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Free Thought.

RINDNESS BETTER, THAN CONDEMNA-TION.

To the Editor of the Banner of Light:

Do give me space in your columns for a few words in behalf of those in the churches who believe as fully in the life immortal, and in the return and communion of

spirits, as your most radical workers. I can best illustrate my position by relating some of my own experiences. [I:am a journalist, and have investigated Spiritualism from 'a'newspaper' standpoint for the past fifteen years. I became a church member and am still a member of the church, for reasons which I will proceed to give you ; and since I have become ed of the truth of Spiritualism, I have found in convinc that old Bible, thousands of little gens, that before were worthless pobles to me. A new light has been thrown upon if, and on almost every page I find addi

tional proof that Spiritualism is true. days at Sunday school served to keep allve the teach ings of that pure and holy mother, who, passing away, ss one upon the cold charities of the world."And during the dangerous period of youth, no mattar how bad "I might have been during the day. T never sought my pillow at highs without repeating, silently at least, that prayer so full of meaning to me, taught by Jesus of Natareth, and with my whole heart I asked forgiveness for my sins, as I was willing to forgive those who had trespassed against me. I en countered difficulties on every hand, and after enter ing the army, when but a boy of eighteen, I found it almost impossible to stand up against the temptations surrounding me-temptations that many who blame men for becoming the wrecks they are, know nothing of. Of course I sometimes yielded, and in order to protect myself, sage 20 in strength to realst. I said at a public meeting to which I was drawn, that "I know nothing of the religion of which you speak, but I hope by the blessing of God, I may know of it.". I believe the angels in heaven rejoiced when I took that posttion. From that day on, until after the close of the war, not a drop of intoxicating liquor passed my lips, not an impure thought was allowed a resting place in my mind, and I was in perfect, peace. (I believed in God and the angels, and know that this belief inspired me with new hope and new ambition. During a year in Libby Prison, and afterward, amid the carnage of battle, I was sustained and given strength and hope through the belief in immortality taught me at my mother's knee-taught me when the present genera-tion knew nothing of Spiritualism. As my mind matured doubts arose, and I found myself occupying a middle, ground, between the Church and Spiritualism., Through Intoxicating drink the tempter came, and I sinned against heaven and in the sight of angels; but I, was soon rescued by that good mother, who came to me through God's mediums and restored me not only to my former condition but to a far better; one, is I know that she and other loved ones are with me, and that it is through their protecting care I am not led into temptation but delivered from evil; that through them I am inspired with generous or noble thoughts, and an honorable ambi-tion ; and / negure you that I would not give up my tion; and i main y an order of sound not give up my belog in and my impeledoe of Spiritualism for all of the gold in the United States Transmy ... And yet I is-main a mamber of shit durch and with the Episco-pal minister and this wile at my far ayay.home) have formed a sirele, and I am glad, to say we have excel-lent demonstrations. Sunday morning from the pulpit, he presches Spiritualism ; Sunday night we commune with the spirits, and will allow nothing to interfere with our appointments with them: " Who; shall judge us in our work ?. I know that Spiritualism in its truest and best sense-that Spiritualism which does

Spiritual Abenomena. of finalization

(From Facts Magaafile for October.) MORE MICROSCOPIC WRITING FROM D in ormani ad Horsef THE SPIRIT A. C. SPENCER. bot

BY CAPT. SI H. AUSTIN, BYBAOUSE, N. Y. II

In the spring of 1888, while attending a scanoo t Mr. Chesebrough's, in company with a friend of mine, Mr. E. D. Lewis, he expressed some; doubt as to the genuineness of the writing ob. tained through spirit-power, remarking at the same time that, if he could obtain a private sitting, it would be more convincing, and he would feel better satisfied. Accordingly, I made an appointment with him to have a priv wate sitting in my room at 4 P. M. the following day. Meantime we provided two slates, and put a blank card between, scaling them with six scals and binding them securely together with twine, Mr. Lewis retaining possession, and right then to my room at the hour appointed. Meantime I made arrangements with the me

dium, Mr. Joseph Caffray, to come to my rooms at 4 P. M. he knowing nothing of my engage-ment with Mr. Lewis. At the appointed time the medium came, followed in b few moments by Mr. Lewis. As the latter gentleman entered, the medium remarked: "Brought your slates." Mr. Lewis ?" Mr. Lewis replied, "Yes; and they don't leave my hands either." Neither did.

they don't leave my hands either." Neither did, they till after the sitting was over. We entered the sence room, and seated our-selves around a small table, putting the slate on top, with a hand of each placed on it. The gas was burning half light. Almost immediately we heard writing inside the slates. In a few moments the spirit Johnny Gray spoke in an independent volce, saying the writing was now finished, and further remarking:" (Captain, we have given you fine writing on the card (see lihave given you fine writing on the card [see il-lustration]. Cut your seals, and see if it is sat-isfactory." It was satisfactory in every respect. On the card we found the following—the slates showing for themselves:

showing for themselves; "FRIEND AUSTIN-I have come at, the solicitation of Confucius to give you this communication in my own handwriting as s further proof of the genuineness, of the, writing received through this medium at the house of Dr. Chesebrough and at Cato through Mr. Truesdell.

Truesdell. You will do well to comply with the request of our leader, Confucius. I, for my part, will do all in my power to show the people that there is no trickery con-nected with this writing. The evil influence that has so long controlled Mallonee will be unable to repel the created ruth. grand truth.

Ton will observe that written on the slate was a request that, if I went to the corner of our

The sens the plan ell the trong of meto of a fourter that the line do And in such multivation predections and in such multivation for him matured you well find the cond

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which finewithen even Abr Quinti for all go down it the conner of gran islock at help and gran of well find the perst-time in Stuck and for the perst-time in Stuck indle found him humself alle to him and see what he sup pruno a Selver Gray

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is have versionables (hat they | den at two of the **divine Illusion** ...) be some to be aviet therease of text a second be **experience** in m

Friend Austin amest solicitation of Confuctions togive you this comminication in my mu hand writing as a purther proof of the gunmeness of the writing ruised of the generationess of the averaling received through this medium of the house of Dr crushing and at cato through the Twesdell you will do well to comply with the request of our haden Congruines I for my part will do all in my power to show More people that there is no tricken connected with this willing. The will influence that has so tong controlled Mallor mell be unable to spect this ground tooth I remain yours sonly A C. Opencer.

The Spiritual Rostrum. THE SCIENCE OF LIFE. An Address by the Guides of MR. J. CLEGO WRIGHT. [Reported for the Banner of Light.] Spiritualism to a great many minds is but a series of doubtful and strange phenomena, antagonistic to religious doctrine and the existence of God. It was long held that a man without God could have no morality; could have no honor or any rights belonging to a Christian

NO. 10.

community. A man without a notion of God was thought an abnormal appearance, hardly fit to live, and against whom anything could be done with impunity, with the approbation of God. This feeling led to the wild and bitter persecutions of the past, the dominant church always having the power and the sanction of God to carry out its schemes of aggrandizement and aggression upon the sacred rights of humanity. What a history have the religions of the world ! Not one of them but has been declared infallible at one time or another : all impostors cutting down everything which stood in their way. Religion is never better than the morality of priests and kings. Religious systems have sometimes been but the division line of party politics, or the feuds of rival cliquessorry stuff at the best, but every one of them has had its inspirations, its divine books and cult; all have made their appeals to God by prayer; faith has played the leading part in all. A superstitious credulity has been the foundation upon which they all have propagated themselves under the law of differentiation. A. thick growth of superstition has been the result in the shape of religious formularies and plans of salvation, which are as so many airballoons, or as blank cartridges blown at the head of humanity, very truly nothing worth to this poor world at any time, and not likely to be now, anyhow.

Religious systems are founded upon revelations believed to have been given by a being whose existence lies outside of the domain of human conscience, and, therefore, eternally unapprochable by man. A revelation of God is an eternal impossibility. Truth and poetry there ere in abundance in them, and many episodes of life and character which will enrich the intellect to know and improve the heart to understand. These records are all of them very old. The old people who got them did not know much ; they knew all they could, under their circumstances. The totality of it is what these old records are worth to us ! They are pictures of the times to which they belong, and those times (like all times) were the essence of all antecedents in time-for do we not stand somehow related to that past? are we not just what we were made by the men and women who lived before we did? They handed something to us which we cannot get rid of. These old religions are getting out of harmony with the growth of modern thought; the scholar of to-day has other masters ; new books have been written; books make readers, and these readers are gone into the new fields of thought. The old, striking as it is in its venerable age, is going into the eternal vortex. The new vitality of thought is in the walks of science, sending up new creations like the bright shoots of a fountain. Never did the world see so much light before. On every hand something fresh is coming and supplanting the old; yet the old dies hard. Can it die? It is but changed and fashioned over again to the newest pattern from the leading workshop of the world then having the market! Something dies, but it is not truth. That which does not come into the regal and true wants of nature seems to go out like a candle and leave nothing behind it to proclaim that it once existed. These are but the non-essentials of our life and being. Sometimes these non-essentials look to be the only permanent things about us. These infallible dogmas, founded upon the word of God, would seem to be of the sort of material to last; but they go out of fashion like the trimmings of a lady's bonnet. It is honest She seemed to be much stronger than on the truth to say that there are fashionable, gods, previous occasion, and we had quite a lengthy just as there are fashionable houses, and they chat together, as she was perfectly conversant get laid aside and changed with the caprices with the business project that brought me to of the people. Osiris was the popular, God of Boston; gave me advice how to act, and made | the old Egyptians, as Jupiter was the favorite God of the Romans; Thor inspired with as much fervor the devotions, of the rude Saxon Detailed statements of meetings of this class on the dismal swamps of Holland, two thousand years ago, as the Christians of the nineteenth century are charmed with the name of Jesus Christ. All of them, in their own age, believed that the approbation of God was necessary to secure fruitful fields and prosperous vineyards. Their devotions entered into their trade. In every transaction of life they sought the guidance of the gods ; they were sincere in their flocks and their herds might prosper. God was a reality to them, no barren abstraction, but something which had a meaning to them, and upon which their well-being depend-ed have, and hereafter. Well, the greater the ignorance the more trustful and profound the piety, He was the moral authority of the State ; no man could afford to despise the power of the gods. Each God produced a crop of his own kind and in harmony with his own haracter. It is interesting to study the veritable things pertaining to those religions and nations, for do we not see in them the steady change and the silent progress of man, and the gradual dying of his gods ?... It appears to me, that a man's religion (and the nations of men with beliefs and religions) is

and he collected as the set of birreid fixer of block at half past five P. M., I would meet Mal-lopes. I did go to the corner of the block; and, bo my surprise, I found Mallones standing there. After a few moments conversation I perceived Tothe Editor of the Banner of Light: he was indeed himself. He denied all knowledge of writing to Boston, saying he knew of no one in Boston that he could write to-and, furthermore, that he had nothing to write abont, as he was convinced that the fine writing on the card, written by spirit Spencer at Mr. Chesebrough's, was genuins,

We, the mateiched "do hereby certify that the above statement is a true one. Byraouse, M. Till 2, S. H. AUSTIN, E. D. LEWIS.

There is a state that guintualing which does not see in the state which the state is a state that we publicate the state was the

Although I have been acquainted with the spiritual phenomena for a number of years and accepted to a greater or lesser extent the truths of the philosophy, yet there was one phase of the physical with which I was not satisfied-never having had satisfactory evidences of its truth brought home to me. I speak of what is known as full form materialization. Being a stranger in

and when I approached greeted me with, "Oh ! Ed, how happy I am to see you once more." many predictions, some of which have already been fulfilled.

BANNER OF LIGHT. NOVEMBER 2884.

about the most important thing that we can study if we would correctly see and estimate aright. Religion is the chief thing, for in that Is the man seen; it is his epitome-the most worthy thing about him; he never acts freely apart from it. It was his ideal; often a poor one; but it was that which constrained and inspired him. This ideal began with the recognition of some kind of a God; religions must make unto themselves some kind of a God. Religions and cults are but the will of God. This God is the first, then; no religion on the old lines can get on at all without a God. Athelam is not a religion; it has not the foundation on which to build one. Religion must have a God; it must have some object to inspire reverence; there must be some kind of rewards and punishments to be bestowed upon the faithful and upon the unfaithful; it must say "you must do this," and "you must not do that"; it must make some appeal to man's fear and love; it must be a power. To be a power it must have an unlimited king or God; there is no democracy in religion; the people are nothing-God is everything: People cannot make their religion as a political party can shape its platform at a Chicago Convention. It is all done

serious account again in this world ; as an ideal he is gone; yea, into eternal silence. Man's God-illusions are not eternal; gods verily have their time, and then are not any more. It is not a sad thing at all, though a man sometimes, with much strife and noise, and even bloodshed, parts with his gods; it is a good thing that they should go; it is good that the human mind should have a new faith ; it means new life for truth and justice for awhile. Often new gods are needed.

Amid all this change man is never fairly without a God; there is no break in the continuity of his reverence. We seldom see and are able to note the changes which take place in ourselves, but we are changing all the time. The dying God is but the changes which take place in ourselves. When we get new light our God has changed his hue; our illusion is still real, but we forget what that illusion was before; we only note great changes. The decided contrasts divide us up into sections and religious factions. What is the cause of so many religious parties ? Because we all see our illusions a little differently, and we cannot be anything but what we are; and we get angry because we

adise of universal mystery and admit you to the perfected totality of all sensation and thought. We can get at some little understanding, however, of our relations to some parts of this universe. We know what agrees with us and what disagrees; we know pleasure is derived from some of the phenomena of nature, and that pain springs from others; that sensation which is agreeable to us we call good, and that which affects us in the reverse we call evil. We further see that certain pursuits lead to happiness and peace, and certain other pursuits lead to unhappiness. Happiness is the more preferable than unhappiness, and can only be obtained by obedience to the laws of nature. By a proper observance of what to eat and drink the body becomes strong and healthy; by continual disregard of these re-quirements the organic functions are impaired and a state of ill health and death is the result. We know that the intellect makes certain demands.npon.ns; if we do not educate the mind we are not prepared to take advantage of the full experience of mankind in regard to the known relations we sustain to natural law. By s long and careful study of the constitution of tion of fact, and the building up of true inferman in relation to external circumstances the

certain results. We know that when a man begins to make bricks he intends to use them. That is a matter of experience. Acute inference in the spirit-world becomes prophecy in the material world.

The discovery of the spiritual world means a revolution, a perfect change in the religious and moral conditions of man. Many old "respectabilities" will have to die; much that men love will have to die, too; it cannot be avoided-it is right effete things should pass away : The present has the sovereignty of time; its requirements and possibilities must not be. conditioned adversely by the past. We want a true balance between the retrospective and the prospective; with that balance adjusted, the terrible social pressure of to-day will pass away and the world's gigantic monopolies will disappear. It has to come by education and true spiritual culture, in which a part of the purpose of conscious existence will be found

The end of my wonder or worship should be an etmal aspiration and an enthusiasm for the solution of mystery, the correct classifica-

my with those advanced in the treatise. The

Dy with those advanced in the treatise. The following, among other notices made at the following, among other notices made at the lime the book was published. Will show the breadth and scope of the manner in which it deals with the subject under consideration : ""Is high moral tone must be an additional recommendation of the work. That the human magnetic force when properly undertood and applied, is a powerful curative agent, support in all nervous compatible in the subject of the unit of the subject in the support of the support of the subject in the support of the subject of the unit of the subject of the

ditional when sent by mail. AUTHOR OF VITAL MAGNETIC CUBE.

BANNER OF LIGHT.

Jearls.

And quoted odds, and jewels five words long, That, on the strabned fore-inget of all time, Bparkle forever.

Misfortune walts advantage, to entrap The man most wary in her whelming lap. -[Spenser

Through danger safety comes; through trouble, rest.-J. Marston.

An elder than herself ; so wears she to him, Bo sways she level in her husband's heart, Shakspeare.

acae is maaaa Afflictions are the medicine of themind. If they are not toothsome, let it suffice that they are wholesome. -Bishop J. P. K. Henshaw.

Oh thou sculptor, painter, poet ! Take this lesson to thy heart : That is best which lieth nearest; Shape from that thy work of art. -[Longfellow

We may measure our road to wisdom by the sorrows we have undergone .- Bulwer Lytton.

In that instant o'er his soul Winters of memory seemed to roll. And gather in that drop of time A life of pain, an age of crime; O'er him who loves, or hates, or fears, Such moments hold the grief of years.

-[Byron

Banner Correspondence.

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Mund her Pennsylvania.

PHILADELPHIA .- J. S. writes: "How are we to obtain a higher development? Is it by a belief that spiritual beings who once lived here exist beyond this world? If so, what progress have we made? Twentynine years ago my attention was called to these mani festations, and when I heard, the first rap and the name of a friend and brother spelt out, it awakened me to a consciousness that our friends who had passed away were not dead, but living, and could return and speak to us, and I wanted everybody to know and realize it as I did. I thought it such a blessing that I wanted everybody, to possess the knowledge of this grand, truth as I had seen it, and still I was anxious every day, to, see .something more new and startling than what I had ,already seen. I.visited medium afedium, spent money freely, and wanted my friends to go; and if they had not the means, I would say ' Go, it shall not cost you anything.' The things of this world seemed to have but little hold upon me; my whole soul seemed to be asking, what are the facts?

After the novelty had worn off in a degree, and I came to reflect upon what I was here for, and what duties devolved upon meas a child of the infinite Father, I felt indeed there was something for me to do-I had a work to perform; and, humble as I was, I must accept it and live till it, was finished ere I could be prepared for the life to come; and thus to day, as a humble representative working in my Master's vineyard, I catch the sound of the angel volces saying, Brother, go on; hold not back. The work that shall come to you to do shall awaken in some other soul a desire for a knowledge of that beautiful gospel of life and immortally, which, when fully understood, answers the question, if a man die, shall he live again?' Spirit-ualism, answers, this, question. . It comes to all ; the high are no more favored, than the low; the Christian no more than the heathen. If the proud and haughty disdalin it, it passeth to the lowly wayfarer, to men and woman by the wayside, to the cottages of the poor and humbles I It says to the bereaved mother, thy child worth taking hold of? Oan we employ our time better than is imparting them to others? If not, then let us buckle on the armor and go forth to battle; not with the sword, but with facts, that shall plerce the soul of the thoughtless, melt it into love and tenderness, and convince them that loving mothers, fathers, sisters or brothers' from their spirit-homes are watching their steps, impressing them to lead better lives?

Then again, we may go out among the outcast. We shall find a work to do there, where the divine spark is shrouded in darkness, and desolation reigns supreme. Kind words shall awaken into life that deathlike slumber, Friends, there is a work to do. Are we not all stewards? Must we not render an account | sults." of our stewardship in the hereafter? You must answer for yourself; I must answer for myself; as we sow

-Minnesota. MINNEAPOLIS,-- Under date of Oct. 29th, "F. J. Y." writes : "Away up in the frigid regions of the north-west, in the land of booms' and corner-lots, where almost everybidy's mind is engrossed with things pertaining to the solid comforts of this life, a low still find time to read the HANNER OF LIGHT, and to hold sweet communion with the dear ones who have passed to the Summer-Land. "We have two good Societies here; holding two services each Sunday, and a Children's Progressive Lycenm has just been established with the best of prospects.; Quite a number of new mediums have been developed lately, and Mrs. Steers has insti-tuted a developing direle; from which the spirit-friends promise us good results?

ly of the wonderful materialization seances of the Rastern médiums, Liaubmitt a brief report of a circle held on Sunday evening last through the mediumship of Mrs. C. M. Steers. That vivacious little lady is among our most carrest workers, is highly respected, and the genuineess of her circles is placed beyond dispute. Mr. Parkhurst, the gentleman who received the spirit communication spoken of further on, is an elderly gentleman of unimpeachable integrity, and a Spiritualist of some thirty years' standing. The me-dium was controlled by a spirit giving the name of Abel, who seemed very solicitous about his head, asking repeatedly, 'Is my head all right?' and again, 'What did they put me in that box for?' Mrs. Parkhurat explained that at the time of his death, which resulted from a fall down cellar nearly thirty years ago, the casket was found too short, and the body was crowded into it. He related many other instances of his life which placed his identity beyond question in the mind of his brother, who was at that time receiving the first communication from him since his death, the absence of which has often caused him much wonderment. Then came Mrs. Bleers's winsome little control, Rosie, who said : 'You little know, dear friends, the impor-tance of the work we are doing here to night. You little know that we are uniting to-night two souls who have been separated for nearly half a century, both in earthly and in spirit-life.' To Mr. Parkhurst: 'The spirit who has just been manifesting himself to yeu has been asleep for nearly thirty years, and was only wakened last week by your daughter Lettle, who told him, he says, that he wouldn't sleep always; that he was in the spirit-world now, and if he would come with

her she knew a house where you came to circles, and he could talk to his brother. This is the judgment day to him, and he can hardly understand how it is that he came here straight through the walls,' I would be glad to hear if there have been any number of instances where the spirit has been asleep

for a lengthened period. This matter has excited considerable interest here. We are greatly in need of a first-class physical medium here. We have many firstclass clairvoyants, but no physical or materializing, and a magnificent field is open to such. Would like to hear from the Allen Boy."

Arkansas.

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LITTLE ROCK .- R. S. Woolford writes : " My spirit friends have, time and again within the last two years. assured me that the following is an absolute preventive of that dreadful scourge diphtheria: Place in an old kid-glove finger, or little pouch, a lump of green copperas, size of a grain of corn, next a lump of gum camphor about twice that size, then add a lump of asafee tida same size. (In the summer months sulphur should be added to the above, but not in the cold months.) Take this little pouch, and sew it to the undergarment of the child, so as to fit in the hollow of the throat above the breast. When children are exposed to the malady, or where it is epidemic, have them gargle their throats at least once a day with good whiskey, reduced alcohol, or vinegar and salt.

My spirit friends have also given me the following to use in place of the old mustard plaster. I have used it in all cases where mustard plasters can be used, and more especially in pneumonia, heart troubles, scarlet fever, and in fact all cases where something quick is necessary, and its results are simply wonderful : Mix liveth.; It not only says but proves to all that there is dry in a plate one teaspoonful of ground cayenne pep-life for all beyond, the tomb. Are not such teachings per, two tablespoonfuls of ground mustard, two of per, two tablespoonfuls of ground mustard, two of four; add to this molasses (not fancy sirup) until the mixture is of the consistency of batter; spread this batter about the size of a saucer on a piece of muslin, and on each side put another piece of cloth. Dampen the side that is to go next the body, and bind it over the parts affected. For children and infants the quantities above should be modified. This does not blister, aithough it may remain on over night. No one can be-lieve how magical its effects are until it has been tried -especially in pneumonia and heart troubles, caused

by imperfect circulation. I have used both of the above in my family, and others have used the last-named with satisfactory ree de s

Massachusetts.

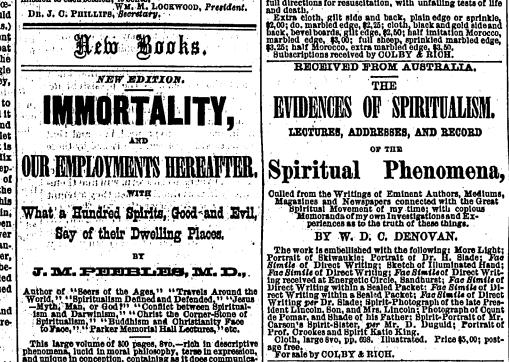
Freethinkers' Magazine. PROSPECTUS FOR VOLUME III.-- We propose to greatly increase the value of this publication for the coming year, and notwithstanding, keep the price the same, 81,50 per year, and twenty-five cents for a single

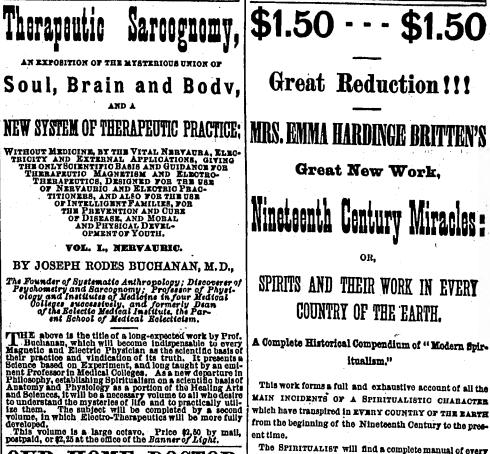
greatly increase the value of this publication for the coming year, and notwithstanding, keep the price the same, \$1,60 per year, and twenty-five cents for a single number. The Communication, or Article Department, will be printed, with large type, long primer, the same kind used by the *Popular Science Monthily*. We shall pub-lish articles in this department from the ablest writers in the Freethought ranks. The "All Sorts" Depart-ment will be printed with brevier type, in two-column pages, and we shall labor to make this depart-ment valuable and interesting. The "Extract from Letters" Department will be printed as heretofore. Here will be found all the interesting and pithy say-ings of our corresponding friends. Then we shall add a "Book Review" Department, in which we shall no-tice new books as they make their appearance. The Dissotory.—For the purpose of having more space for reading matter we shall republish our long list of names but twice during the year-in the May and September numbers. But in each number of the mugazine we shall publish all the names we receive will be transferred to the Directory, whit twenty-fire cents, will receive the number containing the name free. Now, kind reader, before you sheep, will you for ward to us \$1,50 for Volume III. of this publication? Send twenty-fire cents for last number. Contents as follows: The Freethinker's Association, Its Conven-tions; "The Supreme Being," by Courtlandt Palmer ; "Men, Women and Gods," by Helen H. Gardiner; "Anti-Frohibition," by W. S. Bell; "The Coming Re-lingious Demands," by Samuel P. Putnam; "The New Republio? by J.H. Burnham; "Contrast Between Belence and Heligion," by K. L. Brown, M. D.; "Salva-tion," by Charles B. Reynolds; "Spiritualism," by Dr. "Absurdities, their Origin and Propagation," by Mary A. White; Obituary Address, by Solon K. Thurston ; "Astional Liberat League; All Borts, Editorial Notes; Freethought Directory. H. L. GREEN, *Publisher, Salamanca, N. Y.*

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we shall reap." (n, n)

Maine.

COBNVILLE .- Samuel Woodman writes : "I am now most fourscore ; have spent about one-third of my life, as it, is sometimes expressed, in the gall of bit-terness and bonds of, iniquity, one third in the Baptist Church, and more than half of that time as a 'minister of the Gospel,' another third in the glorious light of Modern Spiritualium." When the light of trath first dawned upon my mind the church became alarmed, chose a committee from an association of churches to visit me and call me to an account, and on learning that I denied the resurrection of the body, the person-ality of the Devil, and advocated the final restoration of (all mankind, so reported me to their body and recommended my expulsion from the church to which I belonged. The church (which, together with most of the other organizations in town, has since become extinct.) took immediate action and expelled me the last day of the year 1858, about the going down of the sun, thus leaving me, at the beginning of a new year, to watch my own spiritual interest without their help.

The evidences I have had of the truth of Spiritualism are too numerous for, me to, particularize. I had in my easily experiences many interesting and proftable communications through a reliable mechan-ical writing medium. Mrs. Snow, then of Bangor, Me., this now of Boston. Among other predictions given through her, which have long since been ful-niled, and of the control, my spirit wire, predicted that Dahould, in the course of this life, see her and hear her spirit volse, together with other of my spirit friends. This was more than twenty five years ago. Previous to last May had attended but one material ining sample, The Mth of that mouth I stiended one given by a Mr. Keeler in Boston, when my wile came and in full form stood before me. Although her vis-age was not as natural as I hoped, had appeared per-fectly natural every "Other way," conversed Inely. asked me to get two ohalis, saying the would sit down beside me. I did so, sat down, and she beside me as naturally as when in earth-life. Three days later I attended. a seance at Mrs. Fay's, with forty gentlemen and ladies present. After witnessing many materiall zations It was called to the cabinet by Annty, the controlling influence, and told that Sarah was present. Barah was a sister who passed away fifty years ago. Soon she came out in full form, took both of my hands in her own, and led me into the cabinet, where she placed my hands on the medium's head. She also pressed my hand very affectionately, and kissed me five or six times. Two evenings later, at the same place, with twenty present, Barah came out again and appeared desirous that I should recognize her by her looks which seemed not to be an exact counterpart of life in the flesh. While 'considering this; all at once, in a second of time, standing ontside the cabinet, she dematerialized and was gone. I an much interested in a communication in BANNER

SPRINGFIELD. - H. A. Budington writes : "At the Spiritualist meeting of Nov. 9th, Mr. E. W. Emerson gave the following names as those of spirits present, with descriptions of each and incidents by which they were identified and nearly all recognized by persons in the audience :

1 10 101

they were identified and nearly all recognized by per-sons in the audience : Laura Trask, Arthur Sibley, Joseph Stone, Jared Bee-bee, Julia Abbott, Mary Clarke, John Clark, Betsey Olart, Orrin Boot, Elijan Bake, Cartle Trask, Hathorn Tobey, Mary Fairfield, Joseph Fairfield, George Kible, William Gunn, Henry S. Hill, Joshus B. Vinton, Betsey Kibbe, Isaso Gibbs, Edward Southworth, Ethan Colton, Aunt Nancy Colton, Fred R. Lædd, Ells Snow, Whitman Bieer, William Mattoon, Jennie, Eggleston, Ellen A. Biean, Josiah Hocker, Betsey Ann. Hocker, Winthrop Burdick, Gitard Glesson, Mary Ann Holcomb, Aunt Bet-sey Holcomb, Uncle John Holcomb, Lewis W. Brigham, Mary A. Warner, John H. Hart, Manush A. Mart, Ben-jamin Hart, Mary A. Pheips, Sarah A. Cook, Oliver Eld-redge, Annie Lawrence, William H. Lyman, Eddie Cook, of Springfield; Spirester Taylor, Ohloopes, Mass; Thomas Bartizolomew, West Springfield; Mars. Lovins Allen, Esst Longmeadow; Dr. H. L. Wilcox, New Haven, Ot.; Dr. E. Smith, New London, Ot.; Isaso Builens, Margaret Bulions, Charley Damon, Ohloopes, Mass.; John Bidwell, Barah Bidwell, Winsor, Ot.; Sloon Worthington and Aunt Esther Worthington, Of West Springfield; Dr. Charles F. Woodruf, Troy, N. Y.; Mary Jacobs, Ohloopee; Theo-dore Bits, Dr. W. Taylor and Samuel Woodburn, of West Springfield, Sally Beebes, Enfeld, Ct.; Garlie Greenleaf, Ohlcope; Lanzs B. Olark, West Springfield; Olive Steubins, Shaker Sistion, Ot.; Builens, Margaret, Somers, Ct.; Benjamin Ashey, West Springfield."

Bhode Island. A 13100

PROVIDENCE .- William Foster writes that Mrs. Abble N. Burnham occupied the platform of the Spiritualist Society on the Sundays of Nov. 2d and 9th. On both occasions the subjects treated upon were considerately, and ably, discussed, and the instruction furnished gave much satisfaction to very attentive audiences. Says Mr. Foster: "The earnestness and the soulfulness of Mrs. Burnham give her great power, her sincerity attracts, and her humanitarianism Intensifies the interest of the heaver, whatever the suboot may be." It is the to have a traiter 1065 23

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Notices, Etc.

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ethics is not all, and that a religion which is ethics only is not all. Even though, says he, eloquently, it were not permitted us to say "God" any more, we should still be confronted day and night by the majestic order of the universe. and it would say to us-"Rejoice ! Rejoice !' The totality of our relation to it could not be exhausted by any sense of mutual obligation between man and man.

Let us state the case in Mr. Chadwick's own beautiful and burning language: "The morning and the evening hush; the glow at night of multitudinous stars; the spring's delicious trouble in the ground; the summer's beautiful effulgence; the imperial splendor of autumnal days; and more than all, the wonder and the mystery of human life and thought and lovenot until these things and such as these gladden our hearts no more, and no longer soften them with the still rain of tears, will the religion of the harmoniously developed man be mere morality,' albeit the most exigent that has ever summoned men to passionate self-surrender. They reckon ill who leave this worship-factor out from their conception of religion. Ours is a daring faith, because it dares believe that moral obligation is not, as it has been so frequently declared to be of late, the sole substance of religion."

Then he asks what this is which is so much more than ethics. It is not worship — is his immediate answer : it is religion. Religion which is not ethics alone, not worship alone, but "ethics and worship indissolubly fused into one great commanding and inspiring unity." He calls this a daring faith because it is also faith in natural religion, in religion as natural. The great majority of the human race hold religion to be a something super-natural, "something imposed on human. nature from without, and not the natural flowering of its inherent and most characteristic life." Out of the same great heart of nature have come all bibles and all religions. "The divine communication is in the structure of the world. The Word is evermore becoming flesh, and we evermore behold its glory full of grace and truth." We do not seek to minimize God in denying to him any isolated irruption into the habitual order of the world; on the contrary, we do so in order to maximize him to the utmost. It is too atheistic both to our minds and hearts to hold that God spoke once or twice and broke a silence otherwise eternal. We want a present God, and no mere hearsay or tradition.

We do not wish to live on the report of "dead men's truth and dead men's virtue." Our God is a living God. How eloquently does our discourser argue-"Oh! friends, who think that God once spoke in some far-off millennium, and renewed. Subscribers intending to renew will then relapsed into his former alienation, and that the best that we can do is to listen for the echoes of that distant voice, mingled with infinite wild jargonings of insensate men, what say you to this pulsing, radiant beauty of the early summer, to this flood of life which has crept up and up till it has caught the highest treetops in its waves, and now breaks into flowers and music at our feet? Is it by any hearsay or tradition that these things are so? Nay, but by virtue of the Real Presence, the Eternal Now, the Immanent and Never-failing Life. No summer of the earliest time had ever more of him to warm and quicken it than this which flings its blossoms to our throbbing breasts. And shall the Eternal One be further from the life of man than from the life of woods and streams? Shall the grass grow, and the buds burst, and the flowers fling out their tiny gonfalons, and the birds sing, and the summer come as it has come and will in an unstinted tide of beauty and of good, and all by his immediate inspiration; and shall the heart of man live on the vague tradition and surmise of some elusive momentary gleam of his ineffable glory, vouchsafed long since in some gray morning of the world? Let those who can believe it; we cannot. We dare believe, and to the uttermost.

to its wisest speech, he dares to believe that | Mooted "Psychic Research" Societies. It is evident that there never has been so deep and heartfelt an interest in the cause of Spiritualism manifested in Boston and vicinity as at the present time. The numerous Sunday meetings in various sections of the city are fully attended, and the different speakers, trance and normal, seem to vie with each other as to the excellence of their discourses upon subjects connected with the greatest movement of the age; while the phenomenal phases are so attractive, that those who have witnessed . them many times still continue their visits, deriving new evidence at each additional seance of the verity of the manifestations, which prove beyond a doubt, to the unprejudiced and careful observer, the sublime fact of immortality. Our healing mediums are also doing a mighty work,

> around about us. No power of words can convey to the people of earth the absolute importance of spirit-communion such as is inculcated from the rostrum and demonstrated in the public and private séance room-theologians, agnostics, iconoclasts, et cetera, to the contrary notwithstanding. And what makes it the more satisfactory to the great multitude of seekers after truth is the grand fact that this influx from the divine spirit is showered down upon them from the heavens through and by hosts of angel-workers, who are only too willing to enlighten them in regard to their future destiny.

the salutary effects of which are to be seen all

We have noticed the existence in London of a Society for Psychical Research, and understand that one like it has been mooted in Philadelphia, while the desire is finding expression at other points for organizations of this ilk. Now while taken in the abstract nothing can be urged against, while much may be said in favor of the assembling together, whether in this country or Europe, under direct rules of research, of any number of scientific, medical or legal gentlemen to discuss the matter of psychometry, "telepathy," "haunted houses," etc., etc., yet on the principle that figs do not grow on thistles, and cannot logically be expected therefrom, we submit that in America, at least, there is the greatest danger of these psychical societies rapidly degenerating into self-appointed juntos, whose debates, instead of seeking to arrive at the truth sought to be conveyed by the phenomena presented, will take the character of Star Chamber conclaves for the deciding of who are and who are not legitimate mediums. . It is not necessary for us to revert to the past history of the cause in America to prove that this danger is real and not chimerical: How often has the effort been made to substitute human authority and human ignorance in place of spiritual power and angelic. inspiration. The angel-world workers will take care of all this in time, though self-seeking mortals accidentally occupying prominent places in the ranks of Spiritualism may succeed for a while in multiplying the difficulties of the situation.

Dogmatic individuals, who think they know it all, and whose dream is the persistent demand that their test conditions shall be complied with, no matter how contradictory to the conditions necessary for the production of the phenomena in obedience to natural law, and that afterwards certificates shall be issued by these self-appointed magnates to such competitors only as can pass successfully through the furnace of their hypercritical scorn, will find themselves vastly in the minority when they attempt to put their plans into operation, for the great spirit-world will still, as it has in the past, exclusively wield the sceptre over its medial instruments, and no power on earth can wrest it from them.

"The Harbinger of Light."

None can question the ability with which the above journal is conducted or the great amount of good it has done the cause of Spiritualism. throughout Australia and New Zealand. Un-We dare not doubt so much. Either a God who Terry it has for nearly fifteen years been the stanch and steadfast defender of mediums, and elation that is bone of our bone and flesh of our | the uncompromising advocate of the truths of the New Dispensation, despite the abuse of ignorance and bigotry and the intolerance which those obstacles to human progress invariably manifest as their characteristic. In the Harbinger for October a lengthy editorial appears, in review of the position and arguments held and advanced by Mr. Joseph Symes, a prominent secularist lecturer, called forth more particularly by an article he published over his own signature in the Liberator. entitled, "Has Man a Soul?" which, while it exhibits considerable knowledge of materialistic philosophy, shows too great a deficiency of information respecting psychology or the science of the soul, to warrant him in making any positive assertions upon the question he propounds. Between the positions of Mr. Symes and Mr. Terry this difference exists: The former makes simple assertions, formulates a theory on unsupported conclusions; the latter makes statements based upon the experiences of thousands of credible witnesses, among them some of the most noted scientists of Europe. After doing this in a most convincing manner, Mr. Terry says: "If Mr. Symes and his brother secularists ignore this evidence, it is no concern of ours; if they are happy in the contemplation of a purely materialistic state of things, it would be folly for us to thrust our beliefs or evidences upon them; but when they ask for information we are always ready to give it." Upon closing, the Harbinger makes the following comments upon a fling at Spiritualism in the article contributed by Mr. Symes to the Liberator : "There are two lines in reference to Spirit-ualism in the last paragraph of Mr. Symes's article which we deprecate; they are abusive and untrue, and we think of calm reflection he would wish they had been omitted: they do not trouble us; plenty of the same kind of mud has been thrown at Spiritualism before, but it does not stick, though it soils the hands of the thrower. Were we to reprint them, they would be disposed to restallate, and we have no dispo-sition to encourage the dirty business. We look upon truth as a beautiful image almost buried in dirt and rubband. The secularists are working in the same direction, though in our estimation not so emissions, but when they turn aside to there will the reformally; but when they turn aside to the we have no though in our estimation not so emissionally; but when they turn aside to the we have no though in our work, and leave the mud throwing to be done by the other ride." "There are two lines in reference to Spirit

Beneficent Work of the M. S. P. C. C. The monthly Board Meetings of the Massachusetts Society for the Prevention of Cruelty to Children present, says a Boston daily, a great variety of interesting cases. Besides the general report of the Secretary as to the number of new cases investigated, and old ones continued, there are always special cases demanding attention : as when an unusually keen lash has been used by so-called respectable parents, or when scalding with hot or chilling with cold water, or imprisonment in damp cellars, or slight food and clothing has been employed to obtain filial obedience. Many cases are under the care of some one of the directors. Often children are unhappy and overworked in the newphones where they are placed, though all may have promised well at first. One of the greatest difficulties that is met with in the placing of children is the amount of steady housework which hard-toiling older people think a child can endure; far more is expected from her than could be asked of a paid servant. The non-support law, which was passed last year just at the close of the sessions of the Legislature, and largely through the action of this Society, has been of great service. Many a man who said he could not support his children now finds he can, when the alternative is the House of Correction, and thus motherless little ones can be kept by the Society in decent boarding-places, who otherwise would have been sent to the almshouse. The Society has recently published a "Digest of the Laws of Massachusetts Concerning Children," which is found to be most useful by all workers in charitable and penal reforms.

A Healer Bound for Cuba.

It is of considerable importance, and worth recording, whenever and wherever a progressive movement manifests itself in the realm of spiritual philosophy. A still stronger evidence of its working and spreading power is given when a foreign country, long under the yoke of bigoted thralldom, shows unmistakable signs of being influenced by elevated, liberal thought, and gains creative and initiative strength, able to carry into practical use theories that formerly were but secretly embraced : We allude to Cuba, so recently, by royal decree, endowed with religious tolerance, and to which beautiful island we learn with satisfaction that our gifted fellow-worker, Dr. H. G. Petersen, of 81 Bosworth street, Boston, has received a professional call from prominent, and, in every respect, liberal citizens. The doctor starts on his mission at the end of this or in the middle of next week, and surely our best wishes accompany him. His card, on the seventh page, gives the necessary information to patients, and we consider our personal as well as public recommendations of Dr. Peterson to sufferers, to be strongly illustrated by this fact of his professional engagement in a foreign country, where time and effective work may open a large field for earnest and faithful medial efforts.

The Home for Aged Couples.

Beginning Wednesday noon, Nov. 19th, a Fair in aid of the Home for Aged Couples, which was opened June 12th, 1884, at 431 Shawmut Avenue. under the direction of the New England Ald Society for the Aged and Friendless, will be opened in Horticultural Hall, to continue one week. This charity is one of the worthlest in the city, and has the interest and the sympathy of some of the best and most influential people in Boston. A number of worthy couples are now comfortably installed in the home, and money is needed by the Society to continue the good work. The President, Mrs. Dr. Carleton, states that the Fair will be of even more interest than that of last year; that a large quantity of valuable articles have been donated, and will be placed on sale; that everything possible will be done to make the visitor enjoy him or herself, and that nothing will be sold on shares. She cordially invites all to attend, and hopes that enough will be realized to permit the mainte-

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With Tongue and Pen.

What Paul, Hamilton Hayne said of love may be as fittingly applied to slander and gossip says the Ocean Beach, N. J.; Shore Gazette, It. is, timely, and to the point, when a certain nameless sheet is calumniating many of the most respectable and most devoted Spiritualists in this country. The writer in the Gazette justly remarks : They recognize no degree, but wound with equal venom both high and low. It is one of the most marked blots on the social escutcheon of the present age of progress that our social ties, to a great extent, are ruffled by spoken and written words of enemies. Hold the slanderer up with the murderer, and on which shall the death-sentence be passed? The latter has sinned, sinned unpardonably, brought darkness and the gloom of death into one house, and hatred into one circle of hearts, the former, has seduced the peace of a wide community, has planted hatred against himself in the hearts of a vast company, disturbed the ambitions of the young who aspire, and shaken the settled privacy of the matured fortune-seeker, but lives on under the eye of a law that cannot interfere with the actions of his tongue and pen. Slander is no new child born from the accumulated vileness of the past for the annoyance of the present. The Greek Æschylus, 525 years before Christ, said :

"But every one bears a Beady tongue against a ายปลากหน Stranger, and to speak Slander is an easy thing."

Surely the tutors of social nations have had ample opportunities to win their pupils from this omnipresent evil's association ! But this black-sheep among the flocks of virtue grows fat on the blood of countless victims, and truth, with its attendant hosts of right and justice, are yet unequal to the bitter cannonades of slander.

"Common Sense in Religion "11 Shliow Is the suggestive topic of an inspirational discussion course delivered by Mrs. E. L. Watson in Metropolitan Temple, San Francisco, Cal.-and reported for our columns by George H. Haweswhich we shall give to our readers next week.

13 THE SPIRIT MESSAGE DEPARTMENT ON our sixth page opens with an invocation; questions from various parties are answered, trenching on the best method of inaugurating a system of external communication between the two worlds: what is to be the limit of spirit-power as manifested in the phenomena of materialization; "immortal and non-immortal !" human beings, and whether such exist, etc., etc.; SPIRIT VIOLET sends love to her father and all her friends, and gives encouraging assurances to her medium; LAURA J. WILLIAMS, of Lowell, comes with words of cheer for her friends, from the other side of life; AMASA STONE affirms that he is still possessed of active vital powers, and would have his friends on earth remember "that a man does not lose sight of the perplexities, complications and disturbances that affected his life"merely by stepping out of the body; PETER JOHNSON, of Moreau, N. Y. manifests in order to work out his first lesson in mediumistic control, and wishes that the eyes and the understanding of his old neighbors might be opened to a better comprehension of spiritual things; CATHABINE EMMA LEONABD, of Boston, presents in her own name and that of her father in spirit-life a letter of comfort to her bereaved mother, every sentence of which is a golden one-filled as the whole message is with advice, admonition and revelation which will prove eminently encouraging to all under the shadow of affliction who may peruse it; HENRY W. BALLSTER, of Washington, D. C., informs his friends that he is free from pain, and in that sense "at rest," but his loving interest is still actively exerted in their behalf: and NETTIE NEILY, of Dorchester, sends a loving message to her parents."

105 The Working Union of Progressive Spiritualists, which holds its regular Sunday after-

OF LIGHT. BANNER

The Highest Faith.

Mr. John W. Chadwick, minister of the Second Unitarian church in Brooklyn, N. Y., opened a recent discourse with the remark that 'there can be no faith in religion at this present time which does not involve an element of daring." Quoting Dr. Hedge's remark, that "religion has been a worker of evil. one of the greatest workers of evil"; that "no agent that has wrought in earthly scenes has been more prolific of ruin and wrong"; that "the wildest aberrations of human nature, crimes the most portentous, hatred, and wrath, and bloodshed, more than have flowed from all sources beside, have been its fruits"; that "the victims of fanaticism outnumber those of every other and all other passions that have wasted the earth"; that "pining in dungeons, hunted like beasts of prey, stretched on the rack, affixed to the cross, their sufferings are the horror of history": he affirms that even this long and terrible tale of history does not include some of the most dreadful counts; for, while these sorrows have but killed the body, others have cast the human spirit into hell, fostering ignorance. crushing out intelligence, nourishing thousands of insanities, and marring and wasting the diviner part of man.

Well may Mr. Chadwick deduce the conclusion that, to blink not one of all these monstrous facts, to allow them their full force, and yet to have faith in religion-faith in its past as well as in its present and its future-is a proof of daring to which mankind has attained. Even all these monstrous facts fail to discountenance religion. In his own words, "they no more impeach the essential soundness of religion than the excesses of the sexual passion impeach the soundness of this passion." Men would soon be extinct without the one, and man without the other. These black and terrible facts do not exhaust the fullness of religion's life. She has done much beside ; reared the grandest edifices, written the most precious books, inspired the noblest arts, furnished the most illustrious men, insugurated the most important changes in society, and controlled the most far-reaching movements of mankind. And after looking at all the facts in their due order and proportion. it is asserted that the most daring would be those who dare deny the ultimate validity of that force in human nature which has been equal to so much of lordly benefit, stained though it be with many lusts and orimes.

Therefore a faith in religion is called a daring faith, even though it is asserted that it would be still more daring to deny the power in human nature through and by which it has accomplished so much. But Mr. Ohadwick thinks that what is far more daring than all else to faith in Teligion is an ethical passion, whose votaries insist that religion has no future, but that etblosmust be all in all, and that religion still hinders ethical advancement, as it always has hindered it in the past, but that is must blider, it no more. Still, after listening to land a helping hand to a live boal paper. Ilvion.

lives and speaks to-day, or none that has ever lived, none that has ever spoken; either a revflesh, and spirit of our spirit, a revelation that is inherent in our being's inmost grain, or the eternal silence still unbroken."

This is put with power as well as with all the persuasiveness of beautiful suggestion. Those who insist that a belief in supramundane powers impinging on the circle of our mortal life has been essential to the progress of mankind, to its appropriation of all best and fairest things, are legion for a majority, and it is indeed a daring faith that asserts differently. It is not faith -in miracle, says Mr. Chadwick, but faith in law, that has proved the saving grace of human history. All the stability of human life is due to men's growing confidence in the stability of the natural order. "Without a growing faith in the uniform procedure of that power which manifests itself in the qualities and relationships of all material things, the vast and infinitely complex web of civilization would never have been spun." Our sufficiency is of God ; not because he capriciously interferes, but because in all his ways he is of unchanging and unchangeable consistency.

This is the daring faith in religion both as morality and worship. And still we are cowards until to this faith we have added faith in its simplicity, its spirituality, and its essential quality as transcending all dogmatic limitations. We must conclude that doctrine is not essential to Christianity. If it is, then Catholicism is right and Protestantism is wrong. The Christian world for fifteen hundred years tried the experiment of turning Christianity into a oreed and providing an infallible authority for the soul, and it failed disastrously. We shall not repeat the experiment if we are wise.

Good Things for our Readers.

On the first page of the present issue of the BANNEB will be found the report of a discourse delivered by the guides of J. CLEGG WRIGHT, and having "The Science of Life" for its theme. We shall, as stated in a paragraph elsewhere, print next week an inspirational fecture delivered by MES. E. L. WATSON in San Francisco, Cal.: and this will be followed, in our issues of Dec. 6th and 13th, by reports of eloquent addresses from MRS. H. J. HORN (Saratoga, N. Y.,) and MRS. COBA L. V. RICHMOND (Chicago, Ill.,) respectively-Mrs. Richmond's being a verbatim transcript of a new oration by her controls prepared specially for our columns.

We are in regular receipt of a neatly printed four-page weekly journal entitled The Aroostook Herald, which our old friend, Joseph B. Hall, Req., is now bringing out at Presque Iale, Me. Its motto is : "Independent in Everything-Neutral in Nothing ". its contents are his health. This angels have truly blessed him. varied and interesting, and the paper morits. We hope he will live on the earth until he sees the patronage of all in that vicinity, who desire the enemies of our mediums relegated to ob-

It gives me great pleasure to be able to state that the mediums' devoted friend. Hon-THOMAS R. HAZARD-who will be eighty-nine years of age January next-has fully recovered

nance of the Home without soliciting subscriptions.

"Thoughts from a Spirit's Standpoint."

We shall commence, in our issue for Nov. 29th, the publication of a series of articles under the general title above given, which will embrace. as the sketches proceed, messages on individual development and moral government in the higher life, the realities of spirit suffering, repentance and progression, and kindred themes. These brief essays from an excarnated intelligence, written out by Spirit "Benefice" through the medial instrumentality of Miss M. T. Shelhamer, will appear weekly on our sixth page, and prove of marked interest to all who peruse them.

13 The second number of the Mind Cure and Science of Life monthly magazine, published at Chicago, Ill., comes to us brimful of very instructive reading bearing upon the subject its title indicates. Cures, we know from many years' experience and observation, are made through spiritual agencies. There is no gainsaying the fact. The term "Ohristian Science," (so-called) as adopted by the "President of the Mass. Metaphysical College," we fully agree with Mr. Swarts is pretentious and misleading, for the reason that it presumes to be an en dorsement of Christianity, while the system of ethics or religion the president teaches is pantheistic, and far removed from any oreed. Our magnetic healers are aided by powerful spirits without doubt while "laying on of hands"the curative influence they exert operating first on the mind of the manipulator, and by him imparted to the patient through the hands.

10 We had an idea last week of republishing the Boston Herald's account of the new Spiritual Temple erected on the Back Bay, this city. We accordingly saw the Secretary, Mr. Street, upon the subject. He informed us that the engraving was so very coarse that he did not wish to see it in the BANNER, and promised that when a finer one was engraved, as was contemplated, he would see that we had it. Besides, there are [several errors, he said, in the account of the erection of the edifice, which are very misleading-one, for instance, wherein it reads that the building cost something over \$150,000, whereas it should have stated that its, value, when completed, would be \$250,000. When the building is dedicated to Modern Spiritualism Probably next April the BANNEB will publish a detailed account of the proceedings.

Constant of the second of special information of the second of special information of the second of their usual standard of excellence. The several good things in the French spiritual pe riodicals which we shall make a note of in sig ture larus.

noon meetings at the private residence of Mr. M. S. Ayer, No. 170 West Chester Park, for the present, is quite a new feature in our midst. We attended its meeting last Sunday afternoon. in company with other friends, and found the parlors already filled with anxious seekers after the great truths inculcated by Modern Spiritualism. So large is the number in attendance each Sunday that Mr. Ayer contemplates holding the meetings in the Berkeley Hall, if possible, where Mr. Colville's society meets, until the Temple is ready for use. At any rate, he announced that his society would probably meet there on the afternoon of Sunday after next. The services last Sunday were very satisfactory. The discourse, by one of the guides of Mrs. Dyar, upon the subject of reembodiment of the human spirit-more familiarly (although erroneously) known as "reincarnation"-was an earnest, and (to us) truthful demonstration of the fact of preëxistence: Of course it was in the line of Anna Blackwell's and Allan Kardec's thought. By invitation of Mr. Ayer a delegation of the officers of the Shawmut Lyceum were present. Grant a personal and a starting

We expended last winter, with the ald of philanthropic friends, several hundred dollars, on account of the "God's Poor Fund." to the destitute sick, and have the satisfaction with of knowing that much suffering was thereby card alleviated. Now that a cold winter is near at and hand, and that sickness and want will visit the unfortunate, we hope the friends whom fortune has favored with a competence will not forget to aid us in the good work of relieving tint. human distress, which the angels inaugurated through this paper so many years ago. 100 of but he de

ST The Chainey-Watts debate, which was advertised to take place in this city soon, we learn from the Truth Seeker will not ocour. allt has is best that it should not. Liberals cannot afford to expend their ammunition in controversies of the sort contemplated. There is other work for them to do of much more importance to the world at large than opening a mental sparring exhibition. A Sterviss wisd and the

AT SABATOGA last Sunday the Spiritualist meeting was to be addressed by Mr. A. S. Pease. Prof. Wilson, was to preside at the organ and Dr. Mills give platform tests.

HT WM. S. BUTLER & Co., 90 to 98 Tremont street, Boston, make amouncement on our fifth page of great and extraordinary bargains in cloaks offered at their texablement, which deserves the attention of our relativity in this oity and violatty. Institution of the

NOVEMBER 22, 1884.

BANNER OF LIGHT.

Mr. Gladstone and the Spiritualists. (16) Ind Berkeley Hall Meetings.

The Central News learns that the Premier was present at a Spiritualist seance on Wednesday evening last, held at a mansion in Grosvenor Square. The seance was provided as an entertainment after dinner, and, in addition to Mr. Gladstone, only four ladies and the medium were present. The tests consisted of psychography (spirit or mind-writing), and some very remarkable phenomena are said to have resulted. Upon the folding slate, which has now become familiar to all Spiritualists, the Right Hon. gentleman wrote several questions in the French, Spanish and Greek languages. The slate was then locked and laid upon the table, under a powerful gaslight. A faoratohy ing noise was speedily noticed, and, on the slate being unlocked, replies to the various queries were found to have been written, some answers covering half the slate. The questions related mostly to current events, and not to the past or the future. Further, experiments were tried with ordinary; school slates; Mr. Gladstone being much impressed by the result. At the conclusion of the seance the Right Hon. gentleman expressed his belief in the existence of forces of which we, as yet, knew little or nothing, and deprecated, the attitude of some scientific men in regard to the subject .- The London Globe, Oct. 81st.

In his comments upon the subject-matter above quoted; W. Stainton Moses (M. A. Oxon) pertinently remarks in Light as follows : "And now that a man such as Mr. Gladstone is, in intellect and position, testifies to what he has seen-(it is no more true now than it was before, but many people, will think that it is)when may I hope to record, the blotting ont from the statute-book of that pestilent relic of barbaric ignorance that enabled Prof. Lankester to prosecute and persecute Slade Phil alt need if

The Liverpool Mercury of Oot. 28th :records the sudden death of a very highly respected merchant in that city, Mr. John Fowler, at the age of fifty seven. He was a firm Spiritualist, and in his demise the members of the Liverpool Society have lost one of their chief supporters, The Medium says ; " Person, al investigations and contact with indisputable facts in England and America irresistibly led Mr. Fowler from his earlier Methodistic views to rationally accept Spiritualism, after he had satisfactorily witnessed nearly every phase of mediumship and almost every class of phenom ena; all of which were strengthened by being impressionally mediumistic himself. Few were his equal in continuously laboring for the promulgation of the advanced views he held, and by silent methods known only to a few and his immediate friends."

Facts for October now ready. On sale at BANNER OF LIGHT Bookstore, 9 Bosworth street, Boston.

Washington, D. C.

Mr. J. Wm. Fletcher opened the 'season's lectures in the large Masonic Hall, before a very fine audience, He was frequently applauded, and at the close warmly congratulated." The morning subject was: " The Spir itual Body"; that of the evening, "The History of Mediumship." Among the audience were many distinguished persons as well as prominent Spiritualists, says our correspondent. Mr. Fletcher will speak each Sunday of November.

God's Poor Fund.

Since our last report we have received the following sums in aid of the destitute sick whom interested spirit-friends bring to our notice for reliefr

From Charles H. Brown, \$1,00; J. H. \$1,00; J.Izle. Richards, 40 cents; G. G. F. \$1,25; A. T. Sumrer; \$1,00; Amos Hutchins, \$1,00; J. M. Field, 50 cents; Mrs. H. M. Smith, \$1,00; G. G. F., \$1,40; Daniel B. Allen, \$10,00.

The Milwaukee (Wie.) Sentinel of Nov. 10th mentions that " Mrs. Spencer, the well-known medlum, attracted a good sized audience to the rehearsal hall of the Musical Society" on the evening previous, and that "after the usual discourse upon the theme of the beauties of, spirit-life, 'Dewdrop,' an Indian maiden,

¹⁰On Bunday last, Nov, 18th, the usual large audi-ences assembled in Berkeley Hall to listen to the elo-quent inspirations of W. J. Colville. In the morning, the topic of discourse was if The Gift of Tongues and the Discomment of Spirit." The lecturer spoke

the tople of diagonrse was "The Gift of Tongues and, the iDisertment of Spirit." The lecturer spoke Staphically upon the past and present theological con-flicts in the world; and pronounced them no more mys-terious or hard to account for than are the discrepan. Science, hallosophy, literature and att., When a child commences to jearn, he, of necessity, betrays hat ig-morance, and at the same time develops his talent by doing a great fleat of work that has to be afterwards undobe. To the substrict and mental side to the physical truth, uncor which are the good, of physical topical truth, uncor which the has been the been of the physical truth, uncor which the solentific dostrine of stable, unless he could see in it a more for invitiles, index way for the thill observe the sole of the physical truth. and we goed the have the physical to the physical truth. Uncor which the solentific dostrine of stable, unless he could see in it apperts that will be forever flitted to survives. All lower forms of lifts undex way for the state and reptiles the a talent in the state of the state of a state the the state and the state of the state of a state the sole of the physical truth. All oreeds books and institution thought make way for schools of perfect realization of state to a type which the shoes and its incomes have come into existence in attracily inst as institutions and the wholy true, as each and all express dome truth but often exagerate the importance of a frac-tion of truth. Each are considered the its interes and solen wholy true, as each and all express dome when all will speak one institution to the thought of the world, even though he be partially in error, is ex-pressing as much truth as some minds are prepared to a state barbinger of the perfect day when his limited opinions, will have been all results are prepared to and is spiritually recognized by the higher pow-ets as a harbinger of the perfect day when his limited opinions, will have been all resolved in the clear-er with of the future, and as to

action "These few bilet comments but very poorly outline, the drift of a very remarkable and brilliant oration, which was distened to with breathless attention by an audience both large and representative. A beauliful poem on "Conversion" concluded the interesting ser-vices.

which was distended to with breathless attention by an audience both large and representative. A beaulind poem on? Conversion " concluded the interesting ser-vices. At 3 F. M. Mr. Dolville, under very foreible inspira-tion, delivered one of the grandest lectures which have ever failen from fils lips, according to the testimony of many competends hearers. The hall was 'orowded withomfandastic listeners, who eagerly drank in the truths that were uitered. The subject was, "The Fo-ture Government of America and of the evolution of one of the second of the point of the subject was, "the file an adequate review, and therefore none is attempted. We'are informed that a perbattm report has been secured; thus it is possible our readers may soon have an opportunity to peruse it at their leisure. Mr. Rudolph King, who was slways organist and pl-anist, at Mr. Colville's meetings in London, entered upon his duties for the Berkeley Hall Society last Sun-day. Ho is a brilliab performer, and has already made a fine impression in this city." Madame Fries Bistop sang two soles very ably, and the congregation fined heartily in bymas." Dr. Buohanan delivered his third. Sunday evening lecture on ." The Religion and Philosophy of the Future.", to a large and appre-diative amolence at 7:30 P. M. On Monday the Ladlez Union met at 2:20 P. M. On Monday the Ladlez Union met at 2:20 P. M. On Monday the Ladlez Union met at 2:20 P. M. On Monday the Ladlez Union met at 2:20 P. M. On Monday the Ladlez Union met at 2:20 P. M. On Monday the Ladlez Union subjects will be. "The Perfect Way; or, The Height and enced by his inspirers, gives answers to all questions, upon subjects, of general interest sub-mitted by the audiences. "On Studay nett, Nov. 23d, at 10:30 A. M. Mr. Col-white's mobject will be." The Perfect Way; or, The Finding of Ohrist." At 8 P. M. "The True Idea of the addience in Grand. Army Hall, Brockton, at 7 P. M. O. "Spiritual Gits." The Berkeley Hall to .50 A. M. W. T. Colville will deliver an inspirational ora-tiop basedo

wis dud oProf. Buchanan wit

Was considered unusually eloquent at Berkeley Hall last Sunday 'evening, before an audience of distin-guished intelligence, who lingered as if they wished to hear more. , He Illustrated in a striking manner the advanced enlightenment of to-day in contrast with the larkness of the past. The following passage from

LA TAKE AVE ALLAS **Starting day of scientific Materialism and Agnosticism swept down next and baushed faith and hope in the name of reason and common sense.**But, fortunately for our poor hearts, the holy hush of sympletic bas already drawn its beautiful yell over the billing face of the sur. "Once more sweet and beautiful grant of the sur." Once more sweet and beautiful grant its beautiful yell over the billing face of the sur. "Once more sweet and beautiful grant its beautiful yell over the billing face of the sur." Once more the stars come out and teach with faith the surface of the surface o

Movements of Mediumsand Lecturers.

[Matter for this Department, abould reach our office by Monday sight's mail to insure insertion the same week.]

Mrs. K. J. S. Toombs, trance speaker, will answer calls to lecture wherever her services are desired, but would prefer the West as a feld of labor. Address her at Corentry wills, N. Y.

Would prefer the West as a field of labor. Address her At Coventryville, N.Y. Miss L. Barnlevät has been speaking recently in Lynn, Boston and Stoneham. Will lecture at Ames-bury Mills on Sunday; Dec. 7th. Engagements made with societies, wishing her services as lecturer and psychometrist. for Sundays or week-day evenings. Address, Evans, House, 175 Tremont street, Boston. "W. J. Colville is open to engagements anywhere within easy reach of Boston. For all particulars ad-dress him at 304 Shawmut Avenue, Boston. Mrs. Beecher-Hooker lectured before the Society of the White Cross, in Paine Hall, Boston, last Sunday evening. On Sunday evening, Nov. 23d. at 7:30 o'look. Mrs. Susle, Wills Fietcher's subject will be pre-ent, and will, if conditions are favorable, give clairyoyant descriptions. Mrs. Fletcher's subject will be :: 'How the Spirits Ministered to Me in Prison."

descriptions. Mrs. Fieldner's subject will be :." How the Spirits Ministered to Me in Prison." 'On Tuesday, Nov, 11th, in the midst of most flatter-ing success in Cleveland. O., and vicinity, Mr. J. Frank Batter was suddenly called to the home of his mother in Plymouth Mass, who had been suddenly stricken prostrate with paralysis. He at once duti-fully started lizat ou the way writing and chanceling appointments at Cleveland and Ohagrin Falls, O., Co-lumbus and Corry, Pa., and Ellicottville, N. Y., and arrived home in time to find his mother, who had been unconscious since the Tuesday previous, just coming to herself. She recognized him, and although at pres-ent time still conselous, lies critically ill, and constant-ly attended. Mr. Baxter desires it to be known that he will, resume his long farments on Sunday morning. All arrangemeits are made in case of any emergency in his absence: West day appointments between Sun-days Nov. 22d and Nov. 20th, let it be understood here-by, are cancelled.

Dr. S., B. Brittan says : "As a rule physicians do not by their professional methods build up the female constitution, and they seldom cure the diseases to which it is always liable in our variable climate and under our imperfect civilization. Special remedies are often required to restore organic harmony and to strengthen the enteebled powers of womanhood, and for most of these we are indebted to very best of these remedies I assign a prominent place to Mrs. Finkham's Vegetable Compound.'

The veteran Spiritualist and eloquent speaker, ALLEN PUTNAM, ESQ., will answer calls to fecture, solemnize marriages, or attend funerals, wherever his services are required. Address him 46 Clarendon street, Boston, Mass.

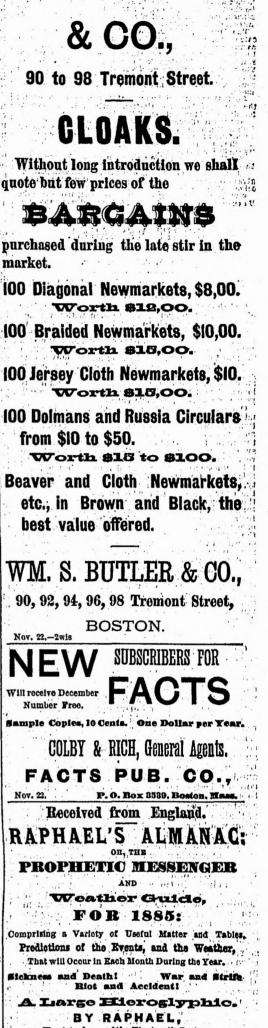
To Correspondents.

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



W. J. OUSHING, 15 Willoughbystreet, Brookiyn, N. Y., Keeps constantly for sale the Hanner of Light, and will supply any of the Spiritual and Reformatory Works published by Colby & Rich. Bir. Cubing also has a Free Spiritual Library and, Reading Room connected with his Aranov.

Agency.



50

WM. S.

described the appearance of the spirits in the hall for the benefit of their friends present." After giving several of these descriptions, all of which were correct, the report says : " In the same manner, for fully half an hour, the medium moved among the andience, describing the departed friends of many present, and also relating little incidents connected with their existence upon this planet that always startled the hearer." What renders the above notice of much sig-nificance, as showing the change in public opinion regarding Spiritualism, is the fact that in years past, we are informed, the Sentinel has been 'one' of its most bitter opponents, and seldom alluded to the subject except to ridicule it and its advocates. fi al-i

Mrs. Clara A. Field, of Boston, Mass., has spoken to good acceptance at: Cosmopolitan: Hall the past two Bundays...We have been able to attend only one meet-ing, having been away.. Then the subject was well-handled...Mrs. Field has been long im the field as a speaker and medium, and has a very pleasing address -as also good flow of language. She is to occupy the platform at Cosmopolitan Hall the two remaining Sun-days of this month, and will exercise, her sitts as a product which she is said to possess in a high degree...The Rostrum, Finedum, and an experienced Mrs. Field, who is a fine medium, and an experienced

Still larger audiences greeted Mr. Emerson Sunday, the 16th: The interest increase here. One of the elty papers is, publishing the names of the spirits returning and much talk is caused thereby. The people say. There is a 'witch' is 'slussed thereby. The people say, "There is a 'witch' is' Gilly? Hall," and they want to hear what the witch will say. The opicits are nearly all recognized and beautiful messages are often given.

given. Mr. Emerson speaks again next Sunday, the 23d, at 3 and yr. E. Out-of town people can hear the tests in the statemon and have time to resum before high t H. A. BUDDEGTOR. IN Since of the sighty spirits announced by Mr. Em-

address will give some idea of its character :

darkness of the past. The following passage from his address will give some idea of its character : ""While I go back with reverential honor to the noble maxims of Jesus. Buddha and Confucius, and oppose the blind iconoclasm of those who would tram-ple on all ancient things. It is not the men in Pales-tine. India or Ohina to whom I how, for they were cramped and limited by the ignorance of the age, and now we can see their errors plainly. It is to the Jesus, Buddha and Confucius of the day that I give my revernes and love-it the appirits who have been elevated by many centuries of growth in wisdom and in love, whose influence (mapires, us to emulat their glorious progress, and, who stand with us to day and help to emandinate us from the thralldom of the past. I have never intered a word of censure against the traditions of the priest made church, against the false phi-losophy of the colleges, in which I have not had the sustaining sympathy of the ancient leaders of man-kind, who are still, though unseen, our splittial vision has de-tected their progress, on o pur nostrum. The sunfight of the modern world is a divine illumi-nation, and the opponents of the limit instant head the sustaining sympathy of the ancient leaders of man-kind, who are still, though unseen, our leaders to day, yet not entirely unseen on our nostrum. The sunfight of the modern world is a divine illumi-nation, and the opponents of the limit boxes, who murdered Jesus and who persecuted Confucius and Buddha. "There is no genuine, deep, world saying reform

mathematical and state and states and stat

BTH, TEIA .--Dr. 84 lleve, is in New York City, or was there recently-at 202 West soth street. In regard to the other matter you speak of, write to A. J. Swarts, editor The Mind Ours Magazine, 18 Tribune Building, Chicago, Ill.

BATES OF ADVEBTISING.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page and fifteen cents for each asbacquent in serion on the seventh page. Special Motices forty cents per line, Minion, each insertion. Budness Cards thirty cents per line, Agate, each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance.

AF Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Isturday, a week in advance of the date whererates musi be left at ou Saturday, a week in adv on they are to appear. 1 25.6

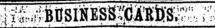
SPECIAL NOTICES.

DR. JAMES V. MANSFIELD, of New York City, who writes to sealed latters (per mail), is now located at 28 Dartmouth street, near Tremont street, Boston. Terms, 33, and 10c. postage.

Dr. F. L. H. Willis may be addressed till further notice at Glenora, Tates Co., N. Y.

Mrs. Antia Kimball is now located at 810 Shawmut Avenue, Boston, Wiere ale may be found by all desiring her services. 4w.N.15.

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 cooperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths to present in state



THIS PAPER may be found on file at GEO. F. BOW. Barean (10 Sprace street), where advertising contracts may be made for if in New. York.

The subscription price of the Hannier of Lights is \$2,50 per year; or \$1,75 per six months. It will be sent at the Price named above to any foreigns country embranced in the Westerral Portal Union. that side

Norraum To ours English PATRONS, J.J. KOBSE, the well-tragenting tak interarts, will act sour agent, and roost we subcrafting for the Research of the public different shifting per tak. Fartise definition of public the set address for for the first of so public the set address for for the set of the set of the Bood, London, N. W. W. Registed, where the the source of post, jd. stors. Mr. More the the per to real the source of the set of the set of the set of the the set of the set. Set of the set. Set of the set. Set of the set. Set of the set. Set of the set of the

LART Y RATCINCO BOOK DEPT.

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DERSONS having received unrecognized spirit-photo-graphs from Mumler, Keeler, Hazelton, Brown and other spirit-artists, can send them to me for pyrchometriza-tion, and I will obtain, through independent slate-writing; the names of the spirits, date of decease, and reason why they appeared on the plates. Terms \$1,00 and free two-cent stamps per picture. All pictures returned promptly, and money refunded, in event of failure. Address, **Pieners** L. O. A. KEELER, 44 Dover street, Boston. Nov. 22.-1W*



PIERRE L. O. A. KEELER HOLDS wonderful Light Séances at 44 Doverstreet, Bos-ton, Sunday evenings and Thursday and Saturday af-ternoons, at 3 o'alock. Admission, 50 cents, Sittings for Independent Biate-Writing and other fatter-noons. Terms, \$2,00 per sliting. 1w-Nov. 22,

DR. R. D. MOORES BEPECTFULLY. Informs, the public that during the Departy year at his office, 845 Tremont at recet, Bocston, and elsewhere; he has successfully disgnosed and treated over 400 patients, the majority of whom had (Bright's Disease, Tumors, Etrictures, and also General Debility and Nervous Prostration arising from irregularity and change of life in females; and that he will remain permanently in Boston, Oct. 25:-6118°

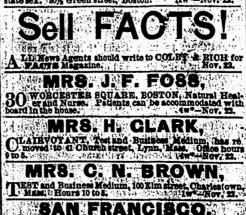


C. Hough, HOLD Seances for Full-Form Materialization, and Com-micrations from splitheriends, in answer to written questions, on Bunday, Wednesday and Friday evenings, at so colock, and on Sunday and Tuesday afternoon at 20 clock, sharp, at their residence, 32 West skin street, New York, Nov. 22.



D L. O. A. KEELEB can be engaged to hold his won-e derint Light Béances in any home in Massachusetts. Addreas, for terms, 44 Dover street, Boston.

We Would Call the Attention



CONTERNTS. Sixty-Fifth Annual Address. Monthly Galendar and Weather Guide. The Voice of the Heavens. Raphael's Every-day Guide. The Voice of the Heavens. Raphael's Every-day Guide. Table of the Moon's Bigns in 1885. Bymbols, Planets, Moons, Sligns, etc. Useful Tables, etc. Covent Garden Measures; Fish Table. Ready Reckoner and Wages Tables. Handre and Weather Tables. Manure and Weather Tables. Handre and Weather Tables. A colendar for 200 years. Tide Table for the Principal Ports. Stamps, Taxes, and Licenses. Postal Information. Eclipses during 1885. Best Feriods during 1885 for observing the Planets. General Predictions. Periods in 1885 for gathering Medicinal Herbs. A short Medical Directory for different diseases. Birthday Information; also the fate of any Child born during 1885. Best Feriods during during during 1885. Best Feriods during d and to think the tanhael's Publications, etc. the man date of the Price 35 cents, postage free. Fersale by COLBY & BICH. Inspirational Lectures AND

CONTENTS.

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Author of "Bertha: A Bemance of Easter, Mde, " etc.

WITH PERSONAL SKETCH OF THE SPEAKER.

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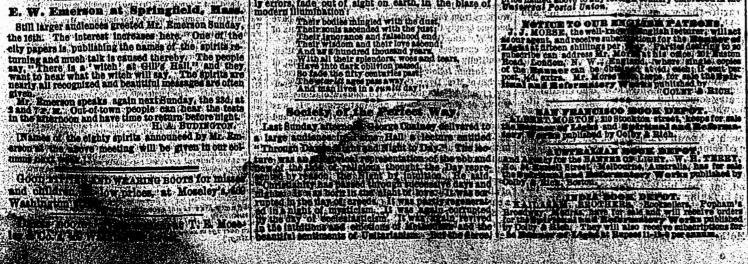
Invocation. INSFIRATIONAL LECTURES. What the World Needs to make it Happy. Beven Biebs to Spiritual Perfection. The Coming of the Kingdom of God. Spiritualism, and its Helations to Theosophy and to Ohris-tianity. Resurrections: Their Spirit and their Letter. Resurrections Truths and Controversial Theologies. The Philosophy of Re-Embodiment. Reason and Induition. True Prayet, its Nature and Efficar. The True Gift or Healing, and the True Spirimal Physi-Sian.

The Spiribual Significance and Use of Fire.

The Ascension of Jesus into Heaven, and the Descent of the Holy Spirit. What is Property? True Spiritual Marriage. The Spiritual Marriage. The Spiritual Marriage. The Spirit Spheres Staching to the Earth, and the Mission of Modern Spiritualism to Humanity, as Affecting all In-stitutions and Clauses of Society. The Loce Continent, Atlantis; and the Civilisation of the Pre-historic World. DerBowPro PONES.

The set is is the lit

The Lost Continent, Atlantist and the Orbitation of the 'Pre-historic World. MRS. C. N. BROWN, TEST and Business Medium, 100 Eim street, Charlestown, The Board Pre-historic World. The Orosz-Beartr, A Glimpies of Paradise. The Star The Cross-Beartr, A Glimpies of Paradise. The Star Orbit. The Cross-Beartr, A Glimpies of Paradise. The Star Home of the Sould The Cross-Beartr, A Glimpies of Paradise. The Star Home of the Sould The Provent of Star Home of the Sould The Cross-Beartr, A Glimpies of Paradise. The Star Home of the Sould The Cross-Beartr, A Glimpies of Paradise. The Star Home of the Sould The Provent of Star Home of the Sould The Provent of Star Home of the Sould The Prove of Star Home of the Sould The Provent of Star Home of t



to investigators: saun and; neward ni ward and

BANNER OF LIGHT.

NOVEMBER 22, 18842/

Message Department.

Fuble Free-Circle Meetings Are bald at the BANNEB OF LIGHT OFFICE, Resworth street (formery Menigomery Piaco), every TUESDAY and FRIDAY AFTERNOON. The Hall (which is used only for these stances) will be open at 3 o'clock, and services com-mencest 3 o'clock precisely, at which time the doors will be closed, allewing ne egress until the conclusion of the stance, except in case of absolute necessity. The public ever cordicily (swited. The Measures published under the above heading indi-erts of the boyond-whether for good or evil; that these who pass from the earthly sphere in an undersloped state, eventually progress to higher conditions. We ask the reset to receive no doctrine put forth by spirits in these columns that does not comport with his or her rea-nor. All express as much of truth as they perceive-mo

Call express as much of truth as they perceive-no more.
 Call express as much of truth as they perceive-no may recognise the measures of their spirit-friends will verify them by informing us of the factor publication.
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SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held Oct. 31st. 1884. Invocation.

Invocation. Oh 1 thou who art the friend of humanity, the giver of every good and perfect gift to men, with reverence and awe we approach thee and lift up our souls in grateful praise for all that thou hast bestowed upon them. Not with bended knee or servile speech do we come to thee; not recognizing a throne upon which thou dost rest, but acknowledging all the universe as grand system of existence, we pour out our heart's affection unto the author of all life, who is manifestly love and wisdom combined, who doth exercise intell-gence and will over all his creatures. Our Father and our God, we would receive from thy ministering angels messages of good cheer, instruc-tions that will uplit our souls into the realm of truth, and expand them with newly acquired knowledge of thy divine haws. Oh i our Father, nothing purer and sweeter in life can we find than the unfoldments and rovealments of human love, that blossoms out until is becomes a part of thy own divine tendeness, and this love of God we behold exercised and in full beau-ty, as it flows forth from hearts in spiritual life unto the day nones of earth who mourn in darkness for

It becomes a part of thy own how to the basis and this love of God we behold exercised and in full beau-ty, as it flows forth from hearts in spiritual life unto the dear ones of earth who mourn in darkness for those they call dead. And, oh I may power and oppor-tunity be given thy returning evangels to manifest their affection and to send it forth freely unto the dear ones of earth, that those who sit in darkness may find the light of truth streaming upon them, those that mourn as without comfort may gain consolation and peace from the knowledge that their dear ones are not dead, but that they live forevermore; that they do ex-ercise their love and sympathy for those who are yet here on earth. To this end, oh I our Father, gives strength and power to thy returning spirits every-where, that they may perform their duy and fulfil the mission assigned to them, of leading humanity up-ward and onward toward thy heights of perfect peace. Amen.

Questions and Answers.

Questions and Answers. CONTROLLING SPIRIT.—We will now attend to your questions, Mr. Chairman. QUES.—[By Edwin Cheney.] Serving under a daily control, and receiving responsive raps to contemplative thoughts, how am I to inaugu-rate for the public in Milford a system of ex-ternal communication between the two worlds? ANS.—Perhaps it would be well for your cor-respondent to communicate with one or more friends who are in sympathy with him, who are congenial to him, concerning his spiritualistic and medial experiences, and invite them to sit with him for the purpose of ascertaining if they and he can receive intelligent re-ponses and communications from the spirit-world. Should this method succeed, those friends can readily create an interest in some one or more friends this method succeed, those friends can readily oreate an interest in some one or more friends of their own, and thus a knowledge of Spiritu-alism would spread and grow in the town men-tioned. Should the experiment not succeed with the friends chosen, your correspondent might communicate with others for a like pur-pose, and perhaps after a while his neighbors and friends would be ready and willing to es-tablish circles in their own homes, for the pur-pose of developing mediumistic powers in their families. Should an interest in Spiritualism thus become created, it would not be long be-fore the friends would be ready to coöperate together, and secure the services of some devel-oped professional medium, also some of our togetuer, and secure the services of some devel-oped professional medium, also some of our spiritualistic speakers. In this way a knowl-edge of Spiritualism could be created in the place referred to. We might add that it would also be well for your correspondent or others to pass around among neighbors and friends spir-itual literature, such as the papers that the spiritual press ends forth and treats contain

ty-eight primates in a portion of mankind has not been scientifically established, although oth-er intelligences differ from us, therefore we waive this consideration from our reply to the question. We know that it has been claimed by certain spirits that the Negro, Indian, and other members of the human family are not individu-alized beings, inasmuch as they are not heirs of immortality in their present condition of being; but we beg leave to differ from this conclusion, for observation has taught us that, give to the Indian, give to the African the same pre-natal influences, the same conditions and circum-stances of life after birth, and the same educa-tional advantages as are received by the averstances of life after birth, and the same educa-tional advantages as are received by the aver-age white man, and he will develop as fair an intelligence, as great a capability as the white man himself. Therefore who shall say that the African or the North American aborigine is not as well entitled to the privilege of immor-tal life as is his more favored Anglo-Saxon neighbor? Conceding that the Indian or the negro is to be reëmbodied, we may see a dozen Indiane in spiritlife nemaring to reënter the negro is to be reëmbodied, we may see a dozen Indians in spirit-life preparing to reënter the mortal state and pass through an earthly ex-perience: we may behold two dozen Negroes passing through the same process of evolution: but we may also find ten times that number of spirits wearing the white skin, who demand it as their right and privileze to again take up mortality and pass through the experiences of physical life, because they complain that they did not receive when on earth that discipline, that experience which their souls require for a perfect understanding of the spiritual existthat experience which their souls require for a perfect understanding of the spiritual exist-ence. Therefore if this be the case, as we de-clare it is, who shall say that because he of the dusky skin becomes reëmbodied and passes through a higher discipline on earth than he hitherto attained, he was not an heir of im-mortality before? In addition to this, we know of spirits who have traversed the spaces of spiritual life, who have pressed on from grade to grade of spiritual unfoldment and intellect-ual attainment, who have grown to be wise and noble exponents of the highest conditions of life, who when on earth wore the dusky skin and were known by the title of Negro or Indi-an. These are pre-historic people, who lived

of hit, where we have by the title of Negro or Indi-and were known by the title of Negro or Indi-an. These are pre-historic people, who lived ages ago upon this planet, but who have grown to be what we may call celestial intelligences, because they are so exaited, so intellectual, so completely spiritual. These have remained in the spiritual spheres, have never been reëmbod-ied upon the earth, nor do they evince a desire to become again heirs of mortal life. The ex-istence of Nirvana can never be demonstrated to mortal conception. If this state of final ab-sorption exists, it is so far beyond the finite un-derstanding of the purposes of life, that we shall know positively nothing of it, nor learn of its conditions, until we have a long time passed the boundaries of communion with the friends of earth. of earth.

Spirit Violet.

I wish to thank the friends present for join-ing in that beautiful song: "Nearer, My God, to Thee," [which had just been sung] for as their voices rose in harmony it seemed to give

their voices rose in harmony it seemed to give power to the spirits who are present—it made them feel in sympathy with the hour and with the purpose of the meeting. I come to send my love to my dear father, and to all my friends. I would like my brothers and sisters and my darling mother to knew that I come closely to them, bringing my affec-tion and sympathy from the spirit-world, and seeking to make their lives peaceful and happy. But I wish especially to say to my beloved fa-But I wish especially to say to my beloved fa-ther that I have never left him, I have not gone out into other work so far as to neglect him or his welfare, but I am often with him, in com-pany with other dear friends in the spirit-life who desire to harmonize all his ways, to bring his spirit into complete sympathy with the higher duties and the higher purposes of exist-ence, and who, at all times, seek to bless his

life. Yes, our band does desire to come into aclife. Yes, our band does desire to come into ac-cord with all humanity, and to bring all human beings into harmony with the laws of spiritual life. We are working for the purpose of teach-ing those who are ignorant, of giving light to those who are in darkness, because doubt and terror so obscure their sight that they cannot see the clear refugence of heavenly light. I wish my dear father to know that although I have laid aside the literary part of my former work, it is because I feel it to have been accom-plished. I now go forth to try and bring out evidences of its good results; to touch the hearts of the people, to give them a clearer knowledge concerning my life, and of the lives of their dear ones in the spirit-world. He per-haps will understand to what I refer. In laying aside that work—which I know has been completed—I do so not with regret, but with gladness; glad that the conditions were afforded me to come to earth and gain an expe-rience that has benefited my spirit, while at the same time I have had the power to give to others a knowledge of immortal life and its con-dition.

others a knowledge of immortal life and its con-ditions. And although I may not be heard from as frequently as I have been, yet I wish him and all dear friends to understand that my love is ever with them; that I shall attend them through their earthly life, and be ready to greet them with loving welcome when they come to the spirit-world. My dear brothers and sisters in spirit-life join me in affectionate greetings, and send forth individual messages of love, cheer and of tenderness to each one who is dear I wish also to give my love to my medium, and assure her that although I have been called away to other duties and other scenes, and am pursuing my work now more largely, in connec-tion with humanity everywhere, yet I shall al-ways take an affectionate interest in her welways take an anectionate interest in ner wei-fare, and be ready to give her loving greeting when she comes to the higher life. Why should I not, when she has been an open way for me to reach those who were in need of what I had to give, and has ever afforded me her sympathy and her friendliness of spirit when I sought the means of returning to those I loved? My dear friend Estelle is with me, too; she sends her best love to her mother, and again as-sures her that the dear spirit-friends are work-ing for her future welfare, and are opening the way for her to do as she desires, though they are hampered somewhat by physical conditions. She thinks in a little while the clouds will clear away, and an avenue will be opened more fully, so that she can go onward, and pursue, the course which she feels to be best. We wish her to follow her own impressions, for they are true and faithful, and emanate from spirit guardians who bless her life. If she does so she will not be led astray. I deprecate all inhar-mony and all bitteness between those that were once friends—those in whom 1 am interand her friendliness of spirit when I sought the mony and an orterness between those that were once friends-those in whom 1 am inter-ested—and I pray the Heavenly Father to clear all misunderstandings and all seeds of discord from their hearts, so that the clear light of love may shine upon them. If you please, Mr. Chairman, announce me as Spirit Violet. I will be recognized by those whom I wish to reach. whom I wish to reach.

seems to me that nearly two years must have passed since I walked here among my fellow associates.

Associates. I was respected and looked up to, in certain ways, for I was a man of means and influence in the city where I belonged. But strange fan-cies came into my mind, strange ideas of life and of my physical and financial conditions; and although at first I shock them off, they continued to prey upon me. I felt that I was to become a victim to certain depressing con-ditions of the body, and also of external, ma-terial life, and, although these may have been but mere fancies, they took as firm a hold up-on me as though they were stern realities. So, in a moment almost of despair, I took my own life, so far as the body is concerned. I cannot give you a clear, succinct account of these things, for as I strive to speak the old feeling of confusion comes over me and I hardly know how to explain myself; but I was told I had better come here and manifest, especially if I wished to give my friends an assurance of my continued life outside of the body. I wish to say to them I am not altogether un-happy; my soul is not doomed nor lost because of the deed which I committed. I am at times quite well satisfied with my condition; I move along quite peacefully and pass through pleas-ant experiences in association with the friends I have met on the other side. But there are moments when I am not thus eathsfied, when I feel restless, and as though I I was respected and looked up to, in certain

I have met on the other side. But there are moments when I am not thus satisfied, when I feel restless, and as though I. must break the bonds that seem to confine me, and get back to the old material condition—for it rushes upon me that I did not stay here and perform my duty as I should have done, that I ought to have summoned my will to my aid, and have placed myself in conditions whereby I might have arisen above those depressing in-

I might have arisen above those depressing in-fluences, and have mastered them. Then I feel unhappy, and desire to make myself known to mortal friends and give them my thoughts and ideas, but find myself unable to do so. This is a very unpleasant experience to me, but one I have been obliged to pass through.-By steeping out of the body I find that a man does not lose sight of the perplexities, compli-cations and disturbances that affected his life when he was here, by any means. If his thought is enchained by them, if his mind is entangled with them, he is just as positively influenced by them outside of the mortal as he was when in the body, for he is as much an inhabitant of the earth, or a resident upon it, as he was before he stepped outside of the earthly casement. So I found that I did not gain much by the change of condition. f condition.

of condition. It is true that I have proved immortality to be a fact; it is true that I have tested the fact of the continued love of friends who had died. It is true that I have met many who passed out from earthly experience years before my tran-sition, and I was pleased with the reunion; and it is also true that I have felt hampered and beaution of the considerations that have methy bound down by considerations that had weight with me here—and belong exclusively to ma-terial life—and I wish to become loosened from

them. This is the story I have to tell. It may not be an altogether cheering one, yet it gives me encouragement to find that I am able to conencouragement to ind that I am able to con-trol this person sufficiently to make myself un-derstood intelligently by those who still live in the body; and it gives me hope that I shall yet discover a means to free myself from all the conditions that weigh me down at present, and be able to rise to the altitude of perfect peace-for such it scome to me lease other spiritum! or such, it seems to me, 1 see other spiritual

lisend my love to my friends, and I want them to know that I am still possessed of active, vi-tal powers. I believe I am a man of intelligence,

the dear ones there who died long before I did And we are happy together. Mr. Chairman, if I could do something to open the eyes and the understanding of my old open the eyes and the understanding of my old neighbors, I would be glad to do it. They do n't know 'much about these spiritual things-more's the pity. They ought to learn; but I do n't know as they are ready to receive infor-mation on that subject. But it seems to me that if they should hear that one of their neigh-bors had come back from the other life and bors had come back from the other life, and was anxious to get a hearing, they'd be inter-ested enough to try and learn something of what he had to say. That's what brings me here, 1'm an old man, and I'm slow of speech, but I have a heart that warms toward my fel-low-creatures. I want to let 'em know what is low-creatures. I want to let 'em know what is taking place around me, becanse I think it will do them good-sort of prepare them for what they are to experience by and by. I was one of the oldest residents in Moreau, N. Y. It is not a big place like your cities here, but there's some good folks there, and I have a kind o' clinging to the old place. Since I've been out of the body and could get round easy, I've traveled through Saratoga County pretty well; and I've found a lady there who is what you call a medium-that is, dead people come and talk through her, and 'make' out also to show themselves to be pretty lively, after all. I think if I can get near enough to that lady I'll be able to make myself, heard from, and that's what I'm trying to do. They sent me here—the guides and directors who were there sent me here to get my first leason; so I've come, and you'll excuse me, sir, for so doing. My name is just plain Peter Johnson. Chorus

advantages of education and refinement that she wished to: but in the spirit world all these are to be attained, and it rests with myself whether I profit by these advantages or hot. I speak of this because I think if my mother can only realize that I have all the beautiful things is craved for me, she will feel better satisfied with my transition and will become more in harmony with herself and with the dear spirit.

harmony with herself and with the dear spirit-friends who surround her. Father sends his love, and assures her of his continued companionship. He, too, is happler in the spirit-world than he would have been on earth ; but we do not leave her lonely and sad ; we minister to her day after day. We leave our spirit-home to bring her peaceful and bright influences. If she will only train her mind to look on these things in the light of truth she will understand and know that all things are for the best, and grow happy and satisfied.

Henry W. Ballater.

l do n't know why I should feel weak and weary in coming here, as I did when passing out from the body, still I do; yet when I am away from earthly conditions, and in the heavaway from earthy conditions, and in the heav-enly life, I feel strong, active and free from suf-fering. I was a young man-young to pass out from earthly experiences. I was but thirty-four years of age when I died. My friends mourned to part with me, yet somehow amid, the sadness came the thought that I was "at rest," and this comforted them. Yes; he who ourfored is "at rest " that is free from pain and suffered is "at rest," that is, free from pain and earthly suffering, but not at rest in the sense of being idle and unable to perform any labor, or to exercise any faculty that belongs to his being; on the contrary, I am active, and desire to always be so.

yond the grave.

I send my love to my dear friends. I want them to know I can come to them, and that I am happy to do so. I would lead them care-fully by the hand, and impart to them what lit-tle I already know about the higher life.

I believe, sir, that one year and about three weeks have elapsed since I passed from the body. It is not a long time, measured by months, and it is a very brief time when passed in the spirit-world, where so much is presented that is strange up to when a since it is presented In the spirit-world, where so much is presented that is strange, unfamiliar and interesting, and it seems to me as though only a few weeks had elapsed since I here labored for breath, and was obliged to bid farewell to my waiting friends. My home was in Washington, D. C. My name is Henry W. Ballster.

Nettie Neily.

Nettic Nelly. [To the Chairman:] Please, sir, the gentle-man said I could come and send a message to my mother. I want to send my love and Min-nie's and Winnie's and Hattle's to mamma, and tell her we are just as happy together as we can possibly be, and that although she has not heard from us for a long time, she must not think her little girls are far away or have for-gotten her, or any of the dear ones at home; she must feel that we are right there by her side, bringing her our love, and trying to make

Lisend my love to my friends, and I want them to know that I am still possessed of active, vial powers I believel am a mon of intelligence, despite the clouds that have enwrapped me for some little time, and I believe that I shall emerge from them after a time, and have the formage from them after a time, and have the power of giving something clear and instructive to those whom I once knew on earth. If they care to hear from me. I will be more than glad to respond to their call.
My friends, those near to me, may query why I do not seek private avenues to express myself, if I felt forced to do so. I answer, we cannot govern these things and all be friends whom elemissed out of the solutions, to some extent. I would have chosen private means of doing so, had such been at my command, but they were not, and such been at my command, but they were not, and such been at my command, but they were not, and such been at my command, but they were not. I have come in public to speak to my friends, to tell them fail in the eftor nail ture. A mass Stone, of Cleveland, O.
Mrd. L. E. Mores of Chelses, who was present when the body, sit, and I have not been a wery long time on the other side, so I still have a more then all in the feat. I have some was given, says that she wasilving in Clereland at the time of Mr. Stone's destin, and knows that me oto the side, so I still have an intere est in what is going on here, and I come back to look around and see what new points are the work of the sone to make it. I sond my love to my siter, and was ther to have so well, and to every one site an aver one shere in what is going on here, and I come back to look around and see what new points are the some to mes the will earn in the other, it and to every one so the advert and the ways of life. She feels that is he is an and all come back to look around and see what new points are intered the may the is and and uncie Cher advantage. My here are now how it is not an extensive one, not a make and was ther to know was the s

experiences, of which he: was anzious to be taught; 16, and, to obtain from the true fountein of wisdom that knowledge which would enable him to replace the errors of his past teachings by the higher truths now being given him. At; the close of his remarks Mr. Deling given nim. At the close of his remarks my Challey was greeted by the controlling spirit of Mir, Dyar, in her usual plonant and spicy mander, which that assured iMr. C., as well as all others present, of the deep interest felt by the spirit-world in his appearance and amongst us. Mr. Lulle then followed (with another in a song executed in a manner that called forth; the ent ter thusiastic applause of the audience. The munical conant factor in the enjoyment of the evening, and were fully appreciated by all present. Mrs. Lillie next, un-der influence of her spirit guides, delivered a brief address that was both entertaining and instructive, inspiring us with a desire for closer harmony and unity in the great work.

After another song by Mr. Lillie the party were invited to the dining-room to partake of a generous collation. Upon returning to the parlors they were junexpectedly favored with selections, from standard, operas by the spirit "Parepa Ross," through the won-derful child medium, Louise Marguerite, the execution of which nearly if not quite equaled the efforts of the ways be so. I feel by what I see around me, and the ex-amples set by bright-looking intelligences, that a man to become exalted and entitled to enjoy the highest privileges and glories of the spirit-ual kingdom, must lead a busy and a useful life, one that will reflect credit on himself, as well as do good to his neighbors. My friends may think I speak strangely, but it may appear more strange to some of them that I have come back at all, that it is possible for one who has died to come into this life arain, and speak understandingly--and so they for the work and entitle to come into this life the shortest interval possible to enable her to distin-the great prima donna when with us in the form. OAt the again, and speak understandingly-and so they guish it from the utterances of the child, thus reveal-will have to learn many new lessons before they understand about the conditions of the life be-the mortal reproducing that of the spirit as dictated. guish it from the utterances of the child, thus revealthe mortal reproducing that of the spirit as dictated by it. Mr. Eben Cobb followed, with a statement confirmatory of the beautiful mediumship of this wonder-ful child. A few well-chosen words from the spiritcontrol of Mrs. Stephens, late of San Francisco, close this very enjoyable and profitable occasion. 1 611

> The National Developing Circle. To the Editor of the Banner of Light:

The time has now come when wise and watchful spirit-guides see fit to extend their plans of operation, and place within the reach of every hand and home an instrument of fine and subtle developing power. As all new departures spring from small beginnings, so have the earlier attempts of spiritual gatherings grown into various methods of drawing into close proximity and communication those who come from celestial heights to help and bless ignorant and superstitious humanity. We say ignorant and supersti-

spiritual press sends forth, and tracts contain-ing the discourses of our best speakers and communications from the spirit-world. This

would aid in the good work mentioned. Q.-[By D. F. White.] In the light of the wonderful materializations now taking place, would the idea be inconsistent to suppose that the father of Jesus was a materialized spirit, and therefrom sprang the tradition of Mary's being overshadowed by the Lord? If this phase of spirit power goes on increasing, where will be its limit

A.—We have heard the theory advanced be-fore that the father of Jesus may have been a materialized spirit, and thus all the records of his birth contained in the Bible could be reconciled in accordance with scientific truth: but from our spiritual standpoint we can see no evidence that the male progenitor of the Naza-rene was a materialized spirit. Although we have had accounts of wonderful operations on the part of returning spirits, of remarkable manifestations of the power of the spirits over matter, and although we have a large idea of what spirits may beable to accomplish by-and-by, through materialized forms, as well as by by, through materialized forms, as well as by other processes of manifestation to earth, yet we do not believe it possible for a spirit to materialize a body so complete in all its parts, organs and their functions, as to enable him to become the progenitor of a living child, en-cased in mortal flesh. We believe that the spirit of the Lord, or, rather, a wise, holy in-telligence, overshadowed Mary at the time of the conception of her child; that this wise, holy intelligence was attracted to the women be intelligence was attracted to the woman be-cause of the purity of her nature and her sus-ceptibility to angelic influences, and we also believe that this intelligence attended the child during its pre-natal growth, and all along the line of life while it remained on earth, and

the line of life while it remained on earth, and used the Nazareine as a medium through whom it fitticated spiritual teachings in the hearts of the people. In the spiritual world we have what we consider to be historic evidence that Jeeus was the natural child of a living, embod-ied father and mother. Materialization, or the building up of tempo-rary insterial forms from the elements of the atmosphere and elements gathered from the aitferd present by returning spirits, is subject to natural law, the same as all other phases of spirit-manifestation, the same as all things in the universe. It is impossible for us to say when this phase of spiritual power will gain its limit, but we believe that, as spirits advance in knowledge, as they acquire greater power in knowledge, as they acquire greater power over the elements of the atmosphere and a finer control of their mediumistic instrumentalities, as well as a more, perfect adaptation and har-mony with those mortals with whom they come in contact, they will be able to give humanity such evidences of their, presence in material form as will forever banish from their minds all doubt of immortality and all fear of death. Q:--[By Mad.] It has been advanced by cer-tain intelligences that there are two distinct races of human beings the immortal and the

Laura J. Williams.

I have only a brief message to give, Mr. Chairman. I am anxious to attract the atten-tion of my friends who are on earth. I have been interested in the arrangement and dispos-al of what belongd to me here in the body, and so I have been quite forcibly drawn, to the side of one who has been instrumental in that work. I would like to communicate in person con-cerning these matters, if I cap, and would cer-tainly like to come to my friends and meet them in love and with words of cheer from the other

CAPPER AND

Catharine Emma Leonard.

My name is Catharine Emmi Leonard. My mother lives in Boston ; her name is Julia. My mother lives in Boston; her name is Julia. My father has been dead many years. He passed from the body when I was a little ohild. Al-though I could not remember him, yet when I saw him on the other side, just after I passed from the body, I knew him at once, I was cer-tain that the spirit who smiled upon me with such a pleasant face was my father. And so it proved. My mother does not know that we can come back to her, or that we are together, even; she never thinks of such a thing; she only thinks that we have gone away off and can never know anything of what is taking place

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I send my love to my sister, and want her to know I come to her sometimes, to see how she is situated, and I feel so pleased to help her. is situated, and I feel so pleased to help her. We will do what we can to make her life pleas-ant. And papa must know his little girl does not forget any of his love that he gave her when she was here and used to learn from the letter paper. Tell him, please, that Nettle is always with him when she can come from the spirit-world. My name is Nettle Neily. My papa lives in Dorchester. His name is Archibald Neily. I am much obliged to you for letting me speak. Tell mamma I'll be a grown-up lady by the 29th of January.

MESSAGES TO BE PUBLISHED.

Nov. 8.—Capt. M. J. Fortier: Harrietta Gloson; Ellen Ranney; Dr. Jabez Hoimes; Wille, W., Everett; Mrs. Jane Shield. Anna L. Huntoon; James Fairbanks; John ; Aunt Abble Miner; Hattle Plaisted; Corne-Parke lins Fis

> For the Banner of Light. ANGELS EVER NEAR. BY LOUIS HOBTON. When the shadows darkly gather O'er the toiling, rugged way, Lo I bright angels from the Father Turn my night to brightest day. -Bing, my soul, oh I sing forever Of the joys they bring to me; Rarth with all its glory, never Can outabine their majeaty. When the storms of life are falling, And my path seems long or drear, Then a voice, in spirit calling,

Whispers softly, "I am hear." Thus for all that comes I render Thanks to Him who knoweth best; Storms or shadows, clouds or splendor-All a loving God hath blest.

Reception to Mediums.

At a reception to mediums, held at 176 West Chester Park, Monday evening, Nov. 10th, the parlors were filled with an earnest and intelligent concourse of mediums and workers of the society, and many promi-

proximity and communication those who come from electian beights to belp and bless ignorant and supersi-stitious humanity. We say ignorant and supersi-tions, because the most enlightened of us are but as babes in knowledge when the grand beaulies and yast, resources of truth are considered, and supersition ins too long held the masses to be crushed without, tremendous battling. Local circles have done such excellent work during the past few years in bringing undeveloped mediums. directly under developing inducnes, that they have amply demonstrated their usefulness. Finding the conditions in harmony, the spirit/guides of, the power-ful developing medium. Dr. James A: Bliss, proceed ed to unfold through him the, original scheme of a watoonal Developing Groks. It was argued that if a medium possesting such as unlimited amount of mag-netic power could develop mediumship in a local cir-cle, with so small an expenditure of that power, why could not the currents of magnetism, be sout through, him to various distances, a stated time being appoint-ed for the Circle to sit, and thus establish a sympa-thetic circumference, the developing medium sating as the magnetic centre. Thomas Paine, high in spirit-purpose and tireless in the efforts to "enlighten the world" has entrounded with the oircle of his unfaitering love and guardianabip this emoust on mankind through an education protected and instructed by truth. Who can deny, in all sincerity, the noble motives that animate into-nation his medicum, Dr. Bliss, and brough the insti-through his medium. Dr. Bliss, and brough the insti-through his medium. Dr. Bliss, and brough the decation protected and instructed by truth. Who can deny, in all sincerity, the noble motives that animate into-mation the deas of souls grown strong and unsellah through the battle of earth-life and the experience of spirit-life, with its startling revealations of the unex-pected? The tried and faithful soul locks down upon-those who have yet many years here and feels he can-not waste o

Influences. The band of spirits engaged in this work are woh-derful in their strength, truth and wisdom. Years of study and research in the spirit-world have enabled them to work for mortals as man cannot work for man.

them to work for mortals as man cannot work for man. It Their promise of assistance is enough for past expo-rience has shown that when they once take a task in hand they carry it triumphantly through to the end. We call upon all to accept the only ald that can sus-tain and elevate humanity to the level of a broad and sympathetic understanding. The level of a broad and perhaps slander, will lie in wate to send poisoned in they will never penetrate the cost of mail that every true soul wears, and the day always comes when is contusion covers the mailcious. Therefore let all unite in love, humility and faith, and take up bravely his or her work in the new field of spiritual progress.

By spiritual direction used by the second se 136 Chandler street, Boston, Mass. 1.101.1

Bak and raid 10.512 Soot's Emulsion of Pure 1984 His

Cod Liver Oll, with Hypophosphiles, Very Palatable and Efficacious in Wasting Diseases. DR. C. T. BROMBER, Rochester, N. Y., SBYS : "After having used Scott's Emulsion with decided benefit upon myself, I have taken great pleasure in recommending it since in the variation ous conditions of wasting in which it is indica ted." VE (L. MILLANDE - DE IN SUBLITION

Passed to Spirit-Life: Lucint From Oleveland, O., Oct. 234; 1884, of heart disease. Mrs-

Sa conta anor

From Cleveland, Q., Oot, 23d, 1884, of heart disease. Mrs. Harriet J. Eddy, aged so years. Mrs. Eddy was the widow of D. A. Eddy, the well-known worker in and defender of the cause of Spiritualism in this for years (and who passed to spiritualism in this for years she also was a great worker in Cleveland in pro-moting the cause. Mrs. E. was the first elected Guardian of the Uleveland Lyceum, when organized in 1966 by Andrews 1 Jackson Davis, and was long an active and worker in short y in short of her diverse of the cause of the first elected Guardian of the Uleveland Lyceum. From the day of her convert short of spiritualism, and through her portracted sciences and/off in both Society and Lyceum. From the day of her convert whill her passing away, she was true to her convictions and/off estance advocate of the Spiritual Philosophy. Haroff ve-peated and Jast request was that no Orthodox minister. 2017 a Spiritualist, abouid officiate at her runstal, writer advocate of mas faither ally her dangher. Mar. Mas. 1984.

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TBANNER OF MLIGHT.

Adbertisements. Mediums in Boston. Rew Books. Rew york Advertisements. PROCEEDINGS OF THE NOTICE TO PATIENTS trated Paper for H and Girls, Every far should, take it. Subsc Ing 10 stoor an and the Field that Devot DR H.C. PETERSEN Gienora, Yates Co., N. Y. Bend three completery subscriber, WITAN MACHERICAND MENTAL UURE. Die Willieffe may be ofderenod an abort 133 189 W. TO Harmaning TO ALL TATER STED PHILIPS ocabiaing, as he does, socurate so keen and searching pay chometric por an entry of the social search of the socia OF LONDON HNG. -Objects of the Boclety; Address by the Committee on Thought-Reading arrets, Edmind Garney and Frede on Thought-Reading, by Frodesor B on Thought-Reading, by Hor, A. Any Person Can Play Without & Teacher. and all the most dello TI COLO MINUSIC And a service of the All letters must contain a return posta Oiroulars and References. R. I.J. B. NEWTON Montgomery Place (Room 6), Bost re no previous know We Be out at MILE R. HER ASSAN . Indeleten of formale Dr.Jos. Rodes Buchanan EREARNEL COLLEGE FOR DESCRIPTION OF THE COLLEGE STATES OF THE COLL 20 FORT AVENUE, BOSTON, receives patter MIRCAUGHANAM ROTING Provide No Provide No Provide No Provide Control of the State Stat A When he's tiends out of town 11W-NOV. 15. on this paper. HOOL TO WANT TO De a Tho New York! Beacon Light, AND SHRENORER n omanod mit .bmf eide **1. Orveloping**, **Husin** d. was old ... fir **Destaute** tan secult rithe unitable Al-ORGANS M. E. WILLIAMS. Edito erms of Subscription, \$1,00 per year, 50 cents six months, sie conies 5 cents. ily from 9 A. M. antil 5 P. Main Price of AL AND OF MOTA JUHALASO CAL ments 5 cents per line for each insertion. In IN OT A MATTANE LINE JAMES R. COCKE Sold soon as Haddin Company masurfacture UP HIGHT NO. 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133NOVEMBER 22, 1884.

Banner of Fight.

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ALL SORTS OF PARAGRAPHS.

THE PLAYMATE HOURS.

THE FLATMATE HOURS. Dawn lingers silent in the shade of night, Till on the gloaming Baby's laughter rings. Then smiling Day awakes, and open flings Her golden doors, to speed the shining flight Of restless hours, gay children of the light. Each eager playfollow to Baby brings Bome separate gift; a flitting bird that sings With her; a waving branch of berries bright; A heap of rustling leaves; each triffe cheers This joyous little life but just begun. No weary hour to her brings sighs or tears; And when the shadows warn the loltering sun, With blessoms in her hands, untouched by fears, Bhe soitly fails asleep and day is done. —Mary Thatcher Higginson.

The room used by the Arbitration Congress, assem bled in Geneva in 1872, is preserved unchanged, with table and chairs as left by the delegates, in comm ration of the first official effort to settle international quarrels without resort to the sword.

The value of this year's crops in Kansas is put at one hundred and fifty million dollars.

LIGHT YOR THINKERS has closed its second and entered upon the third year of its existence. In a recent issue it gave a brief review of the work it has accomplished, making a very good exhibit in so doing. It is now engaged in thoroughly canvassing the Southern field. It is a wide-awake, energetic and truthful sheet, and should receive a liberal support from all who, knowing and enjoying the blessings of Spiritualism, would have others participate with them in the joy and consolation resulting from a positive knowledge of the reality of a life beyond the tomb, and a possibility of communication with those who have gone thither.

Digby has a specimen of President Arthur's calm that has n't been rufiled by the result of the late elec-

A Trenton (N. J.) clergyman committed suicide on the 13th by shooting himself. He was simply a religious monomaniae.

Some notion of the terrible heat in the Eastern States may be got from the fact that five ice houses were burned in Massachusetts last week.—Detroit Free

A north-bound night express on the Houston and Texas Central Railway was precipitated into the Brazos River, at Hampstead, Nov. 14th ; upward of ten deaths were the result of the accident-fifteen persons being severely wounded.

We are under obligations to our thoughtful friend, Bro. B. A. Brackett, for a box of excellent pears.

The Freethought Association of Canada will hold a Convention at Toronto, Dec. 13th, 14th and 15th.

Dr. G. Johnson lately told the British Medical Asso clation of a patient of his, fifty-five years of age, who had lived upon milk diet for five years. He took a gallon of milk a day, but not a particle of any other food. This treatment cured him of Bright's kidney disease.

The December Century will contain a contribution from Mark Twain, "An Account of the famous Grangerford-Shepherdson Feud," with illustrations.

THE IRISHMAN AND THE COAL DEALER .- An Irishman was once threatened with dismissal by his employer on the ground of stupidity and perfect inability to learn anything. Pat protested he had learnt something in that service, and on being challenged to state it, replied; "Shure I have learnt that eighteen owt. makes a ton, bedad." He kept his place and got an increase of pay.

NOVEMBER.

It is pleasant to hear that the prospects of the New Orleans Exhibition are most flattering, and that the opening on the 13th of next month promises to be an exceedingly brilliant affair.

By a collision between two railway trains near the dépôt at Hanau, Prussia, fifteen persons were killed and a large number injured.

The Austrian government is to establish penal settlement on the coast of Africa. It would be a good idea for this government to do the same thing, as a very large majority in our penal institutions are for-

Spiritualist Meetings in Boston: Banner of Light Circle-Room, No. 9 Bosworth Street-Every Tuesday and Priday atternoon at So'clock, Admission free, For further particulars, see notice on lixth page, L. B. Wilson, Chairman,

Berkeley Hall, corner of Berkeley and Tro-mont Sirceia.-Public meetings every Sunday at 103 A.M., 5 and 75 P.M.; also on Mondays at 8 P.M. Regular lecturer, W. J. Colville. The public cordially invited. Paine Hemerial Hall, Appleton Street, near Tremoni, -- Unitern's Progressive Lycoum No. 1. Sea-sions Sundays, atibi o'clock, Benj, P. Weaver, Conduct-or, All are cordially invited. Seats free.

Wells Mermorial Heill, 807 Wahhington Street,-The Spiritualistic Phenomena Association holds meetings every Sunday atternoon at 2% o'clock. Alonso Danforth, Corresponding Secretary.

The Werking Union of Progromive Spiritual-ists holds public morticesst 170 West Chester Park Sundays at 24 r.M., also Wednesday ovening at 75 o'clock. J. Com-madore Street, Secretary, 55 Beacon street.

1031 Washington Street. - Ladies' Ald Society meets wery Friday at 2% and 7% F.M. Mrs. A. M. H. Tyler, Sec-retary pro fem.

retary profess. **713** Washington Mircet. — The Frainrity of the White Gross holds regular funday meetings at its Hooms at 10% A. M. and 7% F. M. Also on Tuesday evenings for discussion, public oficies, social or other entertainments; on Friday evenings a circle for spiritum culture. A dmis-slon free on Bundays and on Tuesday evenings; Thursday, and Friday evenings only members and such as they may invite. John Orvis Secretary.

College Hall, 34 Rasex Street.-Sundays, at (0), M. 2); and 7% P. M. Harmony Hall, 34 Emer Mircoi (ist fight).-Sun-daya at 10/ A. M. 24 (seats free) and 7% F. M.; Thursdays, at BP. M. Prescott Bobinson, Obsirman.

Chelses. — The Spiritual Association meets every Sunday in Odd Fellows' Bullding, Hawthorn street, opposite Bel-lingham Uar Station, at S and 75 P. M. The Ladies' Harmonial Ald Society meets at Temple of Honor Hall, Hawthorn street, every Friday afternoon. Business meeting at 45 o'clock. Entertainments in the evening, Mrs. E. A. Baker, Secretary, 129 hardbor's street, Hadley Hall. — Meetings will be held in this hall, East Bomerville, during the fail and winter on Bunday evenings.

BOSTON SPIRITUAL TEMPLE. - The morning service of last Sunday, in Hortioultural Hall, opened with a duet by Mr. Lillie and Mrs. Wilson. Affer an invo-cation Miss Louise Marguerite sang in a rémarkably fine manner, "Take. Ohi Take Me." The dontrol of Mrs. Lillie then replied to the question presented by the audience, "What is the bashs of the doctrine of Spiritualism?" that it is founded on the bed-rock of everlasting truth, abloing as eternity. To another, in-quiry, "Were the Greeks Spiritualists?" it was said. The golden thread of Spirit or Spiritualism runs through not only the religion of the Greeks; but all re-ligions that preceded and were contemporary with it. The Greek mythologies have had their use, and we are but a few removes from them. If we go back we will find the cry of infidelity raised every time a new phase of thought has been advanced. When Ohris-tianity was being introduced that try went up from the Jews; and the Jews to-day lauph at those who have exaited a Jew to the Godhead. They claim Jesus to have been an infidel; that the true Ohrist has not yet come. Christianity is the outgrowth of Juda-ism, Greek mythology and pagan Rome, and is in the order of progress. All these moves are necessary to the opening of a better. Our forefathers with the or-team did not say they would wait for the advent of steam to move their work. The child that creeps is not looked upon as being full-grown. The child's simple thought when it saw the stars was it wanted one to play with as with a marble. Further on he-looked up to them as the pail-holes in the floor of heavento let the glory through to earth. With such thought commenced the study of astronomy. The ancients had their many gods to worship; then only one God. The astrology of the ancients becomes as-tronomy, their alchemy our chemistry. So we have advanced out of former errors. Progress is the law: The earth is yet imperfect, but is growing. The ma-terial composing these flowers, after completing its mis-ion, is resolved back into more refined elements, to be taken again into higher. S vice of last Sunday, in Horticultural Hall, opened with a duet by Mr. Lillie and Mrs. Wilson. After an invo-

what they have left has imperfections, and that Spirit-unlism, also, is imperfect, particularly in communica-tions. If Spiritualism tells you to give up your reason, then let Spiritualism alone. We must test and weich all communications. You ask, Why not have perfect com-munications in Spiritualism. Let me say that the recipient are imperfect. You say that acknowl-edges the weakness of Spiritualism. Let me say that it is imperfect; all things are imperfect; were they otherwise, they would be lufailible, and infailibity is not known to mankind. It is not in the Bible, as some claim. The healing medium may be exercising his powers on two persons, one susceptible and the other not. It is not the medium's fault that both are not relieved. Some of you have been sitting beside a person who has drawn from you, and can say like Jesus, when the woman touched the hem of his gar-ment, "I perceive that virtue (healing power) has gone out of me." This power is subtle, and will repel one and attract another. You ask, If Spiritualism is so imperfect, why follow it? We reply, because it is in advance of all former manifestations. I was a minister of the gospel, and I found out my many errors. Watching overmy little one I had left opened a new way to me. I flud in the spirit-world all classes, persons who hold il varieties of religious belief, and those bellefscling to them. The spiritof man is eternal, and the small matter of bellef does not stop its progress. The child that was removed from earth returns to its mother or to a little mate, takes on and grows up with it, and while not incarnated, progresses with and through the child of a similar age. Nothing is lost in

presenting the necessity of battling with this giant evil until our land is free from the dram shop and its permittiour land is free from the dram shop and its permittiour land is free from the dram shop and its permittious influences. Many pleasant memories were recalled in the reading, by Morton Setchell, of the so-lection entitled "Mother's Room." The beautiful so-lection continued "Mother's Room." The beautiful so-lection rendered by Rmma Ireland also had a moral that went home to many a soul. An amusing French-that went home to many a soul. An amusing French-Bertie Shackford, and a reading by Masty Howiand, Greenleaf closed the literary part of the entertain-ment. Little Laura Rempton and Letta Greynus were as amusing as over with their juvenile songs. Vocal selection, "Under the Daisles." Miss Annie Setchell; duct, by Miss Jennie Smith and Miss May Waters. Next Sunday Mr. C. H. Dowey of Hartford, a very excellent test medium, will be present and give tests. *Francis B. Woodburgt. Cor. Soc.* 45 Indianc Place, Boton.

SPIRITUALISTIC PHENOMENA ASSOCIATION .- At the services of this, Society on Sunday last a new departure was indulged in by omitting the usual leo-,

the services of this bootery of bonts, the sural lee-departure was indulged in by omitting the usual lee-ture and alloting the time wholly to mediums, to exer-cise in their own way whatever they might feel dis-posed to give forth. This feature seemed to increase the attendance of interested learners. The meeting opened by congregational singing, led by Mr. Jas. E. Cocke, after which Mr. David Brown offered an invocation, supplemented by words of wis-dom and a great many tests. Mr. Cocke, under con-tivol of his spirit-guides, rendered a vocal selection, en-titied "Paim Branches," also an instrumental selec-tion. Mrs. Chandler favored us with her presence for the first time, and gave a very interesting address, under the control of Spirit Norwood Damon. Mr. Da-fore this Association one Sunday, atternoon, but it was not known to all that he hed passed to the other side, though they, subsequently learned it was a fact. Mrs. Chandler favore be a remarkably fine sensi-tive.

Mr. Jas. R. Cocka gave many tests that were fully Mr. Jas. R. Cocka gave many tests that were fully recognized. The tests were, in nearly all instances, ac-compasied by the full names of the spirits described. A low words from Miss Knox, a well-known medium; of this city, were well received. EDGAR A. CONANT. Rec. Sec. S. P. A.

Public Stance of the S. P. A .- The first of a series of phenomenal scances, inaugurated by the Spiritualistic Phenomena Association, for the penefit of its mem-bors, was held by Mr. James B. Hocks on Wednesday evening, Nor. 12th, in the ball of the Ladles' Ald So-

Phenomena Association, for the benefit of its mem-bors, was held by Mr. James E. Röcks on Wednesday, evaluing, Nor. 12th, in the hall of the Ladles' Aid So-clety. A large and appreciative audience, consisting of the members of the Boclety and their friends, greeted Mr. Cocke, who gave, linestrations for the firstime in public of his newly acquired gift of psychologity?. He gave many readings from articles handed him from the audience, to the complete satisfaction of the recipi-ents. He also gaves several character delinestions by simply fouching the hands, which were also acknowl-edged to be correct in every instance. This phase is all the more interesting, as the medium is deprived of sigh, hence could not judge of the character by ob-serving the face. The guides of Mr. Cocke then entranced him, and rendered the following musical programme in an ar-tistic and skillful manner, which prought the well-earned plaudits that they merited. The first number was a selection from Tamhauser, played by the control, Mrs. Hattle Hopkins. The com-position was rendered in every respect in a materiy manner. The next was a vocal selection, under the control of a spirit named Davis, entitied "The Bugler," a composition in military style, rendered in a clear, distinct volce, and in excellent good taste. The controlling pirits there called upon the audience, for a subject, upon which they would, improvise the words and music, "The subject selected was." Child hood," to which was given a plantive sweet melody and appropriate words to accompany it. Next the spirit of a well-known distinguished musical com-poser controlled the medium, and rendered "A Dreami of Heaven," a composition the guides of Mr. Cocke, under the control of Spirit Carl Taussig. We were very much indebted to Henry F. Miller's Soas for the gratulicous, and gave anumber of tests, which were recognized. The musical searce continded with a fantasite upon Mendelssohn's Wedding March by Mr. Cocke, under the control of Spirit Carl Taussig. We were very much inde

HARMONY HALL, 84 ESSEX STREET .- Nov. 16th, services opened by David Brown with practical remarks and fine tests. Dr. Thomas, under control, gave some fine tests, and treatments by his usual method to the sick. Mr. Laken and Mr. Chase-spoke

At 2:30 p. M. Mr. Milleson delivered, his second lec-ture on Spirit Art to an Intelligent sudlence, sifer which Mrs. Leslie entertained the audience with some clear readings of spirits. Mils Newell read some arti-clear readings of spirits. Mils Newell read some arti-clear seatings of spirits. Mils Newell read spin spirits. New Mile Spirits. Beev. Mr. Braithwait spoke with much feeling upon the treat-ment he received from the Orthodox clergy. Miss Johnson gave some ince tests. Fred A. Heath (blind) produced some excellent music from subjects given by the audience. The Chairman spoke at the close with his usual good sense and pointed reasoning. Excellent music. In-telligent audiences.

The subject of Mr. Wright's mothing fecture at the ball, 8th, and Spring Garden streets, was " Harriet hall, 8th and Spring Garden streets, was Martineau"; and "Man as a Trinity?' in the evening.

 Hr. J. Clergy Wright is. Philadelphis. The subject of Mr. Wrigh's morining letting at the hall, sth. and. Spring. Garden streets, was "Harrie's Martineau?, and "Man as a Trinity? in the evening. At the latter meeting will the seaks were full." In speak-ing of Harriet Martineau he said fibe was 'the most efficit and eremarkable of the gifted women of the bine-teenth century. She was a kinitar of deep period. For the senter meeting for the seak state was one to prove a var-ing of the seak. Her writing 'bover's var-irange of subjects. 'Upon' source imbjects infie took a leading part.' Bhe was a woman made up of intellect in source in which she was 'bor was toor to prove a var-leading part.' Bhe was a woman made up of intellect genus of Napoleon and the madness of Europe of blood running on the containent, instigated by the gamus of Napoleon and the madness of Europe confined in the old coverentional methods provide of my theology. The rill of the ranks was a delay the confined in the old coverentional methods provide of the old blood runner of the ore ranks and a delay the confined in the old coverentional methods provide of the confined in the old coverent on the subscript of the confined in the old coverent on the subscript of the provide the state confittion of the subscript of the subscript in the total part of the provide were fibrant stad. down trodes. The confittion the subscript were fibrant stad. down trodes. The confittion the subscript were the total philosophy of Jareny, Borinam.' Bas those the philosophy of Jareny, Borinam.' Bas the subscript were the laws in dealing with those matters in the de-was no the stand.' Evolution and 'the work, the weak in the subscript in the same states in the de-was no the subscript.' The same states in the de-was no the subscript.' The same states in the de-was no the subscript of the same states in the bas weak in the subscript of the same states in the bas weak in the same states in the same states in the bas weak in the same states in the same s Next Bunday morning Mr. Wright will lecture upon David Hume. Somme.

Societies and Meetings in Minneapolis. To the Editor of the Banner of Lighti (28 14)

That the people down in Boston may know that the "Hub" does not contain all there is of Spiritualism. let me say that the First Society of Spiritualism. let me say that the First Society of. Splithalists of Minneapolls is in a flourishing condition, having for the last two months employed Mrs. Nettie P For, of Ottumwa, Ia., as speakers, at a salary of \$100 per month; she is now giving two lectures every Sunday. In EQUALLED IN The Society has opened a Ohldren's Society has opened a Children's Society has opened a Children's Society has opened a Children's Society has opened to Minneapolis in the subset of the sanagement of Mrs. O. M. WILLIAM HINABE & CO., Arch, which is at present relying upon home taient for speakers, and which, I'understand, has fair at the sanagement of the Splithal avenue. They society here called "The Splithal avenue. They society here called is provide a stand. Now Society and the avenue of the society here called "The Splithal avenue. They society here called "The Splithal avenue. They society here called "The Splithal avenue. They society here the society here called "The Splithal avenue. They society here called "The Splithal avenue. They society here the society here the society here the society here they society here. The society here the society here they society here. They society here they society here they society here. They society here they society here. They society here they society here they society here. They society here there they society here they society here they society here

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"THERMOYAS FAINTNESS, FLATULENOT, DESTROYS ALL OLAYING FOR STIMULANTS, AND RELIEVES WEARNESS OF THE STONACH." IT OURES BLOATING."HEADACHE. NERVOUS PROSTRATION, GENERAL DEBILITY, DEPRES-

WEIGHT AND BACKACHE, 18 ALWAYS FERMANENTLY OUBED BY ITS USE. • IT WILL AT ALL TIMES AND UNDER ALL OIBCUM-STANDES ACT IN HARMONY WITH THE LAWS THAT GOY-

ERN THE FEMALE SXSTEM. HEALING OF DISEASE AND THE BELIEF OF PAIN, AND THAY IT DOES ALL IT CLAIMS TO DO, THOUSANDS OF LADIES CAN GLADLY, TESTIFY, TA * FOR THE OURE OF KIDNEY COMPLAINTS IN EITHER

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2:21

A hint worth remembering: Never try to conciliate a strange dog with kind words.

The two great cattle-kings of . the Pacific Coast, Miller and Lux, are said to have been poor men-twenty years ago. Their stock of cattle now numbers about 90.000 head.

Thanksgiving Day will soon break loose And end all political slander; Then the blue-eyed duck and old gray goose Will wink at the drake and gander. Will wink at the drake and gander. The farmer's boy will blow his horn, While the maid makes pumpkin ples, The old man steadily husk his corn Without fear of the blue-tailed files. The people'il rejoice that election is o'er, The hen will return to her nest. And the world move on as it did before— Thank God—for a season of rest. —Gorham Mountdineer.

Some well preserved plants and flowers have been recovered from old Egyptian monuments, and placed in the Royal Museum at Berlin. They comprise wreaths and garlands of flowers, arranged in the manner represented in ancient Egyptian sculpture, and also single branches of plants. They were taken from the envelopments of mummles, and are so well preserved that very often the red and yellow colors of the flowers can still be recognized.

Journalists, it is said, are excused from serving on the jury in India. The Judge rightly thinks that they perform enough jury duty outside to exempt them from sitting within the jury-box. It is a poor editor who cannot decide the most complicated case as soon as he has heard part of the evidence on one side.

"Prof. A. E. Carpenter has been, during some weeks past, convulsing with laughter large audiences which have been called together in Tremont Temple to witness his unique exhibitions of mesmeric power. Be sure and see him before he leaves Boston.

THE NEW PLANET .- We learn that Dr. Babbitt's College Class in Vineland, N. J., is in successful operation, and that the new planet Celestia, which he spoke of in the BANNER OF LIGHT last fall as having been announced to him through spirit-influence, was discovered many months later by the Vienna astronomers, as a star of the twelfth magnitude in the Constellation Virgo. The account of this wonderful planet, which is called the most highly developed world of the solar system, is now being given in a series of articles by Dr. Babbitt in the Spiritual Offering of Ottumwa, Ia.

"What are you slowing up for?" yelled a freight conductor to an engineer on one of our Vermont roads. "Why, we've run over a book agent." "Drat it all, then, why don't you keep on? We can't kill him un-less the whole train runs over him."-Duritington Free

" Mrs. ---- away," while cleaning house, asked her husband to nail up some []; he refused; she looked if at him, told him his conduct was without s, and beat him with her 13" until he saw ", He now lies in a (,)tose state and may soon be a subject for dist. A man must be an shis life and limb in such a way as

Nainty never intended for people to wash down their food while eating. She has wisely placed sali-crete a Build for moistening, besides a chemical action for the food after masterillor: This rest the food in a statistic condition for a wallowing. Drinking ever with being the saling above the new for the second in minutes while while before it can have a chem-trick indication of estatin portions of the food write

A no child chat was removed from earth returns to its mother or to a little mate, takes on and grows up with the and while not incarnated, progresses with and through the child of a similar are. Nothing is lost in the great realm of existence. The ohld that passed away years ago stands in manbood before you. The service closed with a poetic improvisation on a bou-quet by the desire of the lady who presented it. The evening service commenced with a trio by Mr. and Mrs. Lille and Mrs. Wilson, called "The Shadow Land." Mrs. Lillie offered an invocation. Miss Louise Marguerite gave a selection from one of the old com-posers, under the inspiration of. Parepa Ross and four assistants. A clairvoyant and clairaudient stated that while little Marguerite was singing she saw a band of spirits around her, and over her a beautful spirit singing with her; the child's voice seemed like an echo following the spirit-voice. Mrs. L. said (un-der control) that she would resume a consideration of the subject of two weeks ago, "Experiences in the Spirit World."

the subject of two weeks ago, "Experiences in the Spirit World." "The exercise just listened to illustrates one of the duties of some spirits. Others have such duties as their capabilities call for. The two worlds are not un-like. What seems the intangible here is the substan-tial there. I see here your spirits rather than your material bodies; see you as you will appear in your spirit-bodies, with the color you represent (and color represents character), so that you cannot deceive me. Solomon said, 'Spare the rod and spoil the child i' but-might is yielding to the power of love, and that com-mences at home. Love is the only rod to be used. When the mother's love is exercised toward her oblideren the childera will respond with love. When the teacher exercises the power of love over the scholars they will return love for love. Reform schools must use this element to make reforms last-ing. The rod will cease to be used in our reformalory institutions and public schools. The time will dome when a master of a school who uses corporeal punish-ment as a correction will be removed. The law of force will yield to the law of love. The time is coming when you will guide these little ones by love, and teachers will be selected who have an adaptation to the work. Never speak unkindly to a child. The im-pression your words leave on its plastic mind is in-deilble. How many of you remember punishments received in childbood, and some of them unjustly given you by father or mother or teacher that at the time begat revenge in your own bosem. How much better for you and them had you been disciplined by love. I do net preach forgiveness of sin. It has to be paid for. When every thought, word and deed of ours is impressed on our children no wonder they do as we have done. It we reverge by punishment that exam-ple will be taken up by them. Love is the saviour of mankind, and when mothers implant it in the child it overcomes the natural inclination to have and injure one another, and, as children are teachers of each other, The exercise just listened to illustrates one of the

piness." The meeting closed with a song "When the Mists have Cleared Away," by Mrs. Wilson. Mrs. Lillie speaks next Sunday at the same place. W. A. D.

SHAWMUT LYOBUM, WELLS MEMOBIAL HALL. Last Sunday's session of this Lyceum was opened, with singing by Miss M. T. Shelhamer, Mr. and Mrs. with singing by Miss M. T. Shelhamer, Mr. and Mrs. Hatch. Jr., followed by Silver. Chain Becitations, by the Assistant Conductor and school. "Children taking part in the exercises were: Georgie Wilbur, Gertie-Rich, Ross Wilbur, Master Eddie Hatch. Luku Morse and Graces Barrogans." There was also a select read-ing by Miss May Dinsmore. In the atternoon a delegation from the Lyceum was in streateneo at the institution of the "Work-ter Park, in response to the invitation of the "Work-ing Union of Progressive Spiritualists."

ter Park, in response to the invitation of the "Work-ing Union of Progressive Spiritualists." "The services opened with an invocation, followed by singing by Miss M. T. Sheinamer, and Mr. and Mrs. 4. B. Hatch, J. The Lycoum children ware represented by Miss Lain Morse. Many who are engaged in the work of educating, the young in spiritual truths whre present, and it is to be hoped that the octasion, which was one of deep interest, was but the initiative of an savance of the Children's Progressive Lycoum cause. "ALWindow atvest."

ALONZO DANFORTH, Cor. Sec. S. S. L. TR. Windor street. T. B. Windor street. T. B. Windor street. T. Barth, Instruction Tesson, as donal at the opening of the Lycour seation. Mails Falls, Des gave a rest-tation depicting the will of intemperations, and clearty

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SOCIETY OF THE PERFECT WAY, PAINE HALL. Mrs. Anna Kimball will speak Sunday, Nov. 23d, at 2:45 P. M., subject to be taken from the audience.

HADLEY HALL, EAST SOMEBVILLE .- One of the fnest meetings of the series was held in this hall last Sunday evening. Dr. H. B. Storer delivered one of his characteristic lectures, which was certainly helpfull and inspiring, and must have been food for thought to many. May we hear from him again. At the close of his lecture there were brief remarks by Mrs. Dr. Harlow and Mrs. Mace, of Dartmouth street, Boston, both of whom we hope to hear at greater length in the future.

both of whom we hope to hear at greater length in the future. Next Sunday we are to have Miss Jennie B. Hagan at 7:30, followed on successive Sundays by Mrs. Abby N. Burnham, Mr. W. J. Colville, Dr. H. P. Fairfield, and others. A rich treat will evidently be apread be-fore the people of Somerville this coming winter by Mr. Handy, the manager, who is to have a reception on next Tuesday (25th) evening at this hall, at which nearly all the past speakers in this series of lectures have volunteered to be present, while a host of medi-ums, test and otherwise, have profered their services. It will be in effect a mediums' meeting, and we want all friends to attend.

CHELSEA .-- Mrs. S. Dick occupied the rostrum for the Spiritual Association on Sunday evening last, and gave a fine lecture and poem, followed by tests, the gays a not lecture and poem, convex or coses, mo-whole being highly commendable. Next Sunday, con-ference at 8 p. M. At 7:80 p. M. W. J. Colville will oc-oupy the rostrum; subject for lecture, "A Diversity of Gifts, but One Spirit."

Spiritualist Meetings in New York.

The People's Meeting, New York.

The People's Spiritual Meeting at Arcanum Hall, 57 West 20th street, still flourishes, and the Interest re-The People's Spiritual Meeting, at Arcanum Hall, 57 Wesi 201 street, still fourishes, and, the interest re-mains unabated. The meetings are so full that stand-ing-room can scarcely be had, and many are unable to set in... New attendants are observed, every Sunday, all anxious to learn something of this (to then) new and strange philosophy; and they ito not usually go away disappointed, for we get a good variety of the mental phenomena through the large number of medi-ums always present. During October we were favored with strategies philosophy; and they ito not usually go away disappointed, for we get a good variety of the mental phenomena through the large number of medi-ums always present. During October we were favored with strategies and other of the stategies were favored with a very valuable acquisition to our misical talent; in the persong of Mr. P. 8. Jacober, wile and daughter. They, with Fold J. B. Booth and Firs' Shipes, and Mrs. Muse as organist, have delighted the stations graved to promote harmony, and bring the spirit friends lints our midst in myrias. Sunday evening, 6th inst. Mires and Mrs. Sunday evening, 6th inst. Mires and Mrs. Sunday evening, 6th inst. Mires and status of state of congregational sinting. Even swyted to promote harmony, and bring the spirit friends lints our midst in myrias. Sunday evening of the inst. Mires are seen withing your more finepristical and Trysical Laws of Arbeits of status found in lates for the states of scaled out encomiums of prices On the same scaled out written under finepristical in the states of status of encoded mining its late your through the bodil. State of the state your through the bodil.

La Pétite Louise Marguerite.

I heard that this young musical genius (who is known by the name I have used in the above caption, but who is an American child, born of American parents, and who is between eleven and twelve years of age,) was to be at the parlors of the "Smith, Organ Company " to give an informal exhibition of her musi-cal ability, and I was so fortunate as to be one of the favored listeners to her remarkable vocal powers.

I was so astonished and so pleased with her performance or execution, that I hardly know how to speak of it in a manner worthy of its merits, or to give any idea of what we who were present listened to so admiringly. It was certainly phenomenal, wholly out of the usual expectation of such things; and when one learns that this great musical power has come upon the child somewhat spontaneously, so to speak, come of Itself without the practice and culture that seem to be essentially requisite for such proficiency of execution, it suggests a " royal road " for its source A and that seems to be the fact, for she is under spirit-influence, and some who were sensitive to invisible presences felt it to be so and corroborated this claim of her family, who are Spiritualists. Those who seem to be familiar with her musical incomings and outgoings tell me that It is the well-remembered but departed spirit of Parepa Rosa who is expressing herself through her. Of course that is a matter hidden to me behind the veil, but knowing as I do that such things are possible, I am inclined to give the fact the benefit of any doubt, and can only say little Marguerite does no discredit to so high a source.

To look at her and to listen to her, and to see such a power of execution, it seems as though she can hardly be the little girl she really is, but a mature prima donna that I am looking at through the large end of an opera glass which subdues her figure to one of childhood, for if, I am any judge it is the voice and action of no novice. She was to have a benefit concert at Chlokering Hall, on Wednesday evening! Nov. 19th. SHADOWS. C

OZONE WATER. A'cure for Salt Rheum. The Bos tou Eventry Star, Feb. 25th, 1884, says "A genileman of our acquaintance has, we know, received a great amount of permanent relief from the use of Ozone Water for Salt Rhenm?"

Spiritualist Meetings in Brooklyn.

Spiritualist Mootings in Brooklyn: "The Spectase, of "The Spiritualist Mootings in Brooklyn: "The Spiritualist Mootings in Brook of States "The Spiritualist is a spiritual list of Spiritual States in hall with the Terre Britan States in the terre

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The First Society of Spiritualists holds its meet-ings every Sunday in Republican Hall, 55 West 536 street. Morning service il o'clock; evening, 7:45. Beatsfree, Pub-lic cordially invited. Arcanum Hall, 57 West 25th street. corner 6th Ave-nme. The People's Spiritual Meeting (removed from Fro-blaner Hall) every bunday at 24 and 74 F. K. Frank W. Jones, Conductor. The Ladies' Aid Rociety meets every Wednesday st-tarnoon at 80' clock, at 128 West 45d street.