determined to cast out its enfant terrible, the Rev. Charles Strong, that pentleman's congregation has resolved to east out Pres-byterianism. On a recent Tuesday evening, when a resolution to sever themselves from the Presbyterian Church of Victoria was submitted, there were only eighteen dissentients. Thus the process of religious evolution goes on until by and by the cream of the delets will be out aide of the churches, and the out worn made will be left with the sediment. The translation of the sediment of the sediment of the sediment of the sediment.

ALL SORTS OF PARAGRAPHS.

There is true philosophy in the following lines: "There's many a trouble
Would break like a bubble,
And into the waters of Lethé depart, Did we not rehearse it, And tenderly nurse it, And give it a permanent place in the heart."

Archmological diggers at Canterbury, England, recently found a score of ancient skeletons, some Roman urns of red ware, a fragment of a highly-decorated Roman bowl, and curious flint instruments.

· Montana language expressive of the difficulty of climbing a very steep hill: "You'll have to stick your. toes into the face of nature clear up to your elbows if you want to cross that divide."

They do some things about right in Paris. A druggist of that city who adulterated his sulphate of quinine was recently sentenced to a year's imprisonment at hard labor, to a fine of 1,000 francs, to have his name and orime published in twelve general and twelve pro-fessional papers, and, should he ever reopen his store, to have affixed to the door the sign: "Sentenced for adulterating quinine."

A correspondent thinks it would be a good idea to have a cheap vocabulary of spiritual words and terms published—as many of them, he says, cannot be found in the ordinary dictionaries.

It is whispered between the whiffs by the New York cigar smokers that the "Manhattan Pontes," a new brand of cigars, sold at reduced rates, wholesale and retail, by the New York American News Company, are considered "first rate, and, no mistake." This brand sells at retail for five cents; will be sent by mail (postage paid) at \$3 per hundred. The firm has also for sale, says a New York correspondent, other fine brands of cigars at very reasonable prices.

Half believing, wholly feeling,
With supreme delight,
How the gods, themselves concealing,
Lift men to their height.
—Hermes Trismegistus.

The Boston daily papers report a "haunted house" in Cambridge, which is occupied by the parents of the late Mrs. Etta G. Carlton, who was foully murdered last March. It is said her "ghost" has lately made its appearance there. We have no faith whatever in the "haunted house" stories which are reported in the secular press nearly every fall as occurring in different parts of the country. They are simply penny-a-liner sensationalisms—no more, no less.

When the party in front of you in a railroad train opens a window on a cold day, just twist a newspaper into a semi-funnel shape, and hold it at such an angle that you will be protected, and the draught be directed against the back of the neck of the window opener. Bob Burdette intends to get a patent on this screen.

The 400th anniversary of Luther's birth was commemorated Saturday and Sunday, Nov. 10th and 11th, by Protestants throughout the world. Pere Hyacinthe participated on the evening of the 11th in the union service in memory of Luther at Washington, D. C.

Of slow persistence, patient hope,
Let no man be a scorner;
"Ye Antique Bookstore," that so long
Held out, is now a goner,
Since Harvey D. victoriouslee
Has cornered Burnham's corner.
—Boston Star. Of slow persistence, patient hope,

In Tatnall County, Ga., Rev. Edward Moore, a demented clergyman, went into the woods, and as he says, in obedience to a command from heaven, chopped his hand off with an axe. He is likely to die.

If the true spark of religious and civil liberty be kin-It the true spark of religious and civil itsetty be kindled, it will burn. Human agency cannot extinguish it. Like the earth's central fire, it may be smothered for a time; the ocean may overwhelm it; mountains may press it down; but its inherent and unconquerable force will heave both the ocean and the land, and at some time or another, in some place or another, the volcano will break out and flame to heaven.—Dantel Webster. The deepest sea sounding ever taken was made in

Straits. Bottom was struck at 4655 fathoms. The line was thrown out from U. S. schoolship Tuscarora Barnum's show claims to have cleared \$1,000,000 this

the Pacific Ocean near the entrance to Behring's

season against \$700,000 last year.

A Panama dispatch reports that ten thousand men are at work on the Panama Canal, and that the number will be increased to fifteen thousand next year. There are in use thirty steam excavators, forty locomotives and eight hundred tip-carts.

Said Martin Luther: "The story of Jonah is more incredible than any poet's fable. If it were not in the Bible, I should laugh at it. He was three days in the belly of a great fish. Why, the fish would have digested him in three hours, and converted him into its own flesh and blood. The miracle of the Red Sea was nothing to this. The sequel, too, is so foolish: when he is released, he begins to rave and expostulate, and make himself miserable about a gourd. It is a great

A portrait of Peter Cooper will be the frontispiece of the December Century. Mrs. Susan N. Carter, the head of the Woman's Art School of the Cooper Institute, who fully knows Mr. Cooper's ideas and aims in assisting young women to earn their living by skilled occupations, has written an anecdotal paper which accompanies the portrait.

Miss Annie West, a charming young graduate of Vassar, has sailed away from these shores to do missionary work. Now, if there is one thing that the camblals dote on, it is a young, tender and charming little Vassargiri on toast. Good-by, Annie, we shall meet on that beautiful shore.— Texas Siftings.

WANTED .- The address of Dr. N. A. Durham, who has not been heard from for two years, by his relatives at Du Quoin, Ill' Information respecting him may be forwarded to Dr. Wm. E. Dunn at the place above

Providence is a safe reliance in all proper undertakings, but only when works and faith go together. The farmer who only sings "The Lord my pasture shall prepare,"

and omits to spread on the top dressing will find his fall feed mighty short.—Lowell Daily Courier.

The Tournal de Ploërmel reports that of fifty pupils of the Girls' Congregational School of Saint Marlo des Trois Fontaines, thirty-five have been attacked by a nervous disorder resembling St. Vitus's dance. The cause is stated to be religious excitement, and the authorities have ordered the school closed until the emotional excitement shall have subsided.

We often fall by searching far and wide
For what lies close at hand. To serve our turn
We ask fair wind and favorable tide;
From the dead Danish sculptor let us learn
To make occasion not to be denied.
Against the sheer, precipitous mountain side,
Thorwaldsen carved his lion of Lucerne.

You may know mock modesty as you do mock turtle from its being the product of a calf's head.

Palmer young ladies should take warning from the fate of a Holyoke girl, who dropped dead the other day as she was about to join in a dance, and not attend balls this winter.—Palmer Journal. Holyoke young ladies should take warning from the fate of a Palmer girl who died in her bed, and not go to bed this winter.—Holyoke Transcript.

The following uniform time table, to be inaugurated November 18th, shows the difference between the new and old time in prominent cities through the country. The new time will be: 5 minutes faster.

AIDADV	*** ******	THEORY THOUSEN
Albany Baltimore Bath, Me. Boston Charleston Detroit	6	" slower.
Roth Ma	20	" faster:
Ration	16	" faster.
Charleston	15	" slower.
Dateoit	82	" slower.
Wamilton (int	19	" slower.
Tanillioni Onessessessessesses	ß	" faster.
MULLICATION OF THE PROPERTY OF	12	" faster.
THEW TOULDED AND THE PROPERTY OF THE PROPERTY		" faster.
New York City	****	" slower.
Philadelphia	****	" slower.
Port Hope, Can		" slower.
Port Huron Mich	00	faster.
Portland		if foster
Providence	14	" faster.
Richmond	10	se salower.
Detroit. Hamilton, Ont Montreal. New London New York City. Philadelphia. Port Hope, Gan. Port Huron Mich. Portlandic. Providence: Richmond. Sayannah	24	slower.
Toronto, Cab.	.17	Blower.
Description of the second second second second	24 6	alower.

Spiritualist Meetings in Boston:

Herticultural Hall (corner Tremont and Broma-field Streets).—Meetings under the auspices of the Bos-ton Spiritual Temple will be held erry Sunday at 10% A. I and 1% F. M. B. Holmes, President; W. A. Dunklee, Treasurer, THE FAOT MEETING is also held at Horticultural Hall, en Saturday afternoon of each week, L. L. Whitlock, Manager.

Mew Era Hall.—The Shawmut Spiritual Lyceum meets in this hall, 176 Tremont street, every Sunday at 10% A. M. All friends of the young are invited to visitus. J. B. Hatch, Conductor, 14

Paine Hall, Appleton Street.—Children's Progressive Lyceum No. 1. Free session every Sunday morning at at 104 o'clock. All are cordially invited. Benjamin Weaver, Conductor.

Wells Memorial Hall, 967 Washington Street.— e Spiritatio Phenomena Association holds meetings ery Ennday afternoon at 2% o'clock. Able speakers and t mediums. All are cordially invited. Seats free. James Bliss, President. Wells Men

Ragie Hall, 616 Washington Street, corner of Essex.—Sundays, at 10% A. M., 2% and 7% r. M. Eben Cobb, Conductor. Meetings also Wednesday afternoons at 10 clock. Burnsony Hall, 34 Essex Street (1st flight).—Sun-days, at 10% A. M. and 2% and 7% P. M. (seats free); Thurs-days, at 3 P. M. Prescott Bobinson, Chairman

Chelsea.—The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bellingham Oar Station; at wind 7½ 7 M.

THE LIADIAS' HARMONIAL AID SOCIETY meets at Temple of Honor Hall, Hawthorn street, every Friday afternoob. Barmess meeting at 40 clock. Entertainments in the evening. Mrs. S. A. Thayer, President, Mrs. L. M. Fangar, Secretary.

BOSTON SPIRITUAL TEMPLE. — Mrs. Nellie J. T. Brigham gave two admirable discourses, at Horticultural Hall, to the Boston Spiritual Temple on Sunday last. Her inspirations are of a refined order, clevating and spiritual. The morning lecture was based on two subjects presented by the audience, viz: "The Origin and Destiny of Man," "Ohristianity, Athelsm and Deism." Previous to the lecture the President of the Society, Richard Holmes, Esq., made a few remarks upon the passage to spirit-lile of one of the members of the Society, Robert R. Crosby, Esq., of Rozbury, [which will appear next week.]

Mrs. Brigham began her lecture by referring to the different ideas given of the origin of man. The biblical one was of instantaneous creation from the dust of the earth, the beautiful garden where were two trees.

Robury, [which will appear next week.]

Mrs. Brigham began her lecture by referring to the different ideas given of the origin of man. The biblical one was of instantaneous creation from the dust of the earth, the beautiful garden where were two trees, one of life and one of knowledge. As there are no such literal trees, the story of course was allegorical and not historical. This story, when accepted literally has cansed many unbelievers in the other records. The fall of man, so-called (man in the plural sense), must have been upward, for all nature is developing from the lower to the bigher. What has been done in the vegetable kingdom, in the cultivating of the wild plants, until they have developed the rounded-out blosoms and fruits of the present. Progression is the evident purpose of life, and will continue until the earth is made pure and goodness and brightness dwell upon it. When that time comes, we shall, from another land, look with pleasure on the place where we commenced life and feet that every step has been one of progression. Some have thought when we close up this life each spirit goes into the great ocean of the Godhend, and like a drop of water mingles with the stream and loses its identity. But we think the longer we are in life the more identity we have. Our individuality continues to its highest perfection, harmonious with all surroundings, yet individual and reparate. The Christian world is built on faith, while the world generally wants facts. The tree of knowledge, like the house built on a rock, will stand. Spiritualism is giving facts. Although the muddy water of persecution has beaten against it it will stand, and the flag it has unfurled will float until all opposing influences shall have passed away. It is not mere belief that makes the man; it is what he does. "By their fruits ye shall know them." The true Christian is to do what Christ did and what he advised his followers to do. Was Jesus divine? Yes; the same as every one, in proportion as they do the works of divine manhood. Th

NEW ERA HALL.—There is an improvement in the interest manifested in the Lycoum movement by Spiritualists and others, and many new visitors attend our sessions, express great pleasure in doing so, and wish us success in our endeavors; while many of our old friends have respipared to add us. This is as it should be allowed to the same apportunity to friends have reappeared to aid us. This is as it should be; let us give our children the same opportunity to enjoy the blessings which sustain us in the journey of life. Our exercises of to-day consisted of recitations by Georgie Wilbur, Lula Morse, Ernest Fleet, Gracle Burroughs and Bosle Wilbur. G-rite Pratt closed the exercises with a song.

Ast. Con. Shawmut Lycoum.

No. 8 Webster street, Charlestown.

A delegation of the members and children of this Lyceum visited Harmony Hall last Sunday evening, and took part in the exercises; the hall was packed. Great pleasure was manifested by the audience in the children's recitations; and a goodly sum contributed toward the support of Bro. Robinson's meeting.

[On Wednesday evening, Nov. 7th, the residence of

[On Wednesday evening, Nov. 7th. the residence of Mr. J. B. Hatch, Conductor of the Shawmut Spiritual Lyceum in Charlestown District, was thronged by an assembly of representative Spiritualists, met together to bid a final good by for the present to the Shawmut's guests, Mr. Thomas and Miss Tillie H. Lees.

The exercises consisted of remarks by Mr. Hatch, Mr. Rand (Assistant Conductor) Alonzo Danforth, (who represented jointly Lyceum No. 1, and the Wells Memorial Society,) Miss M. T. Shelhamer, John Wetherbee, J. W. Day, Mr. and Miss Lees; readings by Miss Annie Hanson, and Mr. Lées; songs by Mrs. Nellie M. Day; Miss Emily Singleton; Prof. Longley, and the Banner Quartette; plano solos by Miss Mina Dinsmore and Lillie Singleton; and the partaking of refreshments—the pleasant meeting closing with a successful "guitar" scance by Mrs. H. W. Cushman, the widely known musical medium. All present expressed their best wishes for the future of the Cleveland guests. During the services Mr. Hatch presented, in the name of the Shawmut to the Cleveland Lyceum—through Mr. Lees — a Conductor's baton, and a column, "founded on unity," indicative of the confraternity now existing between the three Lyceums, Cleveland, Boston and Shawmut.]

THE FACT-MEETING of Nov. 11th was, as usua well attended. The continued interest manifested in and the earnest attention paid to, the recital of vari well attended. The continued interest manuscue in, and the earnest attention paid to, the recital of various experiences of spiritual phenomena, indicate that the people at large are demanding evidence of a lite beyond, and that "faithin things hoped for" no longer satisfies the cravings of thoughtul minds in this enlightened day and generation. Among the interesting narrations of phenomenal manifestations was one, given by Dr. Moore, of the demate-italization of a spirit at a recent séance given by Miss Gertrude Berry. Mr. Robinson of Harmony Hall had witnessed the materialization of a well-beloved friend at a séance of Mrs. Hatch, the flower medium. Mr. M. V. Lincoin, while relating some of his experiences, was entranced by a spirit who spoke to the audience in a foreign language, afterward translating the words given into English. A number of other speakers were equally interesting in their rendering of statements pertinent to the occasion.: Miss L. Barnicoat promised to favor the audience with psychometric tests at the meeting of next Saturday. Baturday.

Saturday.

Spiritistic Phenomena Association, Wells Hall, Nov. 11th.—In the absence of our President, Vice President Davenport acted as Chairman, and as it was announced in the daily papers that Mr. Ed. 8. Wheeler would lecture before this Society, the hall was filled at an early hour; but we were doomed to disappointment, as the latest information sent to us was that the consciousness of this life was losing its hold, and the gates of spirit life slowly opening to his view. We had expected a great overflow of thought from this champion in our cause in the past, but now we almost realized that his sun is setting to rise again in that more resplendent life in the great beyond.

Prof. W. L. Thompson spoke eulogistically of Mr. Wheeler not only as an advocate of the cause of Spiritualism, but as one who sought the elevation of humanity in every possible way; and remarked that, seemingly, his death would be a great loss to all efforts that tended to improve, enlighten and benefit mankind. The Professor gave his ideas in reference to many ways that this Association can improve its state the Head," after which Prof. Milleson was called to the platform, who said, "For the glorious truths of today we are indebted to the religious of the past, which have been stepping-stones to bring us to the full and comprehensive view of truth now presented to our mental vision." He thought; many of the uncertain phases of Spiritualism belong to impressions that many receive from a class of spirits in an intermediate state, and it devolves, upon us to instruct, and ald our children in all that pertained to life here and hereaf.

ter, and to impress on their minds the necessity of cultivating their intellect, governing themselves in the principles of justice, love and truth.

Mrs. Bagley, Mrs. Fay, Mrs. Bliss and Jennie Rhind gave convincing tests in regard to the life beyond.

As Spiritualists we have no dead, but to-day our thoughts were centered upon death, as one of our members has parted with her companion for a season, and the illness and perfect the decoration.

members has parted with her companion for a season, and the illness and perhaps the departure of Rd. 8. Wheeler, and to the surprise of all, for Mrs. Richardson of Charlestown, the companion of our good Dr. Richardson, the gates of the hereafter are swinging slowly outward to receive her spirit. May all those immediately connected with the above receive the sympathy of this Association, and find consolation and support in the fact of knowing that separation is only for a time, and that a reunion with those who pass on awaiteth all.

Mrs. Nellie J. T. Brigham will speak for our Association next Sunday afternoon.

ALONEO DANFORTH.

ALONZO DANFORTH, 800 Tremont street.

Cor. Sec. of S. P. A.

ISINTHDAY RECEPTION.—The many friends of Mr. and Mrs. F. D. Edwards met at their residence on the evening of Tuesday, Oct. 39th, the occasion being the anniversary of the birthday of Mr., and Mrs. E., also the anniversary of their wedding.

Theiatereception to Bro. Ed. B. Wheeler, it is understood by the writer, was originally suggested by Miss Rmma Greenleaf, Mrs. Maggie Folsom and F. D. Edwards, at this place, and here the arrangements were made that, as all know, resulted in perfect success.

Dr. Richardson led off in his accustomed way, aluding to the many avenues which led to this occasion. J. Frank Baxter followed with one or two songs, which were, as usual, heartily received.

Remarks and congratulations were received from Boen Cobb, James A. Bliss, Mrs. Maggle J. Folsom, Mrs. Tyler, of the Ladies' Ald Society; and a fine rendition of "No Sect in Heaven" was executed by Miss Lucette Webster.

Lucette Webster.

Lucette Webster."

Profs. Oreutt and Libbey gave a well-accepted song, and Prof. Oreutt and Mrs. Edwards sang "Some Day."

Among the many pleasant features of the occasion none was more gratilying than the English and French pronunciation of words given by Prof. De Bols of Providence. It was in every respect an enjoyable occasion.

Refreshments were next in order, after which, bidding our friends good night, and many returns of the triple birthday, we separated for our homes. A. D.]

LADIES' AID SOCIETY.—The Friday evening meeting Nov. 9th was fully attended. The earlier portion was marked by great sociability, and when the meeting developed into an interchange of thought, after the conference style, it was thoroughly enjoyable. The speakers were Messrs. Clayton, Wetherbee, Ed. S. Wheeler, Dowling, Lees and Hopkins. While the lastnan ed gentleman was speaking, Mr. Ed. S. Wheeler, who had arisen, was seen to stagger by gentlemen, who immediately sprang to his assistance. He was borne to the adjoining anteroom, and after an hour's suffering, to his hotel.

Mr. Wheeler had been stricken by a paralytic stroke. Weak from his recent.

Mr. Wheeler had been stricken by a paralytic stroke. Weak from his recent illness, and weary from a day's attendance in court, he had come to this meeting, where, with his usual enthusiasm, he entered into the spirit of the occasion, during the latter part of his remarks being under influence. Friends await forebodingly the result.

Friday evening, Nov. 16th. Mr. Keeler gives this society a benefit scance. Other mediums and talent will be provided. Admission ten cents.

A. M. H. T.

CHARLESTOWN, MECHANICS' HALL, 212 MAIN STREET.—Mr. David Brown in the afternoon and Miss M. A. Keating in the evening of last Sunday, occupied the time in speaking and giving tests in a manner interesting to all. Mr. F. A. Heath, who happened in on his return from Woburn, where he had been speaking during the day, made a few remarks and improvised a song, both words and music. on "Faith, Hope and Charity," the subject given by one of the audience. His remarks and song were warmly applauded. Meetings will be held every Sunday at 3 and 7:30. Mediums and speakers, wishing to make arrangements, can address Moses R. Caldwell, No. 45 Lexington street, Charlestown, Mass. The speaker and mediums for next Sunday, Nov. 18th, will be announced in the Saturday's papers.

CHELSRA.—Mrs. Sarah A. Byrnes will occupy the rostrum for the Chelsea Spiritual Association Sunday next, at 3 and 7:30 P. M.

Movements of Lecturers and Mediums. (Matter for this Department should reach our office by

Tuesday morning to insure insertion the same week,] Mrs. S. A. Jesmer will receive calls to lecture the

coming fall and winter; also to attend funerals. Per manent address, Amsden, Windsor Co.. Vt. Judge Nelson Cross lectures for the First Society,

Brooklyn, N. Y., on Sunday, Nov. 25th. Dr. L. F. Webster of Portland lectured in Skowhe gan, Me., Nov. 3d and 4th. His showing by comparison the identity of modern with ancient Spiritualism was listened to with close attention by an audience that admitted the truth of his conclusions:

Newmarch P. Smith, trance-speaker, will lecture in Salem Nov. 25th, and two Sundays in Chatham and Orleans in December. Address him care of Banner of Light for engagements.

Prof. W. W. Clayton's address is 18 East Chester Park, Boston, Mass. He is sometimes controlled by the spirit of the person at whose funeral he is speaking: An instance of this, we are informed, occurred in Brockton on Saturday last at the funeral of Miss Amy G. Howard, and in half an hour after the funeral the same spirit, in the presence of Prof. Clayton, Charles E. Higgins and Mrs. Dr. Fairbanks. at the house of the latter in Brockton, controlled a medium, Mrs. Howard, and gave some remarkable tests respecting her departure and her presence and control of the speaker during the funeral services. A correspondent informs as that it was a most affecting scene when the sweet young spirit described her exit from the mortal body and entrance into spirit-life.

Prof. A. A. McMaster, who is permanently located in business at 1221/2 Main street, Hartford, Ct., will respond to calls to lecture on Sundays at any places at such distances from that city as will allow him to leave Hartford on Saturday evening and to return early on

Mrs. A. P. Brown, of Vermont, who has of late been busily engaged as a speaker in Maine, has now concluded her labors in that State, and will answer calls to lecture during the fall and winter. Address her at Washington Hotel, Washington street, Boston. She speaks next Sunday at 34 Essex street—Harmony Hall,

Mrs. Clara A. Field lectured in Hartford, Ct., Sunday, Nov. 11th. Her remarks were well received, and her psychometric readings from the platform pronounced correct and satisfactory. She will lecture in Newbury port, Mass., Sunday, Nov. 18th. Will make further engagements. Address her 43 Winter street, Boston.

J. W. Fletcher will lecture in Providence, R. I., the next two Sundays of this month. Can be addressed at Hamilton Place, Boston.

Dr. J. M. Peebles delivered with great acceptance to an audience that filled the Disciple Church in Wadsworth, Ohlo, to its utmost capacity. Sunday evening, Nov. 4th, a lecture descriptive of Palestine and his travels therein, as also of his visits to Ceylon, and smid the tombs, obelisks and pyramids of Egypt. The Enterprise, in mentioning the lecture, said "the description was graphic, and his word-painting so vivid that those who listened literally traveled with him."

Mrs. Milton Rathbun of New York City, one of our best private mediums and inspired teachers, will lecture for the Brooklyn Spiritual Fraternity Friday evening, Nov. 23d, in the Church of the New Spiritual Dispensation, Clinton Avenue, below Myrtle. Subject: The Influence of Spiritualism upon Modern Thought and Lifé." Seats free.

M. Milleson, who has interested the Spiritualists of New England in the past years, will now answer calls to lecture on the nature of the spiritual man, psychic force, philosophy of healing, and kindred subfects. Address, care of Banner of Light.

Joseph D. Stiles has returned from Vermont. Letters must be addressed until further notice to Wey mouth, Mass. Dr. Dumont C. Dake makes his next regular visit

to New York City, Ashland House, this week Friday, Saturday and Sunday. The remarkable cures per formed by Dr. Dake in New York and vicinity have, we are informed, given him an extensive practice among the best citizens.

The Spiritualists of this city, to accommodate their increasing congregations, will soon have to buy or build a meeting-house.—The Valley Visitor, Newburyport, Mass.

Funds Received, In aid of the sick and destitute medium, Charles H Poster, sinos our last report: Brs: K. Anderson, New York City....

Elsewhere in this week's paper will be found the Prospectus of that old and popular Spiritualistic journal, the Banner of Light. The Banner of Light is the oldest and most widelyor coulsted spiritualistic newspaper in the world. It has correspondents in all quarters of the globe, learned in the sciences and the philosophies of the past and present. It is very ably edited, and a handsomely printed eight-page, clean family newspaper, full of interesting reading; and whether the reader agrees with its philosophies and accepts it as the true evange of religious thought or not, it undoubtedly will or religious thought or not, it undoubtedly will furnish food for thought and reflection, and perhaps prove—"There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."—Havre de Grace (Md.) Republican.

Twenty-Fourth Annual Thanksgiving. Patrons and friends are invited to contribute and attend the Thanksgiving treat for the children of the North-street Union Mission.

Donations of cash, food, clothing, etc., will be thankfully received and duly acknowledged. Direct to Phillip Davies, Corner of Union Mission Hall, 144 Manover street, corner of Union street, Boston, Mass.

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 COLBY & RICH. Publishers. the work.

THE SCIENTIFIC BASIS OF SPIRITUAL ISM," by the late Epes Sargent, called out the warmest encomiums at its first appearance, and the rapid consumption of the editions which have followed has demonstrated that it has within it an element particularly grateful to the popular appetite regarding spiritual things. For sale by the original publishers, Colby & Rich, at the Banner of Light Bookstore, 9 Montgomery Place, Boston.

To Correspondents.

AS 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.

WM. P., CLACKAMAS, ORE. - We have not the informa tion you desire. Our views on the main topic have been clearly stated for years past in our columns. No "God-in the Constitution " for us!

Subscriptions Received at this Office

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THE SPIRITUAL OFFERING. Published weekly in Ottunwa, lowa, by D. M. and N. P. Fox. Per year, \$1.50.
THE OLIVE BRANCH. Published monthly in Utica, N. Y. 91,00 per annum. LIGHT: A journal devoted to the Highest Interests of Hu-manity, both Here and Hereafter. London, Eug. Price

mainty, both 1970 and postage 50 cents
THE THEOSOPHIST. A Monthly Journal, published in
India. Conducted by H. P. Blavatsky. \$5.00 per annum.

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FOR Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, Ill. PriceScents-percopy. \$2, 50 peryoar, VOICE OF ANGKLS, A Semi-Monthly, Published in Boston, Mass. \$1,65 per annum. Single coples 7 cents. FACTS. A Quarterly Magazine. Published in Boston. Single copies 50 cents.

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

'THE SPIHITIAL 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 OULTURE. Published monthly in New York, Price 10 cents. ents. The Shaker Manifesto. Published monthly in Shs-

kers, N. Y. 60 cents per annum. Hingle 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 FIREAND ARBITRATOR, published monthly in
Washington, D. C. 10 cents single copy; \$1,00 per year,

GALLERY OF SFIRIT ART. An Plustrated quarterly
magazine, published in Brooklyn, N.Y. Single copies 50

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 in sertion on the seventh page.

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

Business Cards thirty cents per line, Agate, each insertion. Business de la column de la col

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

SPECIAL NOTICES.

Dr. F. L. H. Willis will be at the Quincy House, Brattle st., Boston, every Wednesday and Thursday, from 10 till 3, until further notice.

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 100 West 56th street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. 9w.O.6.

Mr. Albert Morton, at his store, 210 Stock ton street, San Francisco, Cal., is prepared to supply the demands of the public for spiritual books, magazines and papers. He solicits the coöperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths to investigators.

BUSINESS CARDS.

THIS PAPER may be found on file at GEO. P. BOW-Bureau (10 Spruce street), where advertising contracts may be made for it in NEW YORK.

TO FOREIGN SURSCRIBERS

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 asour agent, and receive subscriptions for the Hanner of Lights tafteen shillings per year. Parties desiring to se subscribe can address Mr. Morse at his office, 103 Grat Portland street, London, W., England, where single copies of the Hanner can be obtained at 4d. each: if sent per post, 3d. extra. Mr. Morse also keeps for sale the Mpiriual and Hefermatory Works published by us. Colby & Bich.

ALBERT MORTON, 210 Stockton street, keeps for sale he Banner of Light and Spiritual and Reforma-ory Works published by Colby & Rich.

AUSTRALIAN BOOK DEPOT,
And Agency for the BANNER OF LIGHT. W. H. TEHRY,
NO, 84 Russell Street, Melbourne, Australia, has for sale
the Spiritual and Heformatory Works published by
Colby & Bich, Boston.

KAILASAM BROTHER., 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 11-12-6 per sunum.

The Spiritual are Reformatory Works published by Color & Rich can be found at the mose of The Truck-Seker, It Clinton Place, New York City. HARTFORD, CONN., BOOK DEPOT.

1. HOSE, 57 Trumbuli street, Hartford, Conn., keeps the Hammer of Light and a supply spiritual and Reformatory Works publy Colby & Rich.

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The Spiritual and Reformatery Works published.
by OLLP & RICH are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, Rhodes Hall, 808 Buttonwood street. Subscriptions received for the Hanner of Light at \$3,00 per year. The Examer of Light can be found for sale at Academy Hall, No. 310 Spring Garden street, and at all the Spiritual meetings.

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

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ry Workspublished by Colby & Rich will be accommodated
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NPRINGFIELD, MANN., AGENCY.

JAMES LEWIS, 63 Pynchon street, Springfield, Mass.,
is agent for the Hanner of Light, and will supply the

Refirmat and Reformatory Works published by

Colby & Rich.

DETROIT, MICH., AGENCY.

AUGUSTUS DAY, 72 liagg 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 COLEY & RICH. Also keeps a supply of books for sale or circulation.

CLEVELAND. O., BOOM DEPOT.

LEES'S BAZAAR, 105 Cross street, Cleveland, O., Circulating Library and dépôt for the Brittual and Liberal Books and Papers published by Colby & Rich.

ROCHEMTER, N. Y., ROOK DEPOT.
JACKSON & BURLEIGH, Booksellers, Arcade Hall,
Rochester, N. Y., keep for sale the Mpiritual and Heform Works published by Colby & Rich.

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THE LIBERAL NEWS CO., 520 N. 5th street, St. Louis, Mo., Reeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritual and Referenatory Works published by Colby & Rich.

WANHINGTON HOOM DEPOT.
The Roberts Bookstore, D. MUNCEY, Proprietor, No. 1010 Sevene street, above New York avenue, Washington, D. C., keers constantly for sale the BANKER OF LIGHT, and asuply of the Spiritual and Reformatory Works published by Colly & Rich.

ADVERTISEMENTS.



New Year's Gifts Free!

WITH THE

FREETHINKER'S BADGE PIN.

This badge is adapted to the use of all classes of Freethinkers—"Universal Mental Liberty"—the basis of all liberty—the one broad and common platform that Liberals of all shades of opinion are in harmony with, being its device. The cut shows the design and size, but not its beauty. Solid gold, 18k, double-thick, \$4,00; solid gold, 10k, \$1,75. Postage paid and packages registered.

age paid and packages registered.

9,999 PROFILE WANTEGES

A 50 cent New Year's Gift with each \$1,75 badge, and a \$1,50 Gift with each \$1,00 badge. Orders entered on my hook in the order in which they are received, and to each hundredth name a Grand Gift worth \$13,00. Badge and Gift to different addresses, if so desired. Badge circular free. Remit by P. 0. Money Order or Registered Letter, and mention this paper. Address the badge originator and patentee, Lucy L. Gillurchill, west Richfield, Summittee, Order. N. B. — This offer only holds good till Dec. 10th, 1883. Nov. 17.—2teowis

Wo will send free by mall 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 pestage; also encless a confidential price list of our large oil chromos. Agents wanted. Address F. GLEASON & CO., 46 Summer street, Boston, Mass.

MAGNETIC PHYSICIAN, No. 327 Tremont street, at 75 o'clock; Saturday afternoons at 25. Developing Circle Tuesday evening, at 80 clock; Friday afternoon at 23. Private Sittings given. Office hours from 8 to 5. Nov. 17.—1w*

C. H. HARDING,

MEDICAL and Trance Medium, 406 Shawmut Avenue, Boston, Examinations from lock of hair by letter, \$2. Nov. 17.—lw*

MRS. DR. LOOMIS, Business, Test and Healing Medium, gives treatments with Microsofte and MRS. DR. LOOMIS, Business, Test and Healing Medium, gives treatments with Electricity and Medicines. A brief diagnosts of disease on receipt of 25 cents, lock of hair, age and sex. Six questions on business affairs answered for 50 cents. Hotel Van Renssciaer, 219A. Tremont street, Boston.

PROF. BEARSE, Astrologer, 259 Meridian street, East Boston, Mass. Your whole life written, horoscope thereof free of charge, Reliable on Business, Marriage, Disease, and all Financial and Social Affairs. Send age, stamp, and hour of birth if possible.

Nov. 17.—1w. MALEYER, 25-24, 25-25.

MRS. DR. WALKER, Medical and Business IVI Medium. Examines from a lock of hair, \$1.00. Over twenty years' practice. No. 1962 Washington street, Boston. Hours from 9 to 6. 4wt—Nov. 17.

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LOVE for RUM cured. Secret free. A. Will-Nov. 3.-3wis*

SAN FRANCISCO. BANNER OF LIGHT and Spiritualistic Books for sale.

Nov. 15.—istf

HEREDITY:

Its Relations to Human Development.

Correspondence between Elizabeth Thompson and Loring Moody.

The increasing interest in the subject of heredity is manifested by the many new books that are being presented to the public, of which the above work is one of the most recent. Mr. Moody has been long and favorably known as a hard-working, self-sacrificing philanthropist, ever ready to labor for the support of any cause having for its object the betterment of the condition of his fellow-men. In this effort he hays the axe of reform at the root of the tree of unman sorrow. He has doubtless learned from experience that men cannot gather "grapes of thorns, or figs of thistles;" that it is uscless to attempt to improve society, while for every one rescued from supports of the read of life, a score or more are launched upon it in crafts that are liable to be made have of by the first wind that blows. Knowing this, he drew up a Circular, which, with the aid of judicious friends—among whom were lienry W. Longfellow, Samuel E. Sewall and Mrs. Horace Mann—was printed and sent widely over the country, and resulted in the formation of the institute of Heredity. Among others who became interested in the work was Mrs. Elizabeth Thompson of New York. A correspondence began between that lady and Mrs. Moody, covering nearly the whole ground, and so clearly elucidating the whole subject that it was concluded to publish it in book form for the instruction of the public on questions that are constantly arising in the minds of the people. There are seven chapters, each illustrated by the clustion of numerous facts bearing upon the subject treated. The book is especially adapted for popular reading, and should be in the in a dot of the he old, to enable them to guide the young; and the young, to help them to guide themselves.

Cloth, \$2mo, pp. 159. Price 50 cents.

For sale by COLBY & RICH.

Beyond the Sunrise.

OBSERVATIONS BY

TWO TRAVELERS.

Doubtless a perusal of this veiume will brighten up more or less clearly, according to the spiritual insight of the reader, the shrouded, silent pathway through which all earth's travelers must enter into spirit-spheres. It illustrates the Progress made by Bunyan's Pligrim, as long ago he walked through the wilderness of this world. It discloses the track of the "Celestial Raliroad" described by Hawthorne; the "Scenes in Another World" portrayed by George Wood, the "Undiscovered Country" sought for by Howells, and reveals glimpses caught by Miss. Phelps through "Gates Ajar," yes, even "Beyond the Gates," To many thoughtful minds and loving hearts, churchmembers and free thinkers, old and young, the observations of the two New York travelers "Beyond the Sunrise" are adapted to afford confirmations not less strong than proof of holy writ, of the radiant shores, the beautiful cities, and the hames, bright and fair, which await multitudes of earth's pligrims in the Summor-Land.

Cloth, \$1,00; paper, 60 cents.

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Words and music by Mrs. Sarah A. Van Blarcom. Price 25 cents.
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THE PSYCHO-PHYSIOLOGICAL SCI-ENCES, AND THEIR ASSAILANTS. Being a Response by Alfred R. Wallace of England, Prof. J. R. Buchanan of New York, Darius Lyman of Washington, Epesagent of Boston, to the Attacks of Prof. W. B. Carpenter of England, and others.

The work is one which no student of the Spiritual Philosophy and no public or private advocate of its teachings can amord to let pass without a thorough, a consecutive and a careful reading. It should be circulated far and wide.

Paper, 216 pages. Frice 50 cents, postage free.

For sale by COLBY & RICH.

Message Bepartment.

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, No. 9

Montgomery Place, every TUREDAY and FRIDAY AFFERMOON. The Hall (which is used only for these seances)
will be open at 3 0'clock, and services commence at 3
o'clock precisely, at which time the doors will be closed,
allewing no egress until the conclusion of the seance, except in case of absolute necessity. The public are cordictive freedom.

allewing no case of absolute necessity. The public warfact case of absolute necessity. The public warfact. The Messages published under the above heading indicate that spirits carry with them the characteristics of their carth-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 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.

son. All express as much of truth as they perceive—no more.

All tisour express desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

All expressions of the fact for publication.

All expressions of such row the friends in earth-life who may feel that it is a pleasure to place upon the altar of spirituality their floral effortings.

All we invite suitable written questions for answer at these sances from all parts of the country.

[Mass Bhelhamer desires it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays.]

All exters of inquiry in regard to this department of the Eduner should not be addressed to the medium in any case.

LEWIS B. WILSON, Obstructs.

SPIRIT MESSAGES, GIVEN THEOUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

Report of Public Séance held Oct. 16th, 1883. Invocation.

Report of Public Seance held Oct. 16th, 1883.

Invocation.

The autumn sun shines down in gladness, this beautiful day, and nature waves her ruddy banners, as if in triumph that the season is passing into winter, knowing that after the storm and darkness new life and vigor will spring forth to bless the earth; that from the season of repose power will be drawn to again deek these fair fields with beauty and with fragrance. So, oh our Father i may the glad revealments of truth be showered upon humanity, until it learns to smile with joy, to don its purest, fairest garments to welcome the approach of death—that season of change, that beautiful spirit of transition—which shall waft the soul beyond the clouds of mortal life, beyond the cares of physical existence, into a land where beauty and fragrance blossom forevermore. And ohl let man sing his songs, and learn to recognize the truth that after toil comes peace; after the storm, sunshine; after death, life immortal; and that the grandest, freest powers of existence blossom forth when the physical is laid aside and the spiritual gains the ascendency. May we learn these lessons well, that our souls may sing a song of exuitation, of gratitude and praise to thee, oh our Father and our God! for the blessings of existence, for the unfoldments of the soul, for the achievements of humanity. And thus may we be ready to press on, accomplishing our labor as we find it to do, fulfilling our duties in life, prepared to accept whatever new opening may dawn upon us, whatever work thou hast for us to perform, ever knowing we are thy children; that wherever we may be found, under whatever circumstances we may dwell, we are still a part of thee and co-workers in thy grand scheme of life.

Questions and Answers.

CONTROLLING SPIRIT.—We are prepared to consider your questions, Mr. Chairman.

QUES.—[By J. M. Nelson, Vesta, Neb.] Are the lights that occasionally appear to some persons when in a dark room always of spiritual origin? If so, do all classes of spirits have the power to produce them?

ANS.—Lights appearing to certain individual.

power to produce them?

ANS.—Lights, appearing to certain individuals in a darkened room, are probably produced by spiritual agency. The power of producing such lights is not possessed by all spirits, but chiefly by those in whose organisms there is a great preponderance of electricity. Those spirits have the power of producing the lights to the vision of their earthly friends. The electrical forces of spirits can also be utilized in producing certain sounds, through which intelligent statements may be made for the compreligent statements may be made for the comprehension of earthly friends. Just how and in what manner this may be accomplished each sitter will have to determine for himself by careful investigation during a long series of pa-tient sittings with the spiritual world.

Q.-[By John F. Bassett.] Is there any law or rule of life that determines the length of an

or rule of life that determines the length of an individual's existence upon earth?

A.—We have heard it stated by learned physicians in the higher life, that by carefully examining the system of a morfal they can clearly determine the length of time he or she may remain in the body. They affirm that a certain amount of magnetic force and a certain number of what they call primates or primary alements are contained in each human argan. elements are contained in each human organ-ism. By carefully observing the habits and the daily occupations of any one person, and as-certaining how much vital magnetism is ex-hausted in a given amount of time, and how daily occupations of any one person, and ascertaining how much vital magnetism is exhausted in a given amount of time, and how many of the primary elements are used up through the external life, they can approximate very closely to the length of that person's physical existence, for the simple reason that, having this knowledge to start from as a basis, they can closely calculate how long the vital magnetism will remain, and how long the primary elements will continue to afford strength and activity as well as sustenance to the physical body. We are not fully informed upon this subject, but we have no doubt that a scientific truth underlies the statements of those physicians. There is no regular standard for the length of human life upon this planet, since it which is pleasant, and although I could minister to their wants, and although I could minister to their wants, and although I could minister to their wants, and although I could minister to their wants are used up to bring them a magnetic influence which was mine of suffering and weariness, I can sympathize with friends who are instant and lam glad of my spirit-home and its surroundings. I lived here forty-nine years, and as I said, I had many friends, because I was always glad to give them whatever I could receive from the spirit-world, which I felt would minister to their wants and cases their pain. Thus I am engaged in a work which is pleasant, and I am glad of my spirit-home and its surroundings. I lived here forty-nine years, and as I said, I had many friends, because I was always glad to give them whatever I could receive from the spirit-world, which I felt would minister to their wants of the experience which was mine of the experience which was and and weariness, I can sympathize with friends and weariness, I can sympathize with friends and whe with all persons and eases their pain. Thus I am engaged in a work which is pleasant, and I am glad of my sp length of human life upon this planet, since it will vary in different persons according to their constitution, temperament and habits.

Q.-[By J. B. H.] Esoteric Buddhism declares as a matter of knowledge, not of speculation, that the phenomena of Modern Spiritualism are to be attributed to what it calls the "astral body," or "shell," of the departed, which has only a temporary existence after death—of it-self has no vitality or power—and is only quick-ened to manifestation of physical and mental phenomena by the vitality or magnetism of the medium through whom it is made to appear a real, living entity. The inner spirit, or "real ege," is said to pass on, sooner or later, to high egg;" is said to pass on, sooner or later, to higher or lower spiritual states, becoming oblivious of its former earthy state and experience, while it easts off the "astral body," or "shell," as something done with, and left to perish. What is your view of this doctrine? and how is it to be reconciled with the facts of Modern Spiritualism, as we have them now presented?

A.—Reoteric Buddhism may be pardoned for a little mysticism in the expression of its teachings, inasmuch as it lacks the vital energy

ings, inasmuch as it lacks the vital energy which the revealments of spiritual truth posings, inasmuch as it lacks the vital energy which the revealments of spiritual truth possess to-day. Undoubtedly what the Buddhists call the "astral body." or shell, is precisely what is termed the "spiritual body" by returning spirits. Probably Gautama, in his visions perceived the formation of the spiritual body from the elements passing out of the physical form at the dissolution of the latter. Undoubtedly, the formation of this body and its connection with the physical have given rise, to the idea of an astral form, composed of what is termed by the Buddhists the astral light, and which they have considered to be merely a shape resembling the physical form, which continues its existence until the corporeal body has become entirely disintegrated. Spirits recognize the fact that the spirit body, composed of magnetic particles or emanations from the physical, will continue to serve them as a habitation for a period of time, but as the inner powers expand, grow refined and exalted in desire and intelligence, this first spiritual body, which is related to that formerly inhabited in the physical life, will not continue to serve them for a dwelling place; they will require something of a more spirituelle nature. They will then discard the first spirit body, and gather to themselvestone composed of finer, more ethereal elements. Undoubtedly the idea of this second transition was given to Guatama and other Buddhist priests by spirits who understood this great law of nature, but the conditions and circumstances of the age in which it was given udde it necessary that it should be draped in the physical language, conse-

borne little resemblance to their primary condition, or until the truths contained within them have been veiled from mortal compre-

Benjamin Starbuck.

Henjamin Starbuck.

I am happy to find myself in your circleroom, Mr. Chairman, and to take a positionhere, for I am pleased to add my evidence concerning Spiritualism and its teachings. I accepted them while in the body, and was not
ashamed to avow my belief, so certainly I would
be willing and ready to return from the spiritworld and do the same. The coming spring
will find me completing my slxth year on the
higher plane of existence, and in returning to
bring love and friendship to the dear ones in
the body. I do so with the utmost freedom, the body. I do so with the utmost freedom, with great gladness, and with the desire to assure them that in all the six years of my spirit life I have found nothing to make me re-tract the statements I made of man, his nature tract the statements I made of man, his nature and his duties to himself and his fellows, when on earth, or to give me any regret concerning the position which I held and the truths I accepted before passing over. I lived to be seventy-two years of age, and passed through varied experiences. My life was a busy one. I participated in the pursuits of material life with real and earnestness. I still interest myself in those matters which were of importance to me formerly, because I want to see them prospering. The machine works of myself and brother, as well as others of our family, are quite extensively known, and more than once I have as well as others of our family, are quite extensively known, and more than once I have
returned and interested myself in the labors
there performed; but I have atill higher work
to accomplish in connection with the promulgation of the Spiritual Philosophy. I am persuaded that the experience, even of mechanical
matters, which I have gathered here in the
material life, as well as in other directions, is
very important to me now, and will be of great
assistance in accomplishing plans which I have
in view. in view.

In view.

I return not to make an extended speech, but to give my greetings and kindest regards to friends in the body, also to bring what encouragement and cheering influences I can to Spiritualists and mediums generally, that they may know that not only one humble individual like myself, but thousands, ay, millions, of earnest spirits are at hand, to lend them assistance, to speed on the cause of truth, and to watch faithfully and continuously, to see that it produces speed on the cause of truth, and to watch sainfully and continuously, to see that it produces good results; and although clouds seem to obscure the horizon, and at times little showers arise, yet all will be swept aside, because the glorious sunlight can never be quenched; it will shine on until it penetrates every crevice of the old theological stronghold, until it reaches every horizon heart and makes its reaches every human heart, and makes its power felt. I, for one, am encouraged concerning the progress Spiritualism is making. It is not attended by a grand flourish of trun pets—it is silently working its way here and there in unlooked-for places; by-and-by you will be astonished to find its light known and

recognized in all quarters.

Materially speaking, I come from Troy, N. Y.:
in that city, as well as in surrounding places, I
am very well known. I am sure my friends
have not forgotten me. Benjamin Starbuck.

Mrs. Carrie Furbush.

I was a Spiritualist. I knew that the angels could return from the higher life to bless their I was a Spiritualist. I knew that the angels could return from the higher life to bless their earthly friends, for a consciousness of their presence came to my own experience. I was a medium, and many times I felt the blessed influence of the loved ones who dwell in the spiritual spheres. They brought me great comfort and consolation; in many hours of pain they soothed my weariness and eased my sufferings, so that I tangibly, physically felt the benefit I derived from their cheering presence, and I can assure you that I prized their ministrations above all earthly possessions. When they ushered me into the spirit-world, it was with a smile of gladness and a heart full of joy that I passed on to meet them in their lovely homes. I had no fear of death; I knew that it was only a oright passage-way into a freer condition of existence, where the limitations of earthly life would be forever severed, where I should find peace and rest; not the rest which comes from a cessation of all activity, but that which comes from a change of conditions and employments, which comes when one has been worn with pain and suffering, and is freed from the physical tenement. I do indeed find a fulfillment of my expectations, and I come to tell my earthly friends, of whom I have many, that I am hanny and active in my spirit home. ly friends, of whom I have many, that I am happy and active in my spirit home. I am enabled to labor in concert with spirits who delight to minister to human needs, and because even at this late day, in this public manner, to return thanks, many, many thanks to all friends who were so kind to me in my last weeks of ill-ness, who ever sought to benefit and bless me. Tell them that I shall welcome each one to the Tell them that I shall welcome each one to the spirit-world, and although they have, some of them, passed through changes since I left the body, yet I am aware of their doings, and I know that, by-and-by, they will perceive, as I did, that the changes have been for a wise purpose. I lived in Haverhill, Mass. It will soon be five years since I passed away. I was the wife of Mr. G. A. Furbush. I am Mrs. Carrie Furbush.

George Byer.

I do n't know that I have a great deal to say, Mr. Chairman, but I have a desire to geturn in Mr. Chairman, but I have a desire to return in this public manner and to reach my friends if possible. It formerly lived in New York City, but during the latter portion of my life I dwelt in Ocean Port, N. J. I have a number of friends there and in New York. I trust some of them will learn of my return. I call upon them to investigate this religion and give me an opportunity of returning to them. I have much to say which, at least to me, is very important. I understand there are mediums in New York City, and I am very well persuaded that I can utilize the powers of some of them for the purpose of manifesting intelligently to my friends: pose of manifesting intelligently to my friends; and I call upon my old associates to seek out some of those mediumistic persons, and at least give me an opportunity of trying to make my-self, known. I send my regards to each one, and assure them I am very well satisfied with the condition which I have found on the other side. It is not yet two years since I departed the body. Of course I am young in spiritual experience, but such as has come to me is in-teresting and agreeable, as well as, in many in-stances, very novel. I am pleased to follow what it brings me to the end, because I per-selve some things that I may take up and work into my life, which will enlarge its capacities and expand its powers. You may call me George Ryer.

Mrs. Louisa Hovey. I am Mrs. Louisa Hovey. I lived in Boston fifteen years ago, or nearly that time. I have lived in the spirit-world all these years, and I know that many of the connections binding me to my former life, on cartlinave been broken. who understood this great law of nature, but the conditions and circumstances of the age in which it was given made it necessary that it should be draped in attracted language, consequently it was not of the first ideas and principles of spiritual life, of jais nature and conditions, as expounded by Buddha, and also by the prophets and seers of other feligions, we find no conflict between them and the truths taught by Spiritualism to day, for we look upon the Spiritual the whose first principles have lead to distant; places, and idea in until they not believe in Spiritualism, and I cannot consider the spiritual the whose first principles have lead to distant; places, and I do not expect to come into com

true existence—of my presence with them—but I was unable to do so. When my companion joined me in the spirit-world. I was the One to become his teacher, to tell him of those truths which I had refused to accept when here. He had been a little more in favor of listening to the claims and state. mente had than I was, so I had to be the one to tell him that they were true, and that I was mistaken.

for the benefit of others.

Mary Eliza Hollis.

I have been what people call dead between seven and eight years, and some of my people do not believe now that I am really dead, that I have left the body. I did not know of any other way of telling them except by coming here. I think some of them will see the letter you will print for me, and so perhaps believe I really did leave the body. My friends—those whom I care most about—are in Hallfax, N. S. I have some friends in St. John, too, and among them is, one whom you call a medium. I came to her twice, and told her I was dead, but she was frightened, and could not believe what I told her. I left my home nearly seven years ago and came to Boston. I did not stop here, but went to New York. I never felt well after I left home; I seemed to be tired all the time; I think the change did not agree with me; and I left home: I seemed to be tired all the time: I think the change did not agree with me; and so I kept growing weaker until d gave up the body. I found work in New York, and some good friends, who were very kind to me, which I appreciated fully. I have tried to repay by bringing them good influences, and looking after their little ones since I passed to the spirit-world. I know there have been times when I have prevented harm from coming to those dear little children I looked after a little while before I passed away.

I do not feel very good in coming here to day, but I was so anxious to say a word to let my friends know I really had left the earthly life. I thought I would try and do the best-I could. I was twenty-two years old. If my friend Sarah, to whom I came, should hear that I did come to her twice, she will begin to believe that it was myself who appeared to her at two separate times to tell her of my death. I held up to her at one time a picture; it was that of an horther. She will know what the

to her at one time a picture; it was that of all brother. She will know what this meant; but she could not understand why I should come to her in that way; "I had that picture with me, and requested the kind friends who cared for me to send it to her, because I knew she would appreciate it, but it never reached her. She knew I took it away with me; so now she will understand. I am Mary Eliza Hollis.

T. M. Colby-Kirk Boott.

Good afternoon, Mr. Chairman; I have not been gone out of the mortal form very long, but I thought it quite, time to return and inform my friends how I am getting along, and I can truly tell them I find myself in good shape. I lived here a long while, and had some infirmities, which, were unpleasant to hear. I have friends in different parts of Massachusetts and many old acquaintances in Lowell where I refriends in different parts of Massachusetts and many old acquainfances in Lowell, where I resided a humber of years ago. Latterly I was known in Lynn. "Some of my friends, I am certain, will know I have come back." I want them to inform each one that I have announced myself from your platform as being in good condition and ready to come to them if they wish to, hear from me further. I would like some of the boys of the Grand Army to know I have got back, and that I am quite willing to have a good long talk with them. I have learned more from the experiences of the least few. a good long talk with them. I have learned more from the experiences of the last few months, than I ever gained before, through all the old-time battles or, any conditions which I encountered in physical life. I am quite interested in this new condition, but I do not intend to leave the earthly existence behind me altogether. I take an interest in my fellow-beings, in my country, and in the community in which I lived. Just a this time I am around very close, because I wish to know what is going on—how because I wish to know what is going on how certain matters progress at At one time, a number of years ago, I was connected with the Boott Mills at Lowell.

Mills at Lowell.

Perhaps you know, Mr. Chairman, and perhaps you don't know, that one of the founders of Lowell was named Boott; the family is well known in that city. What I wish particularly to say is that Mr. Kirk Boott, who passed a way about four. in that city. What I wish particularly to say is that Mr. Kirk Boott, who passed away shoutfour years ago, desires me to convey, his regards and sentiments of friendship to old, associates, and companions of his who are still in the body. I am very glad to do so, because my connection with him and his family had always been a pleasant one. It seems that a few months previous to his decease he formed new ties, of which his friends were not aware, which gave, him, some anxlety after passing out of the body, because he feared there would be an unpleasant question roused in the minds of old associates. This brought him back closely to physical life; and he assures me that he gained some valuable and interesting experiences thereby, and mow he is gratified at the results arising from his personal affairs. He wishes to canvey this to the friends who kindly, took part. I presume, if he could come for himself, he would better express his ideas than T can to day. However, it am glad to do what Toan.

their psychimetric newers, are sinfledently unfolded for them to see and comprehend the application of the decases of those persons with whom they are brought en rapport if they have but a scrap of their handwriting or a look of hair. Such mediums will not require to be put in posses, for their own intuitive clairvoyant familities, supplemented by the advice, direction and assistance of them to diagnose the disease, and also specially state the sex, age, and so forth, of the applicant. There are other mediums whose spiritual psychology and prescribe for diseases—to have details kiven them, respecting the patient, as this will furnish them a sound basis upon which to build or diagnose their cass.

Q.—[By Mrs. A. M.] I have friends in the spirit-world, who must know how much I long for some word from them in the Banner of Light? I wouldness the sex adapted to the medium at the magnetism best ad

is it not possible and may I not reasonably look for a message from them in the Banner of Light it is possible for your correspondent to receive a message from some spirit-friend at this circle, but we pannot tell whether it is probable. It must be remembered that hundreds of spirits throng this place day after day, during the hour of session; that as many as can come within seeing or hearing distance of the medium do so, for the purpose of securing an opportunity to transmit some personal message to mortal friends. It must also be remembered that each spirit, in taking possession of the medium's organism, makes a draft upon her vital force and magnetic strength, and in order that she may not suffer a depletion of vital force, it becomes the duty of her spirit-attendants to see that only a limited number of spirits possess themselves of her organism during one sitting, therefore but comparatively spirits possess themselves of her organism during one sitting, therefore but comparatively few spirits can manifest at each circle, consequently many, very many retire despondent and disheartened. Certain of these spirits, not understanding the laws that we mention, go away feeling that they have been wronged, and think they will not again attempt to make themselves known from this place. We give all spirits welcome; we assist them to the utmost of our power to make themselves known, ho their mortal friedds; we extend to them whatever magnetic strength we have to supply; and if they do not possess the requisite information or a sufficient amount of will-power to intelligently and safely overcome the mind of the medium, and subject it to their own, we cannot permit them to make the attempt. They must itratistudy these laws, so as to be able to make a practical application of them.

"Q.—[By O. B. Fletcher, Charlton, Mass.] Do the garments worm by spirits wear out; and

Q.—[By O. B. Fletcher, Charlton, Mass.] Do the garments worn by spirits wear out; and does a change of temperature render a change of clothing desirable, as with dwellers on earth? A.—Those spirits who live in close contact with physical life and have no desire to rise above the external conditions of matter, are affected by the changes of this earth's temperature with medium. above the external conditions of matter, are affected by the changes of this earth's temperature; and by coming in contact with mediumistic persons they suffer, as do those mortals, if there be excess of heat or cold; but, a change of spiritual garments would make no difference, for they are governed by a psychometric law, which determines that whatsoever affects unpleasantly or pleasantly the mortals with whom they are closely allied, will affect the attending spiriting corresponding manner. Those spirits who dwell apart entirely from matter, and find their abiding-place in the spiritual world, are not affected by changes of temperature, for the atmosphere of the spiritual world is not subjected to such changes as is yours of earth; therefore change of garments on this account is not required. The garments of spirits become useless after a time, for as the spirit advances in knowledge, and becomes more refined in its entirety, its body grows more ethereal, and the clothing which was essential to its comfort previously is no longer of any use, but rather causes discomfort; consequently it is discarded, as you would cast away a garment you had outgrown, and replace it with something better adapted to your wants. Spirits do not always wear one garment, but change their clothing according to their desires and surroundings. to their desires and surroundings.

Susie Nickerson White.

When I come near a medium I feel so tiredso tired I and yet I often do come into contact with mediums for I am attracted to them. I with, mediums, for Lam, attracted to them. It have seen the thought expressed in the mind of a friend that they would be so pleased if I would return to the Bainer of Light circleroom; and speak of my present condition. I have also heard other friends to be conditionable to come, not only to please these friends, to send them, my love, but for, my own sake; because, as I told, you, I feel so the and worn, and I know I shall get strength by coming here. I have spoken to Mr. Plerpont, because I know he was so kind and good, and like a tender father he gave me his counsel; he advised me to come to your public circle room and speak my mind just as I desired—just as I felt like doing at the moment; for he assured me I should grow strong in doing so.

"My many friends know I was a medium, and I understand what the spirit said concerning

years ago, desires me to convey, his regards and sentiments of friendship to old, associates, and companions of his who are still in the body. Asm very glad to do so, because my connection with him and his family had silways been a pleasant one. It seems that a few months previous to his decease he formed new ites, of which his friends were not aware, which gave, him some an anxiety after passing out of the hody, because he feared there would be, an unplasant question roused in the minds of old associates. This he can that he gained some valuable and enteresting experiences thereby, and mow he is graffing experiences thereby in the property of the graffing experiences the graffing experiences thereby in the graffing experiences the gra I understand what the spirit said concerning the draught made upon the vital forces of me-This is all I have to say here, because that we may be the say that the come in private to my friends and the come what I have to care the come when the c

Good afternoon, Mr. Chairman. I am very glad to meet you; and I can tell you I feel very happy, for just now your spirit president beckoned to me and whispered: "You seem to have the magnetism best adapted to the medium, at this moment. You may enter, and announce yourself, if you choose to do so." Those waxe very pleasant words, as they fell upon my hearing, for I have visited your Circle Room many times, but have not had the pleasure of listenting to the sound of a voice, speaking in my own, behalf. I come to-day to send my fraternal regards and affection to my many friends. I lived a long life in the body, sir more than every one of whom I am as much interested to day as I was a few years ago, when in the body. About four months after I had rounded out my eightieth year, I passed on to the Summer-Land. I believed in Spiritualism for some years, previous to my departure to the higher life. In the earlier years of my mortal career I was

previous to my departure to the higher life. In the earlier years of my mortal career I was somewhat of a believer in Old Theology, and sought to live up to my convictions, and do what I believed to be right, but when the scales fell from my eyes—when I realized something of the truths of immortal life, and comprehend, ed that those who, passed from our sight here had the power of returning and sending messages of cheer to weary, mourning human hearts,—such a flood of light entered my soul as to make messing one grand song of rejoicing, and I still continue on with the same exultant strain. I still continue on with the same exultant strain.

I return, because it is a pleasure to do so, and if I never had the power of manifesting through your medium I should still frequent these meetings to participate in the delight of those spirits.

ings to participate in the delight of those spirits, who gain strength to make their wishes known. It may seem a simple thing to you, friends, to listen to the voice of a spirit, recounting some little event or anecdote of its earthly life, giving its name, age, or some other data by which it, hopes to be recognized by mortal friends, but to that spirit it is a wonderful thing, it is a great achievement, and many times supendous efforts have been made to accomplish just that for another, is very sweet and pleasant, but it is often dimmed by earthly conditions; external perplexities, misunderstandings and misrepresentations will creep in to mar haymony, and somehow or other the chain of affection is not so strong and bright here as on the other not so strong and bright here as on the other

side. What I wish to say is this, that not only the What I wish to say is this, that not only the lady who questioned why her loving friends could not return to her, but all others who wonder why their spirit-friends do not express some token of affection for themselves, must not feel that those spirit-friends have lost any affection or, respect, for them, because, eventhough they may not have the power of returning to manifest it, the love of a spirit never decays; on the contrary, it grows brighter and brighter, and as the soul advances in spiritual knowledge and retinement; the affectional nature becomes beautified and expands; that, which is merely a kindly remembrance of some friends on earth, becomes a golden link, bindingthe heart of the spirit to that of the mortal drawing the love of the ascended one back, and inspiring it to make efforts to bless the life of the earthly friend, to surround, it with a holy influence, and make it beautiful. So, friends, do not forget that spiritual love is eternal, that it is tender and true, and cannot become affected by any external conditions that material it is tender and true, and cannot become effaced by any external conditions that material

Would you like to know who I am? My name is Benjamin Marchall. I lived in Cochesett, Mass. I am very glad to meet, you Mr. Chairman, and to greet you as a friend, although I know you not, yet as a worker in this spiritual cause I feel proud to associate with you.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Oct. 10.—Lotela, for J. B. Kimball, Levi Philbrick, Jenmic L. Mower, 'Baimel J. Watson, Mrs. 'Adda F. Witham,
Garrie Leomand, Maria L. Curtis; Daniel Safford; JennieSprause, Kathan Lamb.

Oct. 23.—William Fowler! Emma Rice; 'Joel Kendall;
Mrs. Julia Coolidge; Mrs. Abigail G. Clirk; Nannie Brown;
Jacob Todd; Mrs. Salle Barton.

'Oct. 23.—William J. Benedict! Ebenszer P. Plerce;
Elizabeth El Wattun; Honert W. Khight; Honry B. Eastman; Jacoph Ehmer; Josephine A. Story.

Oct. 20.—Converse Gage; Frank Emerson; Prudoned Lakin; Georgie, Little; 'Joseph, L. Dewey; Maria Ann Nowtun; Raiph Tougha.

"Boy. 2:—Mary Willard; William C. Cozzons; Amanda.
Russell; Judge Nathan Price; Sadie B. HoKee; Helon L.
Fuller.

"Nov. 6.—William Grewe: Bertha Manning: Mary Hall "Nov. 6. - William Orewei Bertha Manning: Mary Hall Loring: Rardon Field: Eliza Wobster; Mary Edith Nor-ris.

low to the Verifications of Spirit-Messages.

To the Editor of the Banner of Light: Daile via To the Editor of the Banner of Light:

In the last number of the Banner of Light (Nov. 3d) was published a communication from my son, Groupe and the published a communication from my son, Groupe and the last of the middle name, which was known to but few persons; also that of life brother.

In connection with this levill mention an incident: soon after his decease, which was light thirty years ago. I received many communications from him, but for a long time? that hot received any, and hat often wondered that he did not go to your circle and form municate. A short time ago I was reading the address of his Periport, who said; unions of the things, that those who wished their spirit friends to communicate should not send letters to the circle; but with all the last their loved ones should not send letters to the circle; but with all the last their loved ones should not send letters to the circle; but with all the last their loved ones should not send letters to the circle; but with all the last their loved ones should not send letters to the circle; but with all the last the last of the last the last of the last of the last the last of the last the last of the last of the last the last of the last of the last the last of the

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G. W. KATES, Editor.

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[Continued from first page.]

him regardless of consequences to himself, he was instinctively drawn toward him. The speaker did not claim to be a Spiritualist lecturer, so he could consistently repeat, as he had said in beginning his remarks, that he was proud of the Spiritualist platform and the public workers thereon—proud of its freedom, its bravery, its ever-widening power. He used to prayery, its ever-widening power. He used to sing in times of old, when he was a churchman:

"How blessed are their feet
Who stand on Zion's hill;
Who bring salvation on their tongues,
And words of peace reveal."

But a new revelation had since brightened his

and the world's sky, and taught the presence of a more beauteous host upon the heavenly hills whose words of peace assured us that our "loved and lost" were not "lost," nor gone far away, but were near at hand, and able, under proper conditions, to prove to us the absolute verity of their continued, conscious, intelligent existence! And that revelation, called Modern Spiritualism, came largely to him, as to the world in general, through the phenomenally-verified message recohoed all over the land by verified message recenced all over the land by the brave lecturers on the spiritual platform. The name of Plato had by some been associated with the phrase "light-bringer," but the speaker thought that Modern spiritualism was a "light-bringer" surpassing that cosmic sage. In conclusion he wished success to the guest of the evening. He (the speaker) was accustomed ofttimes to sign his articles in different publications "Shadows," and on this occasion he would say of Bro. Wheeler: "May his shadow never be less."

MRS. CLARA A. FIELD followed. She referred to the old-time idea as to the sphere of women consisting entirely in their being mothers of men, and felt, indeed, that after all that had men, and lett, indeed, that after all that had been said to-night in her praise, the mother of our good Bro. Wheeler ought to feel pleased in her home in the Better Land, both on account of the loving testimony her son had presented of the loving testinony her son had presented before this audience regarding her, and the fact so dear to the mother heart, that her son had achieved so wide a recognition among his fellows for truth, honor, fearlessness and fideli-ty to his every conviction of right. She re-vered Mr. Wheeler because he had so proved true to his inspirations; and thought the pres-ent occasion deserved an additional emphysis. ent occasion deserved an additional emphasis from the lips of he self as a woman, because of what he had accomplished in the cause of women, in the face often of malignant opposition and willful misconstruction. Regardless of what might be said by certain of the bigoted cliques among claimed but small-souled Spiritualist believers, he had dared to utter unpopular truths, and she honored him therefor. For twenty-four years she had occupied a place on the public platform as an enrolled worker in behalf of Modern Spiritualism, which she be-lieved to be the grandest truth ever vouchsafed

to human knowledge:
When she reflected on the spread of that cause—how from its humble beginnings it had now risen to number its followers by millions, and among some of the most respectable and highly-gifted people in the world, she sometimes felt to say, as did a certain good man eighteen hundred years ago, when viewing the infant Jesus: "Lord, now lettest thou thy serinfant Jesus: "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." It was glory enough for her to stand on this platform and look upon the concourse of smiling faces here gathered to honor a man who had done his duty for that cause. She preferred to use the word "Truth" as the definition of this movement, rather than "Spiritualism" alone, because she believed the whole truth, mental, moral, social and political, lay within the broad ranges of this New Revelation.

truth, mental, moral, social and political, lay within the broad ranges of this New Revelation to the nineteenth century.

She hoped that Spiritualists would never narrow down the scope of their platform utterances, nor cramp their new and beautiful religion into creeds and dogmas that would preclude all further expansion: But if they did become hide-bound in this way they would be obliged to give place in time to those who practically demonstrated that they had a broader tically demonstrated that they had a broader measure of truth which they dared to utter in its fullest degree to the world, and dared to out-live before their fellowmen. She counseled all— present and absent—to work together for the freedom of thought and the freedom of expression for that thought. It was just such men as Bro. Wheeler who by their daring bravery had Bro. Wheeler who by their daring oravery had induced the present improved conditions in these regards over those of the past, and she desired to thank him—and the class of fearless minds of all ages who had tredden the path before him—for his and their grand gift to humanitation.

J. B. HATCH, Conductor of the Shawmut Spiritualist Lyceum, of Boston, followed in a few well chosen words in which he expressed the good wishes of the children—as those of the He had always been pleased, on listening to Mr. Wheeler, and trusted that he might be spared to do more good work for Spiritualism.

MRS. HATTIE E. WILSON was then introduced. She had been called to do the work of spirits inspiring her organism for long years, and knew by sad experience the effects sometimes wrought on a medial instrument because of that medi-um's daring to speak the word/which the spiritworld demanded of him or her. Therefore she was happy to meet on the present occasion Bro. Wheeler, a man who was preëminently noted for his fidelity to his unseen mentors. She expressed her high appreciation of Mr. Wheeler and his labors, and hoped the angels would speed him on in the future as in the past. Dr. Storer then introduced MRS. MAGGIE J.

Folson, to whose skillful planning and indefatigable industry was largely due, he said, the successful manner in which the details of the present occasion had been outwrought: Mrs. Folsom, in the course of a few soulful remarks, declined the honor which Dr. Storer had thus conferred upon her; she thought the Doctor ought to thank the spirit-world, rather than herself, for the present brilliant and happy assembly. She had worked for truth for years in the past, and the future should not find her dilatory in its promulgation. She particularly loved and respected Ed. S. Wheeler and his estimable wife, and regarded also every believer in Spiritualism as her friend. The hall was crowded to night with mortals in the form intent on expressing their sentiments of kindly regard for the guests of the evening, but her spiritual vision revealed to her the fact that the unseen ones (to mortal eyes) who were present in active affiliation with these services now in progress far outnumbered the seen.

A selection by the band followed, after which PROF. W. W. CLAYTON addressed the people: At the present time, in view of the lateness of the hour, he did not purpose to make any extended remarks, but felt it to be a duty he owed to himself to express his hearty sympathy with the occasion and its object. As Chairman of the occasion and its object. As Chairman of the preliminary meeting held in Horticultural the preliminary meeting held in Horticultural Hall for the purpose of arranging for this public testimonial to Bro. Wheeler, he (C.) had earnestly urged upon all concerned that the services of the occasion should take rather the form of a spontaneous outpouring of friendly sentiment on the part of the people, toward Mr. Wheeler as a man, and for his eminent services, than any retrospective analysis of past occurrences, and he was pleased to see that such had than any retrospective analysis of past occurrences, and he was pleased to see that such had
been the course of the speakers, each and all.
The meeting had proved a success beyond the
expectations of the most sanguine among its
projectors. Mr. Wheeler was deserving the
highest honor which could be conferred upon
him for what he had done to secure a free platform and free speech; he (C.) honored every
man in the history of the world who had sought
to resist the oramping conservatism which in man in the distory of the world who had sought to resist the cramping conservatism which in all times had sought to narrow the stream of thought and truth. It was to such men, of the Wheeler stamp, that we were indebted for the privilege of meeting, as the disciples of advanced ideas, on the present occasion in the city of Boston. Mr. Wheeler had been criticised for his too free and vigorous utterances of the thought that was in him: but who were the thought that was in him; but who was to draw the line? had not one man just as good a right to express his conceptions of truth and its relation to the needs of the human race as relation to the needs of the human race as another had? Every man must speak in accordance with the genius that was within him. Bro. Wheeler could not speak his (C.'s) word, nor the word of the audience, neither that of any other man, but he had fearlessly spoken his own word, and for that he was worthy the highest commendation. He, like all the martyrs of

the past, had been possessed by a troublesome endowment of genius which led him (and them) directly against the buttressed conservatism of their times, and had suffered accordingly. So-cial ostracism and bitter denunciation in our day were wielded against the disciples of pro-gressive truth with an edge as keen and a flame gressive truth with an edge as keen and a name as fierce as in earlier ages the sword and the fagot were visited unsparingly upon the martyrs for human enlightenment; but not one of truth's children had fallen to the ground unnoticed—she had caught up their names, and blazoned them upon the roll of imperishable remembrance; and the name of him in whose honor this meeting was convened would prove no exception to this rule of everlasting justice.

Myse Sugar E (lay of England was next in

MISS SUSAN E. GAY of England was next in order. She referred to her first meeting with Bro. Wheeler, and of her deep appreciation of the kind hand of welcome he had extended to her, then a comparative stranger in a certainly strange land; wishing him God speed in the strange land; wishing him God appearance future. If there was one word written on Spiritualism in letters of divine light, that word with the strange of the Spiritualism in letters of divine light, that word was Liberty! Pilate asked of Christ: "What is truth?" In our day let the angel-world answer! There must be martyrs in every cause worth advancing against the prejudices of mankind; there must be sacrifice of time and strength, health and hope, in every enterprise worthy of receiving the attention of the well-wisher for humanity. Bro. Wheeler had been a martyr, and had made great sacrifices, as had others, in the cause of truth, and to-night his friends assembled to tell him his labors were not in vain. As she cast the glance of sad retrospection over the nearer past, she recalled retrospection over the nearer past, she recalled one who was not here to night, whose martyr-dom she had predicted ere it came—not a man, but a woman; not one who for six weeks or six months, but for a whole year, had suffered sickness and bodily pain, and prostration upon her bed of invalidism, all of which affliction was bed of invalidism, all of which affliction was directly traceable to the savage persecution she had endured beyond the sea: She alluded to Mrs. Susie Willis-Fletcher, whom she trusted would yet be raised up from her physical prostration, and be spiritually gifted to speak again to the people: a woman who deserved honor in America as one of the bravest Spiritualists, and most devoted souls known to the movement.

N. S. GREENLEAF, of Lowell, was then intro-N. S. GREENLEAF, of Lowell, was then introduced by Dr. Storer to make the closing speech of the evening. He, as others had done, emphasized the fact that on his first acquaintance with Bro. Wheeler his extreme iconoclasm had wrought a singularly startling effect—but it was a good one, as well. The present assemblage had a deeper lesson for those who looked beneath the surface, than a mere compliment to Mr. and Mrs. Wheeler, however well deserved, as it was—it meant that Spiritualists worshiped manhood rather than respectability: Ed. S. Wheeler did not believe in putting the spirit-world under bonds; he had worked for pure manhood and true womanhood everywhere; not for Spiritualism, but for humanity; not for to-day, but for the ages to come. He had set people to thinking wherever he had I bored, and when people were set to thinking

the speaker was ready to guarantee their men-tal, spiritual and moral salvation.

Mr. Greenleaf concluded his remarks amid the applause of his hearers, and Dr. Storer an-nounced this important, successful and signifi-cant reception closed—the audience departing to the strains of the band.

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 it o'clock; evening, 7:45. Seatsfree, Public cordially invited.

New York City Ladies' Spiritualist Aid Society, ermanently located at 171 East 69th street. Wednesday,

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

229 East 45th Street,—Inspirational Lectures and Psychometric Readings every Sunday at 11 and 7½ o'clock. Mrs. Anna Kimball, speaker.

American Spiritualist Alliance. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

The meeting of Sunday, Nov. 4th, was opened by music—a solo on the plano sweetly played by Miss Anderson, who had kindly volunteered her services on this occasion. Prof. Henry Kiddle then took the stand and in his earnest and impressive manner spoke at length upon "The Theistic Revelations of Spiritualism," Any attempt to give a detailed compte rendu or make any abstract of his admirable address would be presumptuous. It will not bear curtailing, and will no doubt soon be published in extenso. It is probably the best, most concise and powerfully logical discourse ever composed and spoken by its talented author, and ever composed and spoken by its talented author, and every sentence in it is essential to the integral whole. In times like the present, when the anchor of faith is fast losing its hold upon the minds of the people, knowledge taking precedence over belief; when from knowledge taking precedence over belief; when from the disruptions of ecclesiasticism and the disintegra-tion of theological fallacies the masses are so easily led to accept atheistical conclusions, the importance of such a discourse, harmonizing as it does the innate idea of an All-Father with the light of reason and the

dictates of conscience, and inspiring a broader and truer conception of Delty, cannot be too highly appre-Dr. Mansfield, the well known venerable spirit post-Dr. Mansheld, the well known venerable spirit post-master, read some letters from an unknown corre-spondent in Indiana, expressing sentiments of love, kindness and gratitude for what the Doctor had done for him, bringing him, through the Doctor's medial powers, in communion with his loved ones in spirit-life. The Doctor then gave a few names of spirits pres-ent; but soon had to desist, his mediumistic faculties being impaired through till health. Eav. Dr. McCarthy. ent; but soon had to desist, his mediumistic faculties being impaired through ill health. Rev. Dr. McCarthy said that he did not wish the meeting to be adjourned before expressing thanks to the glited speaker, Prof. Kiddle, for his wonderful, brilliant and logical address, every word of which had commanded his admiration and sympathy. Next Sunday W. C. Bowen of Brocklyn is to deliver the opening address.

J. F. JEANERET, As. Cor. Sec.

Frobisher Hall Meetings.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

The afternoon conference of Nov. 11th was opened by the Chairman relating a few incidents, showing what our loved ones beyond the veil are capable of doing to lead us in the paths of right. He next introduced Mr. S. T. Marchant, from Cape Town, South Airica, who, under control of his guides, gave us an interesting account of his remarkable experiences in medial development, and spoke upon subjects given by the audience. Mrs. O. F. Shepard declared that "there is nothing that Spiritualism has not laid its developing hand upon." M. F. Locklin of Providence, R. I., gave a narrative of wonderful manifestations occurring in his family. Mr. Ostrander made sweeping prophecies in regard to the demolition of old customs, creeds, etc., by the great spiritual wave about to overwhelm us. Leander Thompson was in one of his best inspirational moods, and gave most excellent thoughts.

his best inspirational moods, and gave most excenent thoughts.

In the evening Mr. Chas. Dawbarn gave his eighth address in this hall on "Death and its Consequences," which was listened to with most intense interest. No report short of an entire one could do it justice. It must be heard to be appreciated. All those who have heard these able and eloquent addresses most cordially unite with the Chairman of the meeting in expressing their appreciation of Mr. D.'s efforts with us; and recommend him to the consideration of all spiritual organizations wishing the services of an able speaker.

speaker.
Mr. J. H. Randall, an old an able advocate of the spiritual cause, will speak for us next Sunday evening, 18th inst.

F. W. JONES.

Meetings in Portland, Me.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

Nov. 4th and 11th Capt. H. H. Brown occupied our platform. November 4th his subject in the afternoon was "The Genius of Spiritualism;" in the evening, "The Moral Standard of the Future." He held the "Genius of Spiritualism;" to be the knowledge of immortality, which it imparts. Theology assumes immortality but does not prove it—Spiritualism does. We have no right to assume a thing without proof. Science demonstrates the law of cause, Spiritualism is the result of law. "The Moral Standard of the Future" will be Nature—a standard of equality. Good audiences were present at both lectures and were much pleased with the discourses.

Nov. 11th his lecture in the afternoon was a continuation of his discourse upon "The Genius of Spiritualism;" and was pronounced by many the best lecture the Captain gave us during his engagement. He stated many facts proving conclusively that Spiritualism is permeating all grades of society. Not only the clergymen are preaching it in their pulpits, but all of our great poets and authors are either Spiritualists or strongly inclined that way. The press even feel its influence and are advocating more liberal ideas, In the evening Capt. Brown's subject was "Measure for Measure." He is a fine speaker, and worthy the support of all Spiritualists. Next Sunday, Nov. 18th, Mrs. N. J. Willis will occupy our platform.

of Heart Disease, nervousness and alecplessness.

Spiritualist Meetings in Brooklyn.

The Brecklym Epiritualist Seciety, now permanently located at Conservatory Hall, corner of Fulton street and Bedford Avenue, will hold services every Bunday, at 11 A. M. and 7:45 F. M. Speakers engaged! Nov. 13—Morning, P. E. Farnsworth, Esq.; evening, Prof. Henry Kiddle. Nov. 25—Morning, Cora L. V. Richmund; evening, Hon. Noison Cross. During December, J. Wm. Fietcher, All the spiritual papers on saie in the hall, and all meetings free. Wm. H. Johnson, President.

rree. Wm. H. Johnson, President,
Church of the New Spiritual Dispensation. Clinton Avenue, below Myrile (entrance on both Clinton and Waverly Avenues), holds religious services in its church edifice every bunday at 3 and 7½ P.M. Sunday School for adults and children at 10½ A.M. Ladies' Aid Society meets Wednesday at 32 P.M. Church Social meets every Wednesday evening at 7½ o'clock. Psychic Fraternity, with classes for mediumahip 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. Dalley, President.

Brooklyn Spiritual Fraternity.—Friday evening Brooklyh Spiritual Francisco Conference meetings will be held in the lecture-room of the Church of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrtle Avenues, at74 P. M.

The Eastern District Spiritual Conference meets every Mondayevening at Composite Room, 4th street, corner South 2d street, at 74. Charles R. Miller, President W. H. Comn, Secretary.

The Everett Hall Spiritual Conference, 888 Fulton street, meets every Saturday evening at 80°clock. Spir-

ton street, meets every Salurday evening at 80 clock. Spir-tual papers and books on sale, and meetings free. Capt. Ja-cob 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.

Brooklyn (E. D.) Spiritual Conference.

To the Editor of the Banner of Light:

Monday evening, Nov. 5th, the Chairman read a spirit communication written by a materialized spirit. Dr. Eliakim Phelips, of Weehawken, N. J., at a seance at Circular office, DeWitt C. Hough and Mrs. Stoddard-Gray, mediums, after which a psychometric reading of the communication given by Dr. S. Somerby-Hervey. Mrs. Hervey then replied to questions from the audience. Only mediums in mortal life can see spirits, and generally under the mesmeric control of spirits who psychologize them. It is the same with spirits: they can see mortals only when clairvoyant, or when able to come into rapport with mortals. The speaker reviewed the progress and initiatory steps of the present free and open communion with spirits. In reply to the question, "Is there an element of life distinct from germs?" she said: "A germ is a seed, and whatever organized individuality we see must proceed from original germs of being, or from the Source of all being, a Central Sun, from which proceeds all life, all being." The question, "What is temptation?" was treated very ably, and remarks made upon influences which are inharmonious and destructive of balance. In response to a question regarding free agency, it was said that man is never a free agent unless he is perfectly acquainted with all the influences that govern him.

Several questions of a personal nature were sent up, and briefly answered. Each individual is a messenger either of light and truth, or of error and darkness. See to it, friends, that you bear the messages of light to your fellowmen. Spiritualists ought to look after the children, and if they have none of their own should go out and bring in poor children from the street, and teach them lessons of love, and light, and spirit-communion. The subject of the life-principle in man and animal being the same in essence, was briefly touched upon; also the law of attraction and repulsion as exemplified by the power of affinities.

Mr. S. T. Marchant said t To the Editor of the Banner of Light :

was given in English.

Mr. Miller gave an account of his own entrance into work for the cause of spiritual light, and his constant and active coöperation with his spirit-daughter, Carrie Miller. The ancient world has come to the modern with all the wealth of past ages to lay at our feet, and we welcome our brother Marchant to our field of labor with joyful coöperation.

Mr. Marchant expressed his willingness to be made an instrument, and said that though Bro. Miller knew it not, he was a medium, and an ancient Greek philosopher had inspired his utterance.

8. W.

Brooklyn (N. Y.) Lectures. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

"The Spirit in the End will Have its Way," served as the text for a highly interesting lecture by Mr. Fletcher, Sunday last, in which he showed how certain organizations were so constituted that they must follow out the inspiration within them. Jesus could not be other than the great spiritual teacher breathing forth the love of an infinite father. Martin Luther, whose name to-day will be spoken in highest praise by so many, could not be chained down to the law of his time. Reformation seemed to be the watchword of his life. Napoleon must conquer and subdue: it was the so many, could not be chained down to the law of his time. Reformation seemed to be the watchword of his life. Napoleon must conquer, and subdue; it was the destiny of his life, and William Denton, whose have and fearless words, have quickened the thought of our present day to such a degree, was another in whom the spirit would have its way. As a scientist he gave to the world many new and valuable suggestions; he saw what others had refused to see, the spirit in nature, and gave to blind force a personality in which he saw and realized the presence of the divine mind. He it was who investigated so deeply into the hidden laws of psychometry, and in the "Soul of Things" has written the alphabet of what will be, ere long, a most valuable department of human knowledge. He carried this method of exact thinking into religion, and with brave and fearless courage attacked the popular superstitions of theology, in their place teaching a humanitarian rationalistic system of thought which already the world has begun to accept.

To day men listen with rapt attention to the singular eloquence of an lugersoil, and applaud to the echo sentiments that a hundred years ago would have been rewarded by imprisonment or death. The Denton of yesterday has made the Ingersoil of to-day possible. He was a Spiritualist, a thinker, a worker and a true-hearted man, and served his age as few would have had the courage to have done.

In the eyening, despite the heavy rain, the hall was

hearted man, and served his age as few would have had the courage to have done.

In the evening, despite the heavy rain, the hall was crowded to repletion, and rewarded the speaker with every mark of appreciative attention. Some very remarkable tests were given that met ready recognition. Subscription cards were freely signed for the support of the meetings, and Mr. Fletcher and the society have every reason to be highly gratified with the present success of their efforts. Next Sunday evening Prof. Henry Kiddle will occupy the platform. Mr. Fletcher will resume his lectures in Brooklyn the first Sunday in December.

Meetings in Worcester, Mass. To the Editor of the Banner of Light:

Meetings in Worcester, Mass.

To the Editor of the Banner of Light:

Large audiences greeted Messrs. Emerson and Fuller in Grand Army Hall, Sunday, Nov. 1ith. Mr. Fuller lectured in the afternoon upon "Positive Evidence for a Bellef in Immortal Life." thoroughly illustrating the cardinal principles of the Bpiritual Philosophy. In the evenlighe discoursed upon "The Broad Church of the Near Future." He referred to the advent of Mr. Mazoomdar from Indis, and the introduction of the doctrine of the Brahma-Somaj church into the churches of New England, and hoped that Unistianity might be benefited by this new importation of spiritual ideas from the East. He, spoke of the great work accomplished in England by such liberal minded scholars and thinkers as Dean Stanley, Thomas Hughes, Charles Kingsley, Edwin Arnold, and many others, and concluded by showing that the tendency of this age is toward a broad and liberal church, where all humanity may be bound together by the common ties of brotherhood, and such a church. Spiritualism was seeking to establish in the world. Both lectures were fully appreciated, and were frequently interrupted with applause.

As a test medium Mr. Emerson has improved greatly since his last appearance in our city. On these occasions he gave about sixty names, besides many incidents and facts connected with the lives of the different spirits described. These tests were nearly all fully recognized, and were 'so very striking and convincing that the audience manifested their appreciation of them by hearty applause.

Messrs. Fuller and Emerson will occupy our platform again next Sunday, Nov. 18th.

English Control of Light English English Control of them by hearty applause.

Lectures in Hartford. Ct.

The largest audience of the season, which filled the new hall, greeted J. W. Fletcher, on his first appearance in our city. Elegant floral offerings adorned the stand, noticeable among which was a fine basket of flowers from Mrs. Rigby, the successful healer. The lecture on "The World's To-Morrow" held the close attention of the audience and was repeatedly applauded. At the close about fifteen remarkable tests were given. The committee at once engaged Mr. Fletcher for the Monday evenings of December, feeling he has a decided work to do in Hartford. X. T. O.

deasure." He is a fine speaker, and worthy the support of all Spiritualists. Next Sunday, Nov. 18th. Mrs.

N. J. Willis will occupy our platform.

Oom.

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HIS OWN EXECUTOR.

A Well-Known Gentleman's Philanthropy and the Commotion Caused by One of His Letters.

(Rochester Democrat and Chronicle.) We published in our local columns yesterday morning a significant letter from a gentleman known personally or by reputation to nearly every person in the land. We have received a number of letters protesting against the use of our columns for such "palpable frauds and misrepresentations"; therefore, to confirm beyond a doubt the authenticity of the letter and the genuineness of its sentiments, a reporter of this paper was commissioned to ascertain all the possible facts in the matter. Accordingly, he visited Clifton Springs, saw the author of the

letter, and with the following result: letter, and with the following result:

Dr. Henry Foster, the gentleman in question, is 63 or 64 years of age, and has an extremely cordial manner. He presides as superintendent over the celebrated sanitarium which accommodates over 500 guests and is unquestionably the leading health resort of the country. Several years ago this benevolent man wisely determined to be his own executor, and therefore turned over this magnificent property, worth \$300,000, as a free gift to a board of trustees, representing the principal evangelical denominations. Among the trustees are Bishop tees, representing the principal evangelical denominations. Among the trustees are Bishop A. U. Coxe, Protestant Episcopal, Buffalo; Bishop Mathew Simpson, Philadelphia, Methodist Episcopal; President M. B. Anderson of the University of Rochester; Rev. Dr. Clark, Secretary of the A. B. C. F. M., of Boston. The benevolent purpose of the institution is the care; 1st, of evangelical missionaries and their families whose health has been broken in their work; 2d, of ministers of any denomination, in good standing; 3d, of members of any church, who otherwise would be unable to secure such care and treatment. The current expenses of the institution are met by the receipt from the hundreds of distinguished and wealthy people who every year crowd its utmost capacity. Here come men and women who were once in perfect health, but neglected the first sympperfect health, but neglected the first symptoms of disease. The uncertain pains they felt at first were overlooked until their health became impaired. They little realized the danger before them, nor how alarming even trifling ailments might prove. They constitute all classes, including ministers and bishops, lawyers, judges, statesmen, millionaires, journal ists, college professors and officials from all parts of the land.

Drawing the morning Democrat and Chronicle

from his pocket, the reporter remarked, "Doctor, that letter of yours has created a good deal of talk, and many of our readers have ques-tioned its authenticity."

To what do you refer?" remarked the doc-

tor.
"Have you not seen the paper?"
"Yes, but I have not had time to read it yet."
The reporter thereupon showed him the let-

OLIFTON SPRINGS SANITARIUM Co., CLIFTON SPRINGS, N. Y., Oct. 11th, 1883. DEAR SIR—I am using Warner's Safe Cure, and I regard it as the best remedy for some forms of kidney disease that we have. I am watching with great care some cases I am now treating with it, and I hope for favorable results.

I wish you might come down yourself, as I

would like very much to talk with you about your sterling remedy and show you over our institution.

Yours truly,

[Signed] HENRY FOSTER, M. D.

"I do not see why anybody should be skeptical concerning that letter," remarked the doc-

tor.
"Is n't it unusual for a physician of your

"Is n't it unusual for a physician of your standing and influence to commend a proprietary preparation?"

"I do n't know how it may be with others, but in this institution we allow no person to diotate to us what we shall use. Our purpose is to cure the sick, and for that work we use anything we know to be valuable. Because I know Warner's Safe Cure is a very valuable preparation, I commend it. As its power is manifested under my use, so shall I add to the completeness of my commendation."

"Have you ever analyzed it, doctor?"

"We always analyze before we try any preparation of which we do not know the constituents. But analysis, you know, only gives the elements;

But analysis, you know, only gives the elements; it does not give the all-important proportions. The remarkable power of Warner's Safe Cure undoubtedly consists in the proportions according to which its elements are mixed." While there may be a thousand remedies made of the same elements, unless they are put toget proper proportions, they are worthless as kidney and liver preparations.

and liver preparations.

"I hope some day to meet Mr. Warner personally, and extend fuller congratulations to him on the excellence of his preparations. I have heard much of him as the founder of the Warner Observatory, and as a man of large benevolence. The reputed high character of the man himself gave assurance to me in the first place that he would not put a remedy upon the market that was not trustworthy; and it was a source of a good deal of gratification to me to find out by actual experiment that tha me to find out by actual experiment that the remedy itself sustained my impressions."

The conclusion reached by Dr. Foster is precisely the same found by Dr. Dio Lewis, Dr. Robert A. Gunn, Ex-Surgeon-General Gallagher and others, and proves beyond a doubt the great efficacy of the remedy which has awakened so much attention in the land and rescued so many men, women and children from disease and death.

Meetings in New Orleans, La. To the Editor of the Banner of Light :

We are again in the field of labor after a long we are again into field of labor after a long and sultry summer. Our lecture-room in the Odd Fellows' Hall was opened on the second Sunday in October, and the first lecture delivered under the controlling influence of Mr. George P. Benson. The subject, "Who and Where is God?" was ably handled in a manner that met the appropriate of the artire sudjence. that met the approbation of the entire audience The ladies are gathering together the elements for an "Aid Relief Association;" may the good angels speed the noble work, and let there be a whispered "God speed" from our sister States.

New Orleans, La., Nov. 5th, 1883.

Ladies' Aid Society, Chelsea, Mass.

To the Editor of the Banner of Light: We wish to inform our friends that the Ladies' Harmonial Aid Society of this city has renewed its Friday atternoon meetings in Temple of Honor Hall, after three months' vacation. There is a good attendance and much interest manifested by the members to make it a social as well as a financial success. Yet make it a social as well as a financial success. Yet we meet with saddened hearts, for we miss the pleasant faces of three of our most efficient and worthy members, who were always first and last at the post of duty: Mrs. Pease, Mrs. Cleveland and Mrs. Leeds, all beckoned away and gathered to the home of the angels during one month, while the earth was receiving into her cradle the sere and yellow leaf watted by the breath of autumn from the trees around the spot where their forms now repose. Those sisters were ripe in good works and ready for the harvest. They passed on in the full assurance of a blessed retunion with loved ones gone before.

Entertainments are held at the hall every Friday evening, and we kindly solicit all to join and add their mite toward making glad the hearts of some of our needy and worthy people during the cold, inclement weather of approaching winter.

These Mass. New 10th 1822

MRS. S. A. THAYER. Chelsea, Mass., Nov. 9th, 1883.

Meetings in West Duxbury, Mass.

To the Editor of the Banner of Light:

Mrs. Mary F. Lov ring; 81 White street, East Boston, occupied our platform Sunday, Nov. 4th, giving two lectures and a number of spirit messages, which were listened to by an appreciative audience. Mrs. L. also sang some pieces given her by her spirit guides, accompanied by music on the organ. "White Wave," her Indian control, gave some tests from the platform which were very well received.

Anti-tobacco societies are being formed throughout

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KINABE

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