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The Spiritual Kostrum.

The Revival of Buddhism in the East Christianity in Christendom, and of Spiritualism Throughout the World.

A Discourse given by Spirit William Ellery Channing through the Trance Mediumship of MRS. CORA L. V. RICHMOND, ore the First Society of Spiritualists of Chi eago, Sunday Evening, Oct. 5th, 1884.

[Reported for the Banner of Light.]

In the sixth century before Christ, Buddha Gautama appeared in Hindostan, a reformer among the people, of that ancient Brahminical faith which was a pure idealism, and which had become so merged into mere metaphysical speculation that it had lost its hold upon the daily life of the people, and became only the occasion for dreams on the part of scholars and ascetics, and for idol worship on the part of the masses; that Brahminical faith which in its inception was the source of all Oriental religious save alone the Egyptian, which pervaded all the countries of the East and shed the first splendor over the awakening thought of man, since the vast period of prehistoric Egyptian worship: Buddhs Gautama, under the light of such inspiration as led his feet through long and weary wastes to find the truth, led him from splendor to poverty, from the peace and love and luxury of his father's dwelling to see the wrongs and poverty and the death of the people, and from the despair which came upon his spirit when he saw no remedy for these wrongs, to light the perception of perfect truth. This Buddha who held the people's lives in his hand, bore testimony of the active presence of Brahma in their midst, consured the worship of Siva, the God of terror and destruction, and gave to his followers new life, a new and distinct activity, goodness here and now, the overcoming of material propensities and appetites, the setting aside of whatever was an enslavement for a better expression of the spirit: Buddha, who taught that after all overcomings had been successful, after repeated incarnations in earthly life, the soul would finally grow beyond the desire of earthly existence and attain a height unto which no physical life could come; would be, not annihilated, but absorbed in that divine realm which was named Nirvana, and which materialists falsely designate annihilation, but which to the spirit means the true conquest and victory over matter, the non-desire for earthly existence.

This wonderful reformation spread all over Hindoostan, Eastern Asia and a portion of Egypt, and rescued from the dreariness of the Brahminical faith many wonderful lives; , but this fair faith, like all other Oriental religious. ion through Obristianity but Mohammedanism was destined to be, avallowed up, the ancient splender of their faith and alters described, and what Christ's spirit has falled to do, which was so nearly like Buddhs that perhaps it was not needed there. Mohammedanism accomplished in proselyting; but it was a conversion in desolation, in ravagement, tearing as far as possible the people from their worship of the divine in the life tokens that were given by Buddha desolating all Eastern Asia, even bearing in triumph its standards into Jerusalem. the sacred citadel and temple of Hebraism and Christianity. This Mohammedan faith, more ornel than Christianity has been made by kings and priests, more powerful to slay, because in the hands of a different race of people; more deadly, because calling upon the sword for the imisting of its proclamation; with the Koran in one hand and the sword in the other the fanatical Mussulman has overspread the entire Orient, excepting China and Japan. But that which has been accomplished in devolation; under the name of Mahomet, God's presence and teaching his law its Seed in the prophets, and man's life at the essential regarditation in Christianity shed its Upas life in the converse of Abraham's inspiration, but tion of his spirit dottermine of removalish the converse of Abraham's inspiration, but tion of his spirit dottermine of removalish the converse of Abraham's inspiration, but tion of his spirit dottermine of him whom we destine the variety of the presence and the prophets and prophets and the who falsely assumed to receive inspiration

clent fortresses and civilization, tearing down the standards that were held sacred, ties that bound them in distinct moral unity and faith, devestating the shrines of Buddhs for the purpose of upbuilding the paradise of Mahomet. The story of that faith is now on the wane; what with the inspiration of the brave soldier warring in Egypt, who is not serving England but the God that speaks in his own soul; what with the encroschment of Western civilization India is now a part of the British possessions, the faith of Buddha. The various sects and cease to have any victory, either to mar, alter, schisms that have divided the people, torn them asunder, the fear and terror of the awful God | of Mohammedanism, the desolation that has and terror, the crime and debauchery perpetrated in his name and called religion, these that it at once forbids your acceptance—far are disappearing; and from the wonderful se-Buddha is kindling again its fires in that realm.

Hindoostan was once considered the paradise of earth; there the most ancient fires were kindled by the Parsees; there, also, the religion of Brahma found fitting receptacles for its expression, and now from numberless towns and hamlets, some of them even from the fastnesses in the mountains, the voice of the ancient spirit speaks forth proclaiming the advent of Buddhistic life anew. A certain fire that is born of the Christian presence there; a presence that is not verified always in the deeds and actions of Christian governors and armies; a presence that removes this terror, that sets them free in their minds to follow their ancient source of life, and renews again the spirit of Buddha. From numberless lines of light that struck far away in the past toward the kingdom of Brahma, these various lines form a thread of new life; and that light is not Christianity, that light is not the worship of the western world, but it is the worship of the religion of Buddha, building again the altars that have been desolated, returning from the worship of idols and external ceremonials to the attentive voice and spirit of the living God. It is the perception that, bound together, as have some of those been who still believe in the ancient faith, has forced them into silence, concealing their worship; bound together as they have been by long terror and long suffering. they now perhaps are to be known and recognized, their temples respected, their altars appreciated, and the spirit of their worship made

But the most singular part of this is that the revival of Buddhism in India is most potently assisted, not perhaps so much by the endeavors of priests and worshipers at the shrine, as by those literati and devotees of new ideas who have visited India from Western Europe and America.

The advent of Theosophy in India was the i signal of summoning the smouldering fires from choice, accepted the condition of sufferfrom their long concealed recesses, and while ing to solve the mystery of life by great and Buddha, that Theosophy had no more opportunity of teaching Buddhists than materialists | Testament, form a rallying point around which spirit. That intellectual pretension which sets and, setting aside priests and altars, crowns, midst of shrines and alters already established and more glorious, and attempts to prove itself diviner or of more perfect origin than that and least complicated of any faith or thought which is divine or known to be perfect, must | that the world contains.

forever fall. Theosophy is an intellectual statement. Buddhism is a living religion, and therefore no the- problems which aman in the ordinary pathway ories, however correctly interpreted, can ever form a living vital flame. Therefore it will not human existence and gradations and unfoldbe long before, not only in India, especially ment of human life are taught in such elabora-Hindoostan, the Buddhistle faith will be re- tion that you may have ne power of possessing vived again in all its splendor and power, but it them. Christianity came to the Western nawill be presented to you, it will reveal itself in a tions, adapted to the hour in which it came and new form, you will no longer regard it as a portion of pagan and heathen history, merely. Its olaim will be upon your moral nature; it will shine out to you as a portion of revelation which has heretofore been concealed from you, the word of God that you have not been permitted to read, Buripture that has been denied you. You will traverse with the greatest fervor and enthusiasm these lines of anotent history that have led from Buddha Gautama to others: wearing the same hame, and you will perceive that from out this ancient faith, whose shrine was a perfect shrine, whose light was the light of Asia, whose love was the love of God, whose spirit was the spirit of inspiration, power and splendor, the new reformed Buddhism will come. What is Buddhism? It is the acceptance and recognition of the existence of an Infinite God. whose three-fold expression was revealed in the Brahminical faith, through the presence of Avature, Buddhas and Messiahs, who revealed that word in perfect human life, messengers sent to earth for the express purpose of portraying

lives of millions of people, desolating their an- | row may be overcome by the knowledge of the | already there; the curse of human selfishness | throes; its intellect is taxed to the uttermost great joy within the soul; that sorrow, that so had fastened its greedy clutch upon this fair besets, surrounds, enshrouds the individual self, gnaws at the human heart-strings, which is indeed the great terror of life the sorrow of birth, and the sorrow of death, and it shows only perfect joy is in the immortal life. What Christian, standing upon the rock of faith, which has been builded for him, clinging to Calvary and Olivet with the tenseity of belief in all salvation through the blood of Christ, can all over India and the fact that the Empire of find nobler victory than that which surmounts sorrow, pain and death by the overcoming of these people are rapidly retreating, not to self, and what loftler thought can possess any Christianity, which they never accepted, but to soul than to know that matter will ultimately change or veil your sight from the Infinite Di-

vine possession? Far from the thought of Nirvana, the Mooverspread them in consequence of that fear | hammedan derives his gross conception of Raradise, a conception so opposite, so revolting, from the exaltation and spiritual glory, from crets of long ages the returning religion of the entire freedom from human passions and possessions, the Mohammedan invites you into a paradise of the senses, pictures to you the epitome of all human enjoyments, and leads you through avenues of selfishness and selfseeking to the accomplishment of that Kingdom of Heaven by the obliteration of one-half of mankind. Indeed, there can be no greater contrast than that afforded between the Nirvana of the Buddhist and the Paradise of Mahomet. But what shall we say of the Christian's Heaven? Not content with accepting the testimony of Christ, not satisfied with the interpretation of Godas a spirit, not indeed understanding that the "Kingdom of Heaven is within you," the apocalyptic vision of John is taken as a literal symbol of the Kingdom of Heaven into which the Christian is to be physically transported, and the literal interpretation of this symbol is given as the hope of Christianity, while that which is the opposite to that hope is so dreadful, so full of terror, that annihilation would be better instead of it; Lethean darkness would seem a Paradise. All the religlons of the Orient have never dreamed of such horror as the Christian Hell - neither Hades nor Gehenna, which from their deriva-tions, could never mean one millionth part of the horror that has been centred in that single | Christendom is aroused and aware of her danmonosyllable - yet the Christian Heaven is pointed to as a desirable place, and Christian worship that which your hearts should forever seek for and attain, that which you should strive to win, which, being already bestowed. you could never win, were it possible.

From the dogmas and from the creeds that Church, State and Council have inflicted upon Christendom we return to the primal splendor of the life of Christ; we set it in antithesis to the life of Mahomet; we place it beside and beyond the life of Buddha; we consider it the lives with no uncertain sound, when and wherenext divine step in the great cycles of human worship; but the contrast is clear. Buddha as or of theology. He summons them before the Theosophy is not Buddhism, still its presence awful agony. Jesus was born lowly, took upon there was the signal for the revealment of what | himself the condition of poverty that he might Buddhism really is and was. So far did it illustrate better the kingdom of the spirit; betranscend the claims of the Theosophists, in came one of earth's outcasts that he might reour opinion, so fully did it reveal the ancient | veal himself as the "Prince of Peace." His spirit of Buddha, so much did it proclaim, so words, as recorded, are the priceiess inheritmuch did it prove the gifts that belong to those ance of Christendom. His words and deeds, who have steadfastly held to the teachings of as you have them even now, imperfectly handed down in the first four Gospels of the New would have of teaching you who know the all Christendom can forever and forever bend. up for itself a shrind and altarof worship in the kings and thrones, external authority and councils of men, you all can worship before that shrine as the simplest, sweetest, purest

The Buddhistic religion is veiled in mystery; its attainment is surrounded with metaphysical of life cannot solve; all the deeds and works of the civilizations which were to follow, adapted to the people that were to receive it, stating all great truths simply, reviving the ancient splendors in its simple light, teaching truth in all its humility, showing you all truth in distinct, unequivocal utterance, the only pathway of spiritual expression on earth. Christianity in its primal form was accompanied by spiritual gifts and powers of expression, as in the life of Christ were best illustrated these gifts from the spirit. God, worshiped as a King by the materialistic Hebrews, was no longer a personal form, but a loving infinite spirit. And this was Christianity, veiled beneath the darkness of nearly two thousand years; here subdued to the selfishness of kings, there wrapped and enfolded in the mantle of ecumenical pow-ers, revealed again in the institution of individ-uals, until at last the smoothering fires broke forth, authority was oversome, and this which veiled the primal religion of Ohristendon was somewhat destroyed. Slowly and specific the mnyeiling has gone on. Might settled upon Rome; shadows grose all over Western Europe; to earth for the express purpose of portraying God's presence and teaching his laws is presence and teaching his laws is presented and forms; hadows arose all over Western Europe: man's life is the essential specification; do this spirit, it is in the particular of the prince and specification; into sack that and lowers of the king-dom of the spirit; no need that Mahomet's estates the selection and appetite, it is distinct appetite, it is spirit in the particular present provided by the particular present provided in the particular presents and appetite in the particular particular particular presents of the particular presents and specification and appetite in the particular particular particular presents and specific in the particular partic

and wonderful name. From thenceforth the stream of pure Christian, thought must be sisilently in human hearts, pouring as a slow stream of fire, or a placid stream of crystal water, like smouldering volcanic fires, like water beneath the surface of the ground, its pent-up force at last burst in the Reformation, only again to show the desolation of human selfish-

But finally a fairer blossom was seen. The fruitage of the "dead sea waters" of human theology, bitter to the taste and unsavory, at last produced its results. The streams of inspiration were sapped dry; the thoughts and lives of the people were turning to science. From the altars of human devotion came slowly but surely a form of materialism, desolation and terror, veiled in the name of Science. that betokened annihilation. I will not show you by what stream it came. You can trace it to France, overwhelmed as she was with the double curse of religious and political despotism. I will not trace it, but refer you to Germany, from whence came the double-headed monster of Protestant evangelical religion and metaphysical materialism. These two have held war in Europe ever since, not with sword, but with the minds of men. To-day the church is equally divided between a tendency to materialism and a tendency to the Church of Rome, which is the refuge for all who are blind. And yet, in the midst of this, there is still more worship of God in the world to-day and in Christendom to-day than at any other time since Christianity came; in the midst of this there are fewer who can violate the essential principles of Christianity; in the midst of this there are more people who turn toward the spirit for comfort and for light; in the midst of this there is a revival in the churches of Christendom, a revival so silent, yet so palpable, that it is making war against its own evils, like that true reformation which comes to the individual sinner who makes war not upon other sinners but upon his own faults and shortcomings. ger, perceives the vital life that is needed for her existence: the churches are either sinking out of sight, or are being steadily sustained and rebuilt on their spiritual foundations, while the worship goes on all the same

Do not deceive yourself; you are neither living in a materialistic age, nor in an age devoid of religious inspiration, nor an age that is full of Atheism. You are living in an age when men are drawn by individual experiences to the life of the spirit; when God speaks to individual ever they are, whether in the ranks of science ture, which is the soul, and reveals to them anew the word of inspiration. Do not deceive yourself; that which pervades the Orient as well as the Occident; that which summons Buddha from the long slumbering tombs of Asia, and makes him a living presence again among his people, is the spiritual presence that is in the world to-day, girdling the earth with its lightning flame, penetrating wherever human hearts are found. It will not pause, it cannot cease until it encircles the globe with the living light of all inspiration. Whatever name has ever been sacred; whatever truth has ever been revealed; whatever mystic words have ever been spoken, giving to man the knowledge of life eternal, will be rescued from the hand alike of priest and prelate, king, throne and materialistic idolator, and placed in living splendor before the eye of man.

God does not mean that his prophets shall have lived in vain; he does not mean that his words of inspiration to all ages shall be lost or obscured. Whatever word of truth has been valuable in any age of the world, however eclipsed, will again shine forth, and however splendid it may seem to human, external observation, that which does not bear spiritual testimony will be swallowed up and forgotten. Princes, warriors, potentates will sink before the illuminating fires of this wonderful power that is coming.

Christian Germany will dissolve; her empire will pass away; upon the ruins of a throne which is enriched by human bigotry and tyranny will arise the splendor of true power and exaltation of human worship, a worship of Christ in human, liberty and in the heart of man, free from ambitious warrings and strivings with his fellow-man.

France, long accustomed to suffering, illustrating to-day the conflict between ignorance and enlightenment, will in time reap the reward of her long suffering, and blossom through her heroes and poets into greater splendor.

Austria, sitting enthroned as the conserving power of Europe; will ere long meet and fade away beneath the tides that are flowing around and over her; the empire that has eemed to hold in check or in balance and equilibrium the three great forces of Europe, will ease to be a power.

Russia, the monster nation, existing under

to solve the problems of science and political economy. To-day England is being touched anew with the heart of religious fire. Beneath lent, must be concealed under the surface of the seeming materialism, beneath the seeming the ground. It could not flow where cathedral superficial worship, behind the play which dome and temple vault and golden array of statesmen and royalty are enacting for the mooking earthly powers named its name; but amusement, possibly for the enlightenment of the world, a deep undercurrent of spiritual life is being outwrought. England cannot be bigoted with Egypt in one hand and India in the other. She must accept these people; she must accept their traditions; she is bound to know what their faith is founded on. Slowly from the ancient shrines of Egypt there is now pouring into England enough knowledge to overthrow every superficial structure alike of science and theology. That only which is well grounded in the spirit of true inspiration can withstand it. From India the tide will soon come, and from those wonderful powers in which the ancient prophecies were supposed to be enshrined, the voice of the living light that beneath the Buddha tree was heard to breathe the name of the living God will be

heard in England.

The voice of Spiritualism has preceded the flame that is in your midst to-day. For more than thirty years it has been working as a solvent in your Christian churches, has been working outside of the churches until it has reached the threshold and sanctuary of the pulpit, until, from the very necessity of the hour. those who call themselves men of God must turn and clasp hands with this new inspiration, or their shrines will crumble and their flimsy fabric perish. That alone which takes God as a living God, which receives the inspiration given to the present hour, which accepts every voice according to its time and condition in the world, survives the wave of destruction. For this reason what there was of pure, living truth in them ages ago, though buried long, will come to earth's inhabitants again from the primal altars of the East, from the ancient shrine of Brahma, from the voice of Buddha, and from the realm of Osiris; yea, from the greater Egyptian Jehovah, whose name was borrowed by the children of Israel, and perpetuated among the Cabala because it symbolized that only that could announce the Infinite. This same Cabala, that interpreted all divine mysteries and revealed all in the light of its inspiration, knew that the sources of Hebraic faith were far back in the ancient mysteries of Brahma and of Egypt; knew that under their interpretation alone could the Hebrew's mysteries be brought to light. That same Hebraic faith, despised, trampled upon and ignored. as it has been in Christendom, will take its place side by side with the Christian altars. bearing testimony of its own kind, and revealing the sources whence Moses and Abraham received the secrets of the living God. That same Christianity, now almost forgotten, reveals itself in the new Christ-birth in every soul, and heals the sick in response to prayer. on many shrines and in many temples and households is the living light of the living God. as in days of old. That same Spirit under a new name is calling upon the Fakirs of India. upon the followers of Buddha, upon the sacred brotherhoods of every age and nation, calling upon them to show their powers, put their spiritual gifts to the test, and bring them before the eyes and minds of the people. And now Spiritualism demands that the

Christ-spirit come forth from within the churches, and heal its sick, bestow its gifts of knowledge and inspiration, and summon all its powers. that those in darkness may be brought into the light. For Spiritualism is doing these things in the world to day. It summons from India, from Egypt, the new nation that is to be, from China, from the ancient source of inspiration of the Orient, from all the nations of modern Europe, from Rome, from Italy, from the power of pope, priest, king, it summons whatever there is that has life, whatever there is that has voice, whatever there is that is endowed with the gift of the spirit, to come out and meet this light. "It summons the metaphysician from the sophism of vain words that have been woven concerning the nature of man's spirit, and the nature of a priori thought; it summons all these from their secret sources, and demands explanation. Spiritualism reveals them in the light of its own interpretation. It shows you, by its clear, white beam, their imperfection; it shows you what measure of truth they contain, it declares that that which does not reveal the spirit is false, and that which does declare the spirit is true, under whatever name or guise it may have appeared unto the sons of men. It is no respecter of titles, it does not revere names for their own sake, it reveals the worship of God through spirits, and angels, and men, and is content with the name Jehovah, Allah, Lord, if each means the same. It does not care whether you well the Infinite in the three-fold hame of Brahma, Vishnu, Siva, or Father, Son and Holy Ghost, so that you reveal God alt does not care whether Christ's spirit be expressed in the form of Jesus or Buddha, so that it is "the light that lighteth every man that cometh into the world." It does not care for all the superficial shrines that are erected in the spirit of mammon, so that the heart shall worship the living God, and every babe upon the mother's knee shall be considered a child of God. It does not care what offerings you bring unto the shrine, so that you bring them sincerely, so that they are the best you know; for God and his angels are aware of all human imperfections, know that names do not make Christians, no more than Buddha makes pagan or heathen. It declares to you the Life of all Life in the world at this hour.

To-day Spiritualism is enciroling, with its many penetrating voices and its strong arms all nations in its divine expression; so that today in India, in China, in Japan, in the remote regions and recesses of the earth, the voice of the spirit, newly expressed, newly formed, is heard, and its vibrant notes awaken old time instruments. As sometimes in one's native land a minstrel might sit with a longforgotten lyre, and touch the chords until some old-time memory is restored by a voice that resembles the ancient voice of freedom, even like the harp that strikes to-day for Erin's isle, like the sound of the minstrel heard in Italy, in far Eastern lands the voice of inspiration strikes the ear of to-day, and awakens the slumbering chords of all past ages. David again sings before the kings of old, and the wicked Sauls strive in vain against the spirit of God, and are overthrown in their temples. The light of truth is here. Ye that have eyes to see, ye that have ears to hear, or understanding to comprehend, take heed, for Christ in Christendom. Buddha in the Orient, God in all the world, through ministering spirits, is revealing himself anew unto the sons of men.

Spiritual Phenomena.

Illuminated Spirit-Forms at a Private Scance held by Mrs. M. Eugenie Beste.

A gentleman of this city, formerly a member of the Congregational Church, upon whose statements the most implicit reliance can be placed, and whose name and address we have and are at liberty to give to any who desire them, has furnished us with some interesting particulars concerning a private séance held with Mrs. M. Eugenie Beste in his own home. The subject was not new to him, neither was the medium a stranger. He has made the philosophy of Spiritualism a study for the past three or four years, and during that time closely investigated various phases of its phenomena, and by tests, but more by the exercise of an unbiased judgment, proved to his own satisfaction that they are what they are claimed to be by all who have, like himself, honestly looked at them, the manifestations of intelligences in many cases his own relatives and friends who once occupied mortal bodies as we now do. He had previous to the scance he describes. attended ten or a dozen held by Mrs. Beste, some of them private, others public; had witnessed the peculiar phenomena produced through her mediumship under a great variety of conditions, and become fully assured that no deception or thought of attempting it existed; and, further, that the forms gave one a clearer and better conception of spirit-life than any he had before seen. With these few words by way of introduction we give our friend's statements in his own words: To the Editor of the Banner of Light:

The scance I am about to describe was held a short time since at my residence, within a short distance of Boston, my wife, the medium and myself being the only persons in the room. The doors were locked, windows fastened, and there was no possibility of any one getting into the room without our knowledge. The medium (Mrs. Beste) came out to our house the day before (Saturday) and brought nothing with her but a small shopping bag. The cabinet was arbut a small shopping-bag. The cabinet was arranged in our parlor, wholly by myself, just before the scance on Sunday evening, by driving two double-pointed tacks in the wall opposite

two double-pointed tacks in the wall opposite each other, at a height of about seven feet from the floor, and running a string across, upon which I suspended two shawls.

We commenced at 7 P. M., and ended at 9 P. M. In these two hours fifty-two spirits (by a very careful count) came and announced themselves, most of them by full name, and almost all were recognized by my wife and self. In five different instances two came at a time, which was absolute proof to us, as the medium could not represent two at once, and being in our own represent two at once, and being in our own house, doors locked, could not have had any

Mrs. Beste sat in a chair behind the shawls. "Tom," her regular control, then entranced her, and spoke to us before the lights were put out. I put out the lights at Tom's suggestion, and had hardly seated myself with my wife, about eight feet from the cabinet, when two beautifully illuminated spirits came out, a mother and child about ten years old, together, approached close to us, gave their names, and ware fully recognized by us. They tolked to us. were fully recognized by us. They talked to us some minutes about being in our own home, and their former home, they once having been mem-bers (and very near and dear ones) of our family. Then my own and my wife's mother came sepa rately and spoke to us as mothers would speak to their children.

The whole seance was natural, and like a family gathering in our own home, as the departed visibly returned to meet and greet us. Each had some special message for us, which besides being extremely pleasant, served also as proofs of identity. Several male spirits talked with deep male voices, that the medium could not have imitated if she had wanted to. All of these spirits shared with us the feeling of wonder that so happy and so tangible a reinion could take place in our own home, in a house the medium had never before been in, or even seen, she, so far as we know, never having been in the town. A powerful ancient spirit came with a bound from the cabinet, up to where we sat, and talked with great force and power in the Egyptian language, and in a deep powerful male voice. This spirit seemed to bring an in-fluence which we both felt, and one that seemed to add strength to the manifestations which

The female spirit who first came, with the child, formed directly at our feet, and some eight feet from where the medium sat, commencing with a small ball of light on the floor, and gradually growing upward till she reached the height of about five feet, a perfect spirit-form, beautifully illuminated from head to feet. She spoke and gave her name, talked with us for a while, and then dematerialized outside the cabinet in full view, talking with us until her head reached the floor; her voice coming directly from the floor at our feet at the last. The spot where this spirit formed we marked by a little chair which was near. The spirit seemed auxious for us to notice the place where she came, and for us to look at it when the light was turned on; this we did, and it verified the -above facts.

Above facts.

11/A female spirit came illuminated, and gave
ther name. We recognized her as an aunt of
ours who passed over about three years ago.

She said she would show us the cabinet, through
ther hady and after a terminal story we

She said she would show us the cabinet, through her body, and after a few manipulations we could see directly through her the shawls that formed the cabinet. This done she went back to her former apparent solidity.

An ancient female spirit who was of considerable renown when in earth-life next came and talked to us beautifully, in our own language (somewhat brokenly), blessed us both, as she placed a hand on each of our heads, and also blessed our home. "Daisy," the beautiful spiritchild belonging to the medium's band, and who is agreat favorite with those who have attended Mrs. Beate, circles, came. She is apparently about five of six years old, and about two and a half to three feet high. She came all limiting avec use tasts, and sang." There is a Happy gave use tasts, and sang. There is a Happy gave us tests, and sang. "There is a Happy Land." During the rest of the evening we occasionally heard her voice and Tom's in and around the cabinet.

Around the cabinet.

Mrs. Fannis a Conant the BANNER or laur's former medium, came diluminated yery bright, and strong—and spoke, at some length in an entertaining and instructive manner. Adelaids Phillips came illuminated, and very strong, and saing with the sweetness and power are did in mortal life. A deep male volce sang a beautiful selection, and announced himself as "Camille." This form was illuminated and had a very powerful typics. The volces of like Phillips and Camille were distinctly heard

in the upper stories of our house, and would have filled a large hall completely.

A spirit formed on top of the cabinet, all illuminated; it seemed to float in the air above

the cabinet. Several voices sang pieces without illuminat-

the cabinet.

Several voices sang pieces without illuminating. One powerful, penetrating male voice sang "Twinkling Stars." This form was not illuminated; but two small and very brilliant balls of light revolved in circles in different parts of the room during the singing.

Following the materializations Mr. Severance came in his usual way and talked with us about the wonderful scance we had had. Just as Mr. Severance was leaving and the scance closing, some fifteen to twenty voices, all different, spoke—some giving their names and others saying some short phrases, each one repeating several times the same thing. This was kept up for two or three minutes. It was a peculiar demonstration, and could not have been produced by less than a dozen or more persons. I have not stated all that happened, but only some of the most striking parts. My wife and I were wonderfully impressed with all we saw and heard at the sitting, all the more so on account of being in our own house, and hence under the most reliable of test conditions. The medium and my wife went directly from the scance to the sleeping-room assigned for the medium, and without any request from my wife, the medium disrobed entirely in the presence of my wife, proving that she had nothing concealed about her dress or person.

All the above statements my wife and I are ready to testify to under oath, as absolute facts, and affirm that during the circle we were not excited, but calm and watchful, receiving our

ready to testify to under dath, as absolute facts, and affirm that during the circle we were not excited, but calm and watchful, receiving our spirit-friends with affection and pleasure, perfect harmony prevailing during the evening, thus furnishing the conditions necessary for the best results.

Materialization—Is it a Fact?

To the Editor of the Banner of Light:

I have recently returned from a week's sojourn in Boston, and as another item of evidence that spiritmaterialization is true, I desire to relate a little of my experience in attending scances while there. I do not propose to relate all that I saw, nor to speak of the several mediums whose scances I attended, for that would take too much space and would make the answer to the above inquiry no stronger nor yet any more convincing. But I just want to say that among others I attended Mrs. E. C. Hatch's séances, No. 281 Shawmut Avenue, where I saw wonderfully convincing proofs of spirit-return. And that others may have the benefit of my observations, I briefly write.

With Mrs. Hatch's scances I was not unfamiliar. had attended them before in Boston, and she had spent her summer vacation in my own neighborhood, where she had held a number of séances, at all of which I was present. I was not, however, prepared to witness so great an improvement in the manifesta tions as I found at my recent visit to her house.

Mrs. Hatch's cabinet, as all who have been there know, consists of a wooden box about five by six feet square, and is placed in the folding doorway between the front and back parlors, and is only entered from the front parlor, which is used as the scance-room As all parts of both parlors, as well as the cabinet it self, are open to inspection by those attending, both before and after the seances, no doubts can arise as to the honesty of the medium, nor as to the utter impossibility of the work being carried on by confederates.

Upon the occasion of which I write there were present fifteen or sixteen persons. Mrs. Hatch entered the cabinet at the usual hour, and after a little singing a female form, dressed in pure white, opened the curtain and was plainly visible to us all. She remained but a moment, however, when she retired. Some five or ten minutes later Mrs. Hatch emerged from the cabinet, under control, and begun to talk to those present. While she yet talked, another female form appeared, dressed in white, and the two stood there side by side. And from that time until the close of the scance forms continued to come and go, male and female, big and little, often two at a time, and nearly all were recognized by their friends present. My own dear mother, among others, walked out into the middle of the floor, and she looked so perfectly natural that I readily recognized her from her looks alone. Other spiritfriends came to me, and though none of them looked so natural as did my mother, yet they identified themselves in every case. Two illuminated forms came out together, male and female, gorgeously attired, and the male stood in front of the curtain while his female companion led each one present up to shake hands with him. He was six feet high at least.

At the close of the seance the well-known form of the late Dr. J. R. Newton appeared, bearing in his arms the form of the medium, and stood in the middle of the floor, supporting Mrs. Hatch, until all in the room had gone up and taken him by the hand. There could be no mistaking the fact of two individuals being there in our presence. After they retired the scance closed and the homes.

Not so, however, with the writer. I remained in the room. Mrs. Hatch, after preparing me a couch in the scance-room, herself retired to her own room in another part of the house, and I was alone in the apartment where so recently had walked and talked our celestial friends. I was the only mortal in that room. I retired to my couch, within four feet of the cabinet from which, but an hour before, scores of spirit-forms had come and gone. My experience through the night would only be interesting to those who have had like experiences. Suffice it to say : in the morning I had every facility to explore both the cabinet and the rooms, for I was locked in and I held the keys; and I am prepared to say that no paraphernalia of any kind was contained in those rooms, and that what emerged from that cabinet could not have been from human agency. Is materialization a fact? It has been so demonstrated to my entire satisfaction. Farmington. Me., Oct. 28th, 1884.

Farmington, Me., Oct. 28th, 1884. P. DYER.
[Dr. Dyer we know to be a reliable gentleman, hence e have no hesitancy in publishing the above communication.-ED. B. of L.1

IN AUTUMN.

I climb the hillside slope, this autumn day, As one who leaves the lower world behind, And seeks to enter heaven some other way Than that most mortals find.

How still the scene ! No wind's low voice is heard Among the trees that scatter jewels here; I miss the hum of bee, the song of bird, The flowers that were so dear.

Here, peace dwells on these haze-encircled heights; A peace so sweet the heart forgets its care, Its yearnings for the summer's lost delights, And nature seems at prayer.

This spot of earth seems like enchanted ground. The border-land of heaven; who shall say The circling hills are set to mark its bound Which is not far away?

I seat myself upon a mossy stone
And dream I am a king who sits in state;
Had ever monarch yet a fairer throne, A grander palace gate?

What gorgeous canoples are overhead;
What curtains fall about me, fold on fold,
Of crimson, russet, sombre green and red,
With broideries of gold.

I choose my scepter from this bank of Fern,
My crown I fashion from this russet vine,
In cups of Moss sweet incenses I burn;
What realm compares with mine?

What if I have no vassals at my call, what II I have no vassals at my call.

No train of courtiers lingering at my side?

I have my thought and they are more than all;

The king is satisfied.

Eden E. Recjord, in Vick's Monthly Magazine.

Cough Cure? 10 but 1 mone "Take a large preserve jar; procure small measure of the finest white Bermuda onions and five pounds of the best white crushed sugar; peel the onions and out them into the thinnest possible alloes; place a thin layer of onions in the jar and cover them with sugar half an inch thick then another layer sugar half an inon thick "then snother layer of onlone, also treated with sugar, and continue until your jar is full. Put it out of the way for three months." At the end of that time you will, not recognize the stuff. The sugar and onlone will have fermented and become a thick black syrup, not unpleasant to take and the inoch wonderful ours for coughs and colds that was ever conceived."

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Vermont State Convention.

[Reported for the Banner of Light.]

Agreeable to a vote of last year, the Vermont State

Reported for the Banner of Light.]

Agreeable to a vote of last year, the Vermont State Spiritualist Association met in convention at Waterbury, Vt., Oet. 10th. 1834. The meeting was called to order by the Preadlent, Mr. Alonzo Hubbard of Tyson Furnace. The opening exercises were a song by the Duzbury Glee Club, an invocation by Mrs. Abble W. Crossett of Duxbury, and another vocalization by the Club. Remarks were then made by President Hubbard, who said that Spiritualism is a religion for the nineteenth century, one that will answer the demands of humanity and stand the test of criticism. Dr. Gould followed with excellent and timely remarks. Geo. A. Fuller, being called, said it seemed to him that Spiritualists should do more practical work. As he went over the State he had found an extensive interest, in a private way; even in the churches there is an awakening to the truths of Spiritualism. If Spiritualism means anything it means everything—it means progress and blessings to humanity everywhere. At the close of his very able and very acceptable remarks the Convention adjourned.

Afternoon.—At 20 colock an hour's conference was opened with a song by the Glee Club. George A. Fuller made excellent Femarks upon the practical workings of Spiritualism, reterring in an earnest manner to what is and what has been done since the tiny raps were first heard at Hydesville. "The Church has already began to recognize the claims of Spiritualism. The prophecles of Orthodoxy and, of Adventiam have proved false, but those of Spiritualism have been fine the nations, for the good of humanity and the heavent of Spiritualism have been from the angel-world stands." Have been subject to the leading the nations, for the good of humanity and as long as the world, and while I believe that the advent of Spiritualism is we shall build up a religion. He spoke instructively upon the angel-world stands." Have subject to the humanity and the previous remarks. Bro. Sabih Scot said he supposed Father Miller previous to 1843 saw all these thing

"Only a Step."

Evening.—At 7 o'clock a Conference of one hour, participated in by Dr. Gould, whose earnest words upon the practical work of Spiritualists called out W. B. Parish, who said that he found recorded upon the Secretary's book a resolution that he presented to a Convention some twelve years ago, to the effect that Orthodox teachings and sectarian bigotries had made reform schools, jails and prisons a necessity, but that they would cease to exist under the benign influence of Spiritualism. Mrs. A. P. Brown followed with remarks upon practical work; she said that Spiritualish have something to do to assist the unfortunate of earth, and gave an account of visiting our State prison and of obtaining permission to address those there incarcerated.

and of obtaining permission to address those there incarcerated.

Mr. Knight gave an interesting account of his experience with Mr. Mansfield, followed by a few words from Bro. Scott relative to Mr. Mansfield's mediumship. Mrs. M. A. O. Heath spoke upon practical work, and said, in order to be a true Spiritualist, we must be free and throw off the yoke of superstition and bigoty. Dr. Gould said he hoped Spiritualism would not become popular, but in a better and truer sense he knew it would be. Mrs. A. P. Brown related an incident in Mr. Mansfield's mediumship. The conference time having expired, we listened to a beautiful song by Mrs. Lillie Turner. Geo. A. Fuller, the speaker of the evening, prefaced his very able address by reading a poem by Ralph Waldo Emerson, after which and an invocation he said: "Light, more light! are the words that fell from the inspired lips of Goethe. In all the ages of the world humanity has, from time to time, been crying out to the angel-world, and to-night we of this Convention cry out to those angel messengers for more light, truth and love, that our spiritual eyes may be opened to the Over Soul, our Father and our Mother, God. It is a happy thought that Spiritualists never grow old; and equally so that of Dr. Gould, of a spiritual aristocracy. We have got some of the poorest people in the world; I am proud of them, and they constitute our aristocracy. All the great religious reformers have come from the poorer crass of people. I am not ashamed to associate with the reformers of the ages. All the great finkers are classed among the infidels, and most of the scientific men are people. I am not assumed to associate with the re-formers of the ages. All the greatthinkers are classed among the infidels, and most of the scientific men are spiritualists." This address was very able and elo-quent and earnestly delivered, holding the attention of the audience for rearly an hour, closing with a poem. The meeting closed with a fine song by Miss poem. The me Rosa Turner.

SATURDAY, OCT. 11TH. Morning.—Song by the Glee Club, followed by prac-cal and encouraging remarks from Dr. S. N. Gould a regard to the condition of Spiritualism in Vermont. in regard to the condition of Spiritualism in Vermont. B. F. Knight spoke upon the same and kindred subjects, also upon ancient manifestations. Mr. Averili of Barre made some good remarks upon the works of John Murray and Thomas Paine. Mr. L. L. Whitlock, editor of Facts, referred to Vermont as his native State, saying he was ever glad to meet with Vermont Spiritualists, and made some excellent and interesting remarks in regard to his experiences and the practical workings of Spiritualism, illustrating the latter by placing on the table twenty copies of his magazine, for which he will accept our hearty thanks. Further words were given by Mr. Averill and Dr. Gould, also President Hubbard, who thanked Bro. Whitlock for his donation of Facts to the Association. Mrs. Abbie W. Crossett proposed that a Fact Meeting be held. The conterence closed, Mrs. A. P. Brown of St. Johnsbury Centre, who has done much in the past toward laying the foundation of what we have to-day in Spiritualism, after a poem, invocation and a song by the Glas Club sold.

St. Johnsbury Centre, who has done much in the past toward laying the foundation of what we have to-day in Spiritualism, after a poem, invocation and a song by the Glee Club, said: "As:the great question of Spiritualism is at issue I propose to present some, of the facts as they are presented to us to day, referring to manifestations occurring in past ages, and comparing them with those of our 'own, time." The lecture abounded with great truths and earnest utterances, and was listened to with close attention.

After singing, Bro. J. D. Stiles, gave an invocation, brief explanatory remarks, and described thirty-five or forty spirits present, giving hames, 'residence, cause of death, and many other particulars... Among them were A. R. Boyce, James McAlester, Fayston, Chester Merrifield, Richmond, Artemas Fiagg, Azohah Fiagg, Capt. Nathan Fiagg, William Nichols, James Martin, Williamstown. Aunt Martha, Martin, Edson Martin, Ansel Shaw, Northfield, Joseph Moffett, Hiram Snow, Saily Snow, Jonathan Emerson, Northfield and Bristol, Nathaniel Butts, Stowe, William Murray, Waterbury, Thomas Murray, Moretown, Ash Raymond, and Aunt Bally Raymond, Stowe, Ira Shith and father, Josh and Aunt, Keturah, Charles A. Davis, Parker Carpenter, Johnson, Dea. Sam Andrews, Uncle Ass. Andrews, Wm. Prosser, Rochester, Wright Clark and Urish Clark, and others, whose names is did not get. Session closed by the Glee Club singing, "We are. Waiting for the Angels."

went on and on, and the world knows something of the result." At the close of Mr. Mansfeld's narrative a gentleman handed him a scaled letter, the contents of which he described, but whether correct or not bould not be determined, as the letter was not opened, though the gentleman who, had brought it elight hundred miles from another person, and was not award of what was in it, said he knew those whose names Mr. M. had mentioned as being spoken of.

A song was given by the Glee Club, and a beautiful and soul inspiring invocation by Mrs. R. M. Paul of Morrisville, followed by a grand and eloquent address, of which I am unable to give even a synopsis. Mrs. Paul is one of our inest inspirational speakers, and never falls to answer the highest anticipations of her audience. At the close of the lecture the Glee Club sung a selection and the Convention adjourned for a must be election of the server with the following re-

BUSINESS MEETING

Business merting

And for the election of officers, with the following result: President, Alonzo F. Hubbard of Tyson Funace; Secretary, W. B. Parish, Stowe, Vt.; Vice Presidents, Lucius Webb, East Granville; A. E. Manum, Bristol; Mrs. Eliza Turner, Montpelier; Treasurer, Jsnus Orossett, Duxbury (P. O. Waterbury); Auditor, Dr. E. A. Smith, Brandon. On motion of Dr. Gould, the Secretary and Treasurer were empowered to act from this time. The following amendments to the Constitution were presented and adopted:

Art. 12th. The Board of Managers shall have power to grant resignations and to fill vacancies of any of the officers of the Association when necessary.

Art. 13th. Seven persons shall constitute a quorum. The Board of Managers met in the parior at 7 o'clock and elected Janus Orossett Chairman of the Board and located the Quarterly Convention of June, 1885; at Hyde Park, Vt.

Evening.—Exercises commenced by the Glee Club,

and elected Janus Crossett Chairman of the Board and located the Quarterly Convention of June, 1885, at Hyde Park, Vt.

Evening.—Rxercises commenced by the Glée Club, and an invocation by Mrs. Emma L. Paul of Morrisville. A test scance was given by Joseph D. Billes of Weymouth, Mass., in which many spirits present were described, giving as usual many particulars of their life and death, etc. Among them, Orvil Smith, G. J. Smith, Noah Churchill, Aunt Polly Churchill, Ed. Churchill, Joseph Churchill, Riverius Camp, Benj. Chapman, Stowe, Vt.; Laura May Hersey, Bamuel Dawley, Aunt Lucinda Dawley, Carrle B. Jackson, Albert Houghton, Emetta Houghton, Stebins Smith, George Houghton, Crit Dutcher, the last six of St. Albans; then came five from Fayston and Duxbury; Orren Wheeler; Lovina Wheeler (wife); Melissa Campbell, Hiram Campbell and a boy, B. Corlis, Jake Boyce, Alec McAllester, Dan McAllester, Lewis Fish, Philander Fish, Samuel Wright; Lorenzo Dow Herrick, West Randolph, and father, Uncle Stephen Herrick.

The Glee Club, by request of Mr. Stiles's control. sung "Forgive and Forget." More names were given, among them were Thomas Shelby, Chittehden; Aunt Anna Baird, Luther Warren, Middiesex; James Gould, Aunt Milly and Aunt Pauline Gould, Joslah Graves, Duxbury; Erastus Graves. Horace Halden, Samuel Carlton, Duxbury; Joseph Wood, Walter Wood, Moretown; Cophas Clark, James Green, Waterbury; Tom Waterman, Johnson; Joe Waterman, Joe Ricker, Mason Hunty, Willis Butler, Stowe; Edwin W. Havens, Stowe, died in Andersonville prison; Russell Butler, Stephen Sargent, Capt. Orowell Mathews, John Jackson, Milton and Frank Bates, Uncle Globs Bates, John Seabry, Waterbury; Lucretia Brown, Lee; Avery Sherman, Benjamin Reed, Silas Skinner and many others.

After singing by the Glee Club, Geo. A. Fuller said: "I feel as though I was standing upon consecrated ground which has been dedicated to the cause of the angel-world," and read a poem, "Fate," by Ralph Waldo Emerson. Then followed an able and interesting discourse: "The Ch

Mr. Fuller, who closed by reciting a poem.

SUNDAY, OCT. 12TH.

Morning.—Singing by the Glee Club and a conference of one hour, during which remarks were made by Charles Crane of Hyde Park. Mrs. A. P. Brown, Mr. Webster, Mr. Averili. Mr. Scott and Dr. E. A. Smith made interesting and instructive remarks, the latter speaking of our "Doctors' Plot," so called; which he condemned as a blot upon our statute books and a disgrace to any civilized community, dealing sledge-hammer blows upon it, beating it so thin that even a bigot could, see through it. Would that our Legislature, now in session, could have listened to his earnest and truthful words. Mrs. Paul said that a few years ago her only daughter—her all that she had in the world that she could call her own—was stricken down with a severe lilness. She had employed different diplomated physicians, but all to no purpose. They could give no relief, no encouragement whatever, but said her child could not be cured—in fact could not, live long; that, if by, any possibility it should live, she would be bereft of reason. Then in the anguish of her heart she cied; What shall I do? She knew of a Mr. Woods in New Hampshire, a magnetic healer, who had been into Vermont and cured a cancer of a very malignant nature. She telegraphed to him to come at once. Soon she received a dispatch, saying: "I cannot come; I dare not come into your State to practice, for fear of your medical law. I once came there and cured a lady of cancer, was prosecuted for so doing, and it cost me every doliar I had in the world, and I cannot come." Then she, in the agony of her mother's nature, cried unto God and the angels: Is there no one in the universe that can save my child, my all? Soon an influence came over her, and through her own mediumship she wrote a prescription, obtained the healing balm, and her child was restored to health.

After singing by the choir, an invocation by T. D. SUNDAY, OCT. 12TH.

heath.

After singing by the choir, an invocation by J. D.

Stiles and an improvised poem, "Where Are the
Dead?" fully and happly answering the question,
Geo. A. Fuller said: "Spiritualism did not begin at
Hydesville; it is as old as the universe. You must Geo. A. Teiler sald: "Spiritualism did not begin at Hydesville; it is as old as the universe. You must choose between Materialism and Spiritualism. The leading clergy say the time is past when we can put down Spiritualism by argument. Let us examine it and see if there is not some truth and some good in it. If John Wesley should go into a Methodist meeting to day he would not know where he was, would not recognize what is taught as Methodism there. In the latest blography of him they have left out the best chapter in his life. Wesley said the giving up of witch-craft was the giving up of the Bible. The woman of Endor brought the first tangible evidence of immortality into the world, and I am glad it was a woman who brought it. Why did St. Paul enumerate a catalogue of spiritual gifts; If there was no significance or truth in spiritual gifts; If there was no significance or truth in spiritual gifts; Why did Jesus say. The things that I do yes ball do also, and greater works than I do shall ye do?" Mr. Fuller closed by reciting a poemand the Glee Club sang "Scatter Seeds of Kindness." Mr. Farr, the gentleman from Onio who presented the sealed letter yesterday to Mr. Mansfield, had obtained leave to open it and read it publicly, and Mr. Mansfield was called to the platform to read the duplicate which had been written out by his hand. As he proceeded to do so he said: "I stake my reputation, my life itself, that this is a true and correct copy of what that letter contains." Then Mr. Farr, upon the platform, opened and read the letter to himself, then handed it to Mr. Mansfield who read it taloud to the audience, and trproved to be precisely as he had previously stated. While this, was going on there were many eager upturned faces and listening ears in the audience, anxious to catch every word that was given. At the close loud applause greeted this victory for Spiritualism. The gentleman stated that he never saw Mr. Mansfield, gave the decorpositions of spirits who once lived on earth as seen by him, most of whom we

the when all things are passing way, did now things are thing their passes onliged to return or a throat difficulty the speakers was colleged to return or a throat difficulty the speaker was colleged to return or a few moments of the speakers was colleged to return or a few moments of the speakers was colleged to return or a few moments and the speakers was presented from being with us; she sent a beautiful poetical address, which was read at this time by theo. A. Fuller, much to the edification and gratification of, the sudices. At its close Mrs. Smith resumed her address with grand fraternal words, and was listened to with breathless stention. Her address was one of the best, and elicited much praise. He was the speakers were made by Dr. Gould, Dr. Hellity, Mr. Manum, and others, in regard to locating inture conventions, etc., after which a song was without the server was the server with the server was a server was server

Justin Leonard, and others, Targe were three fundated tests or names given through Mr. Stiles during the Convention.

On motion of Dr. Gould, a vote of thanks was passed to the railroads for their generous courtesy in granting free return checks to friends attending this Convention; to the landlord and 'his family for the kind care and attention given us in so well and generously providing for the wants of our physical natures; to the Glee Olub for the sweet music they favored us with; to the speakers for their grand and eloquent utterances; to Mr. Mansfield for recting to us on many of his wonderful experiences; and manifestations in our presence; to Bro. J. D. Stilles for hundreds of unmistakable tests demonstrating the fact of immortality, and especially to his control, Swift Arrow; to the brothers and sisters for their attendance and assistance while here; to the officers for their able work, and to Mr. J. C. Griggs for kindly furnishing one of his finely toned organs for the use of the ohlor. The harmonious and very enjoyable Convention then adjourned to meet in Waterbury, January, 1885.

W. B. PARISH, Scoretary.

Stowe, V., Oct. 25th, 1881.

P. S.—The Spiritual Offering of Towa will please

Stowe, Vt., Oct. 25th, 1881.
P. B.—The Spiritual Offering of Iowa will please copy the above report, and very much oblice its numerous patrons.
W. B. P.

W. J. Colville at Greenwich, Mass. To the Editor of the Banner of Light:

W. J. Colville recently made his first visit to Greenwich, Mass., since his return from England. Three largely-attended meetings were addressed by the spirit guides of this popular lecturer, at the residence of H. W. Smith, whose house and means have been for many years placed freely at the disposal of the spirit-world. Each meeting was a perfect and brilliant success. The large and beautiful rooms were crowded with eager listeners, both young and old. Conspicuous among the audience was a large choir of very young ladies, whom Mr. Smith has carefully trained in music.

ladies, whom Mr. Smith has carefully trained in music, and whose pure young voices sounded very sweetly when they sang exquisite words to the beautiful melodies their kind instructor has written specially for them.

"Miss Lochian, once a prominent medium in Boston, though living in Greenwich in comparative retirement, is doing a great, good work for, the enlightenment of hundreds. Whenever any of the country people are in trouble they come to her for consolation; and when her pure and tender guides speak to them charmingly, as they always do through her sensitive and sympathetic organism, tears are dried, fears dispelled, burdens lightened, and the sun of spiritual truth drives away the mists and shadows of earthly care and blindness. It is almost impossible to estimate the amount of work Mr. Smith and Miss Lochian have accomplished on Greenwich Plain during the past four years. ness. It is almost impossible to estimate the amount of work Mr. Smith and Miss Lochlan have accomplished on Greenwich Plain during the past four years. When they commenced their spiritual and reformatory work under angel guidance, the darkness of the district on all spiritual matters was so gross that to mediumistic visitors it felt like a thick pall which enwrapped the minds of the country folk for many miles, as in a thick, impenetrable fog, hiding from them all consciousness of a bright and beautiful life beyond the confines of the material state. Theological bigotry of the most unreasoning type went hand in hand with utter skepticism. Now the aspect of affairs, is completely changed; the light has broken, and eager crowds are drinkling in the spiritual light is freely offered to them under the new refunes, Not content with inviting to his hospitable mansion Mrs. Cora L. V. Richmond, W. J. Colville, Mrs. Abdy N. Burhami, Mrs. Mand R. Lord, Mrs. Kate R. Stiles, Miss Jenny Rhind, Charles W. Sullivan, and numerous other distinguished instruments of the spirit world, Mr. Smith has just now expended over \$5000 in the erection of a beautiful church edifice at Greenwich Village, in the centre of a thickly populated district, and in the centre of a thickly populated district, and in the immediate vicinity of several large and important towns.

immediate vicinity of several large and important towns.

This new building, not yet completed, will be a veritable spiritual. Temple in the highest sense. It will be devoted unreservedly to the carrying forward of spiritual work in its manifold departments. The building is of wood but rest upon foundations of solid stone, deep and strong: The exterior, and the rior are alike beautiful, simplicity and elegance combining their charms at every point. The property is sufficiently large to provide apple room for these large. seem as prayer.

In earms like enchanied ground, of the case of th

PASSING ON.

As shadows filt across the meadows green,
It seems in sportive play;
So we, like shadows, gently pass away,
On earth no more are seen!
And yet the summer clouds that made the shadows
Are drifting on and on o'er other meadows
More deeply, freshly green.

Bo, like the stream that glides and glides away, seeking some other shore.
Our friends are passing on and out of sight, And darker seems to us the darkest night
-Bedause they are no more.

Yet'all are saved in reservoir eternal Of Life sclear depths serene;
There all these earnest lives are never ending, But, in sweet harmony and pleasure blending, Again our friends are seen.

The flowers of Eden, blooming fresh forever, Are fragrant, fair and sweet, And white-robed spirits, sin emancipated, Are making music, and, with joy elated, Each glad new comer greet.

Original Essay.

10 M THE TEN COMMANDMENTS.

Those who believe in the divine origin of the Scriptures called the Bible, assert as one of their reasons, for holding that belief the fact that no man has ever been able to understand the book wholly; arguing that since man cannot understand it he cannot have written it without divine aid and direction. If this argument is a good one the Bible must always rethe Passover be left unto the morning. main the Word of God; for certain it is that the more one reads the less he understands it. It would perhaps be well if it were more widely and more studiously read than it is; for people might then come to see that since increased study brings only increased doubt and confusion, the quickest and most rational way out of the difficulty is to abandon it entirely as a source of wisdom and knowledge, and take up the reading of books which, having been written by men, can be by men understood. The writer is led to give expression to these thoughts by a recent discovery which he has made in carefully reading a portion of Exodus.

It, is, universally taught by Christians that

the ff Ten Commandments "contained in Exodus xx: 3-17, were written on tables of stone by the finger of God, and given to Moses amid the clouds and thunderings on Mt. Sinai. It is indeed strange that all the study bestowed by patient readers upon these Scriptures has not resulted in showing that this idea is wholly unsupported by them. The ten commandments have been considered as a code of morals given by Jehovah to all nations, in distinction from the various minute observances enjoined upon the Jews. Let us review the testimony of the Scriptures upon this point; and let us not forget that these writings are truly "Mosaio" in the sense that they are composed of fragments carelessly patched together, with little regard to conciseness or continuity of the narrative. We read that Jehovah called Moses up into the mount for the purpose of giving him various commandments and ceremonies to be observed by the dewish people. In Exodus xx. we find that "God spake all these words, saying" and then follow what are known as the ten commandments, bringing us to verse 18. Here is a passage of four verses which evidently belongs at the close of the previous chapter, as anyone can see by reading it, for Moses is recelving the commandments upon the mountain, while these verses make him to be down with the people. The 22d and 23d verses are manifestly an interpolation at this place, as they simply repeat what has been already given in verses 1-4. The fact that these two and the four preceding them constitute paragraphs, adds to the suspicion that they are out of place. After these verses Jehovah continues his commandments, without distinction, to the close of the first eleven commandments of the chapter.

The above ttem appeared in the Banner of Oct.

25th. It is probably a clipping from some exchange, counting them as ten, and calling them the "Ten Commandments." They are inseparably connected with others, and the Church is as much bound to observe all as any of them.

In Chapters xxi, xxiv. Jehovah gives various other commandments, "and Moses came and told the people all the words of the Lord, and all the judgments." (xxiv: 3); and verse 4, "Moses wrote all the words of the Lord."
Nothing yet is said of the tables of stone upon which the commandments are supposed to have been written. Then Moses and three others, with seventy Elders, went up, "and they saw the God of Israel." While they were there Jehovah called Moses and said (verse 12): "I will give thee tables of stone, and a law, and commandments which I have written, that thou mayest teach them." God kept Moses on the mount forty days, giving him plans for a tabornacle, directions for furnishing same, instructions for making an ark, and orders to construct "two cherubim of gold," notwithstanding he had previously commanded the Jews, saying. Thou shalt not make unto thee any graven linage." Finally, as we read in Chap.

xxxi 18," He gave unto Moses, when he had,
made an end of communing with him upon Mt. made an end of communing with him upon Mt.

Sinal, two tables of testimony, tables of stone,
writtelf with the flugge of God. Mark, nothing frailed regarding the ten commandments,
for these had been given orally, together with
others in the first interview below con or been
When Moses descended from his long communion with the Deity, in no wise astoniahed
that a being wire disasted the efficient physics.

that a being who dreated the entire onlyerse, including all natural laws, in six days, should be forty days in formulating a few civil laws, he found that his fickle; followers had become tired of waiting for this coppearance and thad made them: a golden calf to worship a He beal article. Tappend herewith a carefully prepared libt of cere came almost as angry as Jehovah himself, add thin necessary articles of food showing the difference wrathfully brake the tables (xixil: 10). After in price for the same between Liverpool, New York; causing three thousand of the backfilders to be and Ohicago: slaughtered, as an example, to the rest, her | 1 to no Mentels: T - Man Ware Work | Work | Work | Cooled his angers and after much arguments | 10 to 10 Mentels: T - Man | Pool | cooled; his anger; and; after much argument; succeeded in mollifying the fierce wrath of Je-hovalt-salvants calve, virtue that paint who shoul Them, it the Lord said unto Moses, Hew thee

two tables of stone like unto the first; and I wilkwrite upon these tables the words that were in the first tables, which thou brakest." (xxxiv 1.) Moses made, the tables, and taking them under his arm, made his way to the cloudwrapped nummit of the Mount, where Jehovah methint according to appointment. Then to hovel spake from the cloud to the man who was croudling in the dust before him, saying: "Observe thou, that which I command thee this day the paralle and the command the command

I now, give the used commandments, copying have a remaining the division of the series of the control of the copying have a remaining the division of the copying the div

destroy their altars, break their images and cut down

their groves: for (2) Thou shalt worship no other God; for the Lord, whose name is Jealous is a jealous God; lest thou make a dovenant with the juhabitants of the land.... [The remainder of this command contains language not suitable for ears polite, Probably Jehovah did not think his language would come down to this age and be read by a civilized people.]

(8) Thou shalt make thee no molten gods, ... (4) The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the month Abib: for in the month Ablb thou camest out from Egypt.

(5) All that openeth the matrix is mine; and every firstling among thy cattle, whether ox or sheep, that is male; but the firstling of an ass thou shalt redeem with a lamb : and if thou redeem him not, then shalt thou break hid neck. All the first-born of thy sons thou shalt redeem. And none shall appear before me

(6) Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.

(7) And thou shalt observe the feast of weeks, of the first fruits of wheat harvest, and the feast of ingathering at the year's end.

(8) Thrice in the year shall all your men children appear before the Lord God; the God of Israel; for I will cast out the nations before thee, and enlarge thy borders : neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God

thrice in the year.

(9) Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the Feast of

(10) The first of the first faults of thy land thou shalt bring unto the house of the Lord thy God, Thou shalt not seethe a kid in his mother's milk:

Verse 27, "And the Lord said unto Moses, write thou these words:", v. 28, " And he wrote upon the tables the words of the covenant, the ten commandments." Here are the ten commandments, as written on the tables of stone, not by Jehovah, but by Moses. The ten commandments claimed by the Church to have been written on the tables of stone were never thus written, according to the Bible; for Jehovah said he would write on the second tables the same that he had written on the first; so if there were ten commandments on the first tables, they must have been the ten I have just quoted.

The so-called Orthodox Decalogue, then, has no more authority over the actions of a Christian than all the other laws contained in the same and following chapters. If he refrains from stealing simply because Jehovah forbids it, he is equally bound to give the first fruits of his land to the Lord, instead of sending them to the county fair. If he observes the Sabbath day in obedience to the command of Jehovah, he is morally bound to obey the law which says: Whosoever doeth any work on the Sabbath day, he shall surely be put to death." Both are in the same commandment, and no Christian should be so inconsistent as to obey one part and disregard another part of the same sentence, when there is no authority for separating them. If the Church really wants to be governed by the ten commandments alleged to have been written on the tables of stone, it must adopt the ten which I have designated as the genuine ones, supported by the evidence of its own Scriptures.

I hope this newly-found Decalogue may be ratified by all ecclesiastical councils, embodied in all the catechisms, emblazoned on the walls and printed above the pulpit of every Church, as an accusing witness of either its stupidity in not finding it before, or its duplicity in presenting a counterfeit, through all these centuries of priestly rule and teaching.

Solon Louen.

A CORRECTION.

BY GEORGE A. BACON.

and was accepted as true without question. Unfortunately it is very misleading, and as the interests involved are not only vital in their consequences but are so universal as to affect every household in the land, I beg the privilege of correcting it. I do this all the more willingly because I know the Bannen would not designedly publish any falsity in matters of political economy any sooner than it; would in matters that pertain to spiritual science or to mediumship. Its character in this respect is well known and properly

appreciated wherever it is read and understood. But to the correction. Loaves of American bread weighing one pound each retail here at five cents instead of eight cents, making four pounds cost but twenty cents, while four pounds of bread in England cost as alleged eleven pence, or twenty-two cents. The difference is sall in favor of the American bread, and this difference is not confined to the mere amount of money saved; there is generally less adulteration in our manufactured bread than in that made in England, though in this respect all of it, both that made here and abroad, might be improved. The absurdity of the claim that wheat grown in our great Western and Northwestern States cannot be made into bread and sold to our own people at our own doors, or in our own home markets, as cheaply as when after being exported across continent and ocean, it is sold five thousand miles away from where it was raised—the folly of such a claim is seen at once. American wage laborers of an laverage receive upwards of sixty per cent, more paythan the corresponding classes of wagelaborers in England, while breadstuffs, meats, etc., generally are observed here than; there. Any statement, therefore, intended to mislead the public in this respect ought to be immediately silenced; as indeed every attempt by any class or party to reverse this condition of things bught to be prevented as far as possible by all who sympathize with labor, the creator of condition what had prosperity; and who have the demands of adulty and justiced to only 6 7711 277

The best method to do this is somely make the truth known—which is my sole prombting in writing this

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

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

Banner of Pight.

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

Special Notice.

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

Divine and Human: God in the Soul.

Another eloquent discourse by that spiritualistic preacher, Reed Stuart of Battle Creek. Michigan, compels our glad attention. "All roads," he remarked at the outset, "seem to lead to God, and it is indifferent along which one of all the many ways the journey is made; it is sure to arrive at last at that sublime Centre of Being." He regarded it as short-sighted, and an indication of but a partial faith, to limit the divine procedure and revelation to this or that method. He would not believe in an "insular providence," which displays its solicitude in the guidance and inspiration of one nation, or exhausts itself in giving to the world one book or one religion. "If God is in one thing, he is in all things." The child at his play, the arrow in its flight, the moth circling round the light, is each thinking or acting God's thoughts after Him. And the same with the laws of gravitation, polarity, compensation, which are repeated on every plane, visible and invisible. "Whatever is seen in nature," asserted the preacher, "may be seen in the soul under different names." This is pure idealism, the doctrine of Berkleyism, which declares that there is no nature, nothing external to ourselves in fact, but that all we observe exists for us only

from within. Mr. Stuart therefore well characterizes the soul as Protean, appearing in many shapes but being always the same. "In nature it is strength; in history it is purpose; in religion it is inspiration; in the soul it is truth; and planets, nations, persons are its agents and administrators." This is finely said. Revelation never ceases its divine work. Every generation of men will hear a voice of more thrilling interest relating the wonder of life; "from the quest in that ocean no diver will return without a treasure." While nature can be reported, and the course of history surveyed, who is therehe inquires—to record the origin of a soul? what compass can detect its course? what plummet can sound its depth? We know whence the body came, and how; but who will reveal the hidden spring whence came that stream of being into the body, giving it strength and grace, and that other power which knows that it is strong and graceful. Our life, said he, is embosomed in beauty. The upper portion of it floats here on the surface of a sea of being which stretches shoreless every way, as the lily lies on the surface of the lake; but how came it thus to float? Our being is deeper than we know; it is older than experience, and reaches each way beyond memory and hope. Into what soil, he asks, strike the roots of that life which is not body—which laughs, and weeps, and wonders, and loves, and writes epics, and builds temples?

He thinks gravitation, molecular force, chemical affinity, good enough as servants, but is weary of hearing them called masters. He would cease the effort to deify phosphorus, and to build altars to carbon and magnetism. Hamlet the Sistine Chapel and Cologne Cathedral did not spring out of phosphates and carbonates, but out of thought's interior sphere. He believes, with the rest of us, that on this question of the origin of things the pendulum has begun to swing the other way, and that it is now | Back of that, even, the "witchcraft" troubles, toward Plato and Spinoza and Emerson, those great Spiritualists of the human race, along with Kant and Schelling and Fichte and Berkeley. "Matter," says Mr. Stuart, "is about to hand over the sceptre to spirit." The soul is claiming again its divine descent; a consciousness of its lineage is returning to it; it is seeking its only source; it refuses any longer to yield to the claim of sense. "The soul is its own witness to the fact of its existence; and which must have taken place here and there, its testimony sovers the whole range of thought, during the Middle Ages, been kept for moof tr feeling instinct, will." The soul is these later times to refer to, there is no ques-

the cup into which God has poured the choicest wine of his being. It is the highest form of Delty on earth. It has its strata, and its ascending method: Instinct is its base; the next step is perception; then comes memory or recollection; after that, imagination; then inspiration, and lastly, intuition, which is the flower of which instinct was the promise.

Our inspired preacher continues to speak in pictures, which is far truer and profounder than the merely logical way: "The Spirit pours its truth and beauty into him (man), as the sun flings his beams upon the earth. But as the sun, with the assistance of the delicate chemistry of earth and air, finds its rays, in one flower turning to red, and in another to violet, and turning to green in leaves and grass, or as the white light passing through the prism shows the secret of the rainbow, so Spirit finds itself reflected by circumstance, and the quality of the physical structure upon which it alightsturning to intellect, or imagination, or will, or beauty, or devotion, or great power of performance. Over all and in all is God. The soul is a receiver of his exhaustless bounty. Humanity is a never-ending incarnation of Deity; it is 'God manifest in the flesh.'". With truth does he say that without doubt they who have done the most memorable work are they who have. recognized their relations to the Infinite. It stands illustrated in the case of him who comes to the front in troublous times; who has spoken when silence would have been easier and safer: whose voice has proclaimed the meaning of liberty or religion; who has borne witness to the coming light when the sky was shrouded in gloom, though he knew not that a power greater than his own was impelling him.

Such a man is a channel through which flows the beauty, and justice, and tender mood of God: For wherever they are seen, truth, power, goodness, beauty, are emanations of Deity, all attributes of the same enduring substance. The soul of God and the soul of man are as cause and effect; but no eye can detect the line at which cause ends and effect begins. Our thoughts are not self-originated, or our own: they come to us from some hidden source. "The epochs and commanding periods of our lives come oftenest when least expected." We think thus and so at one time, but in an entirely different way at another; "we have been spoken to from above, and have obeyed." The soul is never on so high a range as when it is simply hearing and obeying—not speculating or questioning. These perceptions of the highest law are the true solution of the mystery of life, and their coming is always heralded by awe and delight. "The soul of God is poured into the world through the human soul; and the great man has been great only when he permitted that descending stream to fill the dusty channel of his being bank-full." If this be dangerous for many to think, our preacher reminds us that those who have been called pantheists and mystics have been the saints who have saved religion from the death-coil of ecclesiasticism and theology.

He utters an inspired apothegm in saying that "a defective philosophy is less to be la-mented than a bad life." He thinks it is not their philosophy of religion, but that it is their pure lives that are the ample recommendation of those who are esteemed saints. If God be in man, then every sign of his presence will be found unerringly pointing to purity and truth. God does not manifest himself in the soul except for moral ends. This is the test, that every revelation can be made into deed, and is capable of becoming more than a private dream." The apparently false and insane in one age becomes the truth and sanity of another age. God alone is the centre of all spiritual gravitation. 'We do well," he says, "to think that justice and mercy and righteousness, as we see them displayed in the great multitude around us, came not from custom and experience alone. but that they are counterparts of the same virtues which, without limit, are found in God. It is the deep answering to the deep." All this sanctity, sympathy, helpfulness, love of right, motherhood, which we see springing up in the life of the great multitude of toiling men and women around us, with the thought of their mortality so often with them, shows conclusively that a divine power and goodness are involved in it all. It must have originated in the heart of God before it entered the heart of man. If the soul came out from God it has surely not forgotten the way back to its native home. And as souls have found friend and lover here, we will not doubt that they will find them there.

A Stock Objection.

There are certain surface objections which seem to arise in the minds of casual observers when Spiritualism is brought up for consideration, which are continuously urged, no matter how often they are met in public and the press, by the writers or the speakers who are seeking to awaken humanity to a just appreciation of this the grandest among the gifts brought by the nineteenth century. Ignorantly misconstruing the term Modern Spiritualism as meaning a something entirely different from anything heretofore known by the inhabitants of earth-rather than as designating its modern coming or dispensation as distinguished in order of time from the ancient-many persons are found ready to inquire "off hand" why, if Spiritualism be true, and the denizens in spirit-life were conscious of the absolute need of the new truth in the world, they waited until 1848 before the attempt was made at Hydesville-an event whose influence has since (whatever may be the opinion concerning its origin cherished by human minds in the abstract) recognizedly girdled

the globe. While we cannot feel to afford space to answer this query to any extent, we will briefly state-since the query has again been placed before us by a correspondent—that this question itself denotes in the questioner a lack either of proper experience or sufficient reflection concerning the spiritual phenomena and philosophy. The spirit operators did not wait till 1848. Such phenomena presented, there is not the shadow of doubt, with a definite purpose in view, though unsuccessfully,) were known in the time of John Wesley, and in his own father's family. This comes from his own testimony, and is an indisputable matter of history. so called, were only the fruitless efforts of invisible spirits to make themselves known through such agents as they believed they could control, and whom those around them failed to understand. Neither, as was quite evident, did the mediumistic agents themselves understand what it was that came to them. It was a muddle and a mystery at the time at the best. And had anything like a record of the strange things

tion that we should be surprised to discover what a number of efforts were made in those ages of the world's intellectual and spiritual gloom to open communication with the other world.

Those who repeat this question fail utterly to keep in mind the necessity of conditions in this matter. Not until the world was progressed and developed to that condition in which it could both receive invisible communications and comprehend, at least to a certain degree, their significance, was it so much as possible to establish communication with the inhabitants of the unseen but not distant world. It requires a listener as well as a speaker to open a channel of intelligent communication; and in the case of the spiritual phenomena, up to the date of their modern appearance, there could not be found one who would listen with patience and hope. "It was not till the little girl at Hydeswille innocently proposed to put questions in reply to the raps, that the mystery was solved and the long-lost key fitted to the look. It is notorious how unanimously people denied it as a fact, and with what vociferous energy they declared it was of the devil. Does not this sufficiently show how unready the world was. even up to that time, to hear the "glad tidings of great joy"?

Well did Prof. J. R. Buchanan remark concerning this and the next stage of being, in years that are now gone, when he stood in the memorial meeting held in honor of the late S. B. Brittan: "The tomb is simply a steppingstone to a higher life, and that life and this are one. It is for us to make this world realize as it never has before realized that there are two worlds, and that the invisible world is greater than the visible, and that the invisible world is not an unknowable and intangible conception, not beyond the stars, not a thing postponed in the depths of eternity, but a part, and a living and a moving part, of the world in which we live and act, and in which we may have the continual cooperation and aid of higher, though unseen, intelligences in all the noble works we do." This being so, and there is everything to corroborate it, is it in the least strange that there should have been no appreciably recognized communication opened between the two worlds until the mundane sphere was ready to receive messages from the supernal?

"Who are Competent Witnesses?"

Under the above caption, Facts, for October, opens with a very sensible editorial, in the appreciation of all who are reasonable. Remarking that Spiritualism is agnostic in its tendencies, critical in its methods and absolute in its demands, it proceeds to say that no sincere investigator accepts spirit-communion as a truth simply by faith; he does so only after a most thorough personal investigation, involving physical and mental tests of the most crucial order. And it may be further said, that, as a thorough collegiate education is not requisite to enable one to know beyond the shadow of a doubt that the sun shines at noonday, neither is profound learning, or that which passes as such, required in a person in order that he may be an intelligent witness of many of the phenomena of Spiritualism and competent to give a true opinion respecting them. Therefore, while there may be occasional instances of incompetency, or errors of judgment now and then, arising from an over-oredulous state of mind among Spiritualists, the great mass of them 'know a phenomenon when they see it, as well as the average farmer knows a result in agriculture, although he has not a diploma from an

agricultural college." We fully agree with the editor of Facts wherein he says, "We do not underestimate an education, no matter how obtained, whether from the college of science or from nature, whose broad expanse, slowly it may be but surely, teaches the sons and daughters of every clime what at most science has only proved and tabulated." What of education one acquires from a study of nature's laws and their operations is just as true an education, so far as it extends as that of another obtained from books in the class-room of the most erudite professor. Hence we have no right to undervalue the testimony one may give, because of his lack of what the world terms "a finished education." In judging of spiritual phenomena it may often be said of the wisest of earth, "a little child shall lead them."

The contents of this the October number of Facts are of more than ordinary interest. They comprise interesting statements descriptive of phenomena, from various writers, and three engravings of microscopic writing on slates.

THE SPIRIT MESSAGE DEPARTMENT for the present issue finds introduction in an Invocation in which a heartfelt acknowledgment of the abiding presence and ever-operating power of the Deific Spirit—the embodiment of the paternal principle of Wisdom and the maternal one of Love—is set forth in earnest and soulful phrase; Questions propounded, as to the influence of the planets on human life-conditions and actions, and the responsibility of man in the premises, are considered by the Controlling Intelligence: also another, trenching on the oft-disputed territory of the century-differing creedists: viz., the twilight ground where free-agency "meits and blends with "foreordination"; EMMA A. LORD then manifests herself as an individualized and continuous identity for the avowed purpose of awakening interest in spirit-return in the mind of her sister, also of her friends in Frederick County, Md.; NELLIE M. Downing desires to communicate with her mother, Mrs. Sarah J. Downing. who lives in Indianapolis, Ind.; Dr. THEODORE L. MASON would like to converse with acquaintances on Long Island, and in New York, and wishes it understood that from the spiritual standpoint "death has only proved a valued friend to me"; ALDEN J. SPOONER brings fraternal greetings to those he has left behind MRS. HELEN E. TITUS would have those who knew her in earth-life to know that "all things are well with me"; and RICHARD CURRIER announces his readiness to hold communion, through any private channel which they may afford him, with his former associates or friends in Boston

On Friday evening, Nov. 7th, Mrs. E. C. Hatch held a scance for full-form materialization at her residence, 281 Shawmut Avenue. Some sixteen persons were present, among them several prominent business men of this city. At the conclusion, two of the gentlemen felt to express themselves as more than satisfied with the results, being fully convinced that the manifestations were bona flde. One of the gentlemen present has promised to give the readers of the BANNER OF LIGHT a detailed account of the

1816 President Arthur has appointed Thursday. Nov. 27th, as the National Thanksgiving Day.

Foreign Items of Interest

Between three and four hundred persons met in Lyceum Hall, Melbourne, Australia, on the evening of Sept. 29th, by invitation of the President of the Victorian Association of Spiritualists. Mr. Charles Johnston, for the purpose of holding a Conversazione, or what in this antipodal portion of the world is termed a Reception. Addresses were made by Gerald Massey, W. H. Terry and Mr. Haviland. Excellent music was provided by the choir of the Association under the leadership of Mr. I. Bowley, and a collation had that justice done it which its merits deserved. A most enjoyable evening was passed, and the fact that there were present many old Spiritualists who have not taken any prominent part in public meetings of late, shows a renewed interest on the subject in that locality.

A gentleman who is a native of Freetown. Sierra Leone, West Africa, in England on business, attended with friends a Spiritualist meeting at Pendleton on the 22d of last September. On the platform was seated the well-known medium, Mr. T. Roscoe of Oldham, who, during the evening, under the control of a spirit, approached him, and to his utter surprise and astonishment embraced and talked to him in his native tongue, the Zomba language. The account given by the gentleman of this unexpected manifestation of spirit presence, intelligence and power, is as follows:

gence and power, is as follows:

"Taking hold of my right hand he said: 'I am very glad to see you here.' Then I replied: 'I do not know you.' He said, 'Don't you know me? Abeodun, your father's sister.' I said: 'Yes, I do,' and asked, 'What have you to say?' He said: 'We see what you have been doing for your friends, and we are glad.' I asked him further: 'Are you really glad to see me?' 'Yes; and more, also, your father and we are with you. May God bless and keep you to look after your family.' I asked: 'I would wish to become one of the members of this meeting.' He replied: 'We shall be too glad to see you amongst us.' These were all spoken between us in the Zomba language, more lengthily, but the sum and substance is what I now put down. The facts of my father being dead and his sister, are correct as given by the gentleman who then spoke to me."

The Memorial Window to John Pierpont.

The subject of the mosaic in the memorial window of the new Hollis-street church, placed there by the daughter of the Rev. John Pierpont in memory of her father, is Christ and the Woman of Samaria. Considering the views entertained by Mr. Pierpont many years prior to his transition to another life of Modern Spiritualism, his public recognition of the spiritual gifts of mediums, and the service he rendered the cause, the appropriateness and deep significance of the subject are very apparent. The woman whom Christ, the great medium of nineteen centuries ago, met at the well at Samaria, and with whom he held converse, was surprised at his words, as many in our day have been surprised at the words spoken by others similarly gifted. She "went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did." Mr. Pierpont, could he have had a voice in the choice of a subject that should commemorate his life, (and who shall say that he had not?) could not have made a better selection.

The window is said to be an exceptionally fine artistic production, exhibiting no trace of the crudeness often observable in stained glass windows. The artist is Donard Macdonald of this city.

Prof. Buchanan's Lecture

On the Religion and Philosophy of the Future, at Berkeley Hall, Boston, last Sunday, was a profound and original view of ancient and modern religions. One of his hearers, himself an eloquent orator, says: "It was an impressive and extraordinary discourse, commanding the closest attention of the audience, and contained matter enough for a dozen common lectures." The reader must not suppose, however, that it was tedious in length. It was concise and hear more.

The Psychometric Society, under Dr. Buchanan's instruction, held its first meeting at Berkeley Hall last Tuesday evening. New members will be coming in every week. Every progressive thinker should hear the lecture next Sunday evening on the Religion and Philosophy of the Future, at the same place.

The "bogus mediums" this paper has exposed from year to year, for at least a quarter of a century, are still coming to the surface in different cities under various aliases. The last of this class of impostors made his reappearance in East Boston at Lyceum Hall, on Sunday, Oct. 26th, and we are pleased to see that the editor of the East Boston Advocate gave the mountebank a severe castigation in his issue of Nov. 1st. In concluding his comments the editor says:

"There is a genuine and creditable desire on the part of thinking men and women to investigate the theory of Spiritualism. This desire is checked by frauds such as the showmen of last Sunday night per petrated in the presence of a large company."

Hon. George W. Morrill, of Amesbury, has been elected to the Massachusetts Senate from the Essex fourth senstorial district. Mr. Morrill is a highly intelligent and liberal-minded gentleman, and his constituents did a good work in electing him to so responsible a position.

J. W. Post, Secretary, Rochester, N. Y., says in a recent note: "There is a Society of Spiritualists here with a membership of about sixty. We have a fine hall where we maintain regular Sunday evening lectures, and weekly sociables, summer and winter."

Our thanks are hereby returned to W A. T. Stratton, florist, Petaluma, Cal., for several fine specimens of pampas plumes

A BREAKDOWN FOR WOLSELEY.—The condition of the transport service and the low stage of water on the Nile-so says an Assouan despatch—threaten to retard the advance of the relief expedition from Wady Halfa until the end of next January. A recent victory by Arab "loyalists" over Osman Digna's followers at Tambota is reported.

Dr. L. K. Coonley has removed from Marshfield to 205 Harrison Avenue, Boston, Mass., where, on and after Tuesday, Nov. 18th, he will be pleased to have friendly calls for spiritual consultations, investigation and engagements to lecture, attend funerals, circles and heal the sick. The really poor will be attended free. Terms for lectures within reach of all. Address as above.

as above.

A. W. S. Bothermel is fielding stances at his residence, 130 Hall street, Brooklyn, N. Y., on Sunday, Monday and Tuesday evenings at 70% and on Tuesday noon at 30 clock; also on Wednesday and Thursday, evenings at the pariors of Henry Slade 322 West and street, New York City; until further notice.

GF Mrs. M. A. Rmerson, formerly of Souton, now of New York City, is giving great satisfaction as a magnetic physician, the has removed to 20, 65 West 35th street, where she will be sappy to meetre has ne-

ALL SORTS OF PARAGRAPHS.

THE SWAMP CAK.

He looks a Sachem, in red blanket wrapt,
Who 'mid some council of the sad-garbed whites,
Erect and stern, in his own memories lapt,
With distant eye broods over other sights,
Sees the hushed wood the city's flare replace,
The wounded turk heal o'er the railway's trace,
And roams the misty Past of his undwindled rights,

—J. R. Lowell's "Indian Summer Reverse."

Charles Lamb once remarked that he pitied our forefathers who lived before the times of candle-light, because when they cracked a joke after dark they had to feel about for a smile, and handle their neighbor's cheeks to be sure they understood it.

The European Jewish papers comment on the re. markable exemption Jews have enjoyed from cholers. At Naples the number of victims has been very small, at Toulon none. Of seven at Marselles five, writes Rabbi Weyle, did not live conformably with Hebrew precepts in the matter of food and hygiene, while of the other two, a father and son, the first, a victim to duty, died in the hospital, and the other fell a sacrifice to fillal love by insisting on nursing his father. The percentage to population of Jews' deaths was 0.07 per 100; for other, inhabitants, 0.83. The Grand Rabbi of Marseilles ascribes the exemption to Jewish hygiene and mode of life. That is, because they eschew pork, the breeder of all sorts of diseases.

An English clergyman was rebuking his congregation for deserting him on a charity sermon Sunday. "Why is it," he asked, "that to-day the church is full, and this day week, because there was a collection, it was simply empty?" "'Cos yer don't give tick!" shouted a voice from the free seats.

The Rt. Hon. Henry Fawcett, Postmaster-General of England, has passed to spirit-life. For many years Professor Fawcett was one of the most striking figures in the island realm. He was born in 1833 near Salisbury; was stricken blind by a gunning accident during his student career, but gave in all his life thereafter as a thinker, and a laborer for the expansion of human conceptions regarding the science of government, etc., a strong example of the triumph of active mind over crippled matter. Many radical reforms in the British postal service were originated by him. Fifteen thousand persons attended his funeral in London on the 10th.

We thank Mrs. M. E. Paige, of Cincinnati, for specimens of her artistic work. Shall preserve them as souvenirs in remembrance of the many kindnesses rendered our dearly beloved medium. Her angelfriends also send their thanks.

The severest storm in fifty years occurred in the Bay St. Lawrence on the 5th. Villages were flooded by the unprecedentedly high and sweeping tides, shipping and wharves were destroyed, and a money loss of \$250,000 inflicted, though no lives are reported lost.

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

—H. W. Longfellow.

Prince Bismarck, of Germany, ignores the Vatican. He says: "I shall do vat I can to regulate ecclesias" tical questions by and through legislative measures."

Sententious Gent—"Depend upon it, my dear Miss Sharpe, in most cases 'ignorance is bliss." Cruel Fair One—"Why are n't you happier, then?"—Fun. The cholera epidemic in Paris is on the increase.

There were 196 new cases and 63 deaths during the forty-eight hours ending at midnight Saturday, Nov. 8th. It is stated that a panic is emptying the hotels, and that all classes begin to feel the effects of the scourge in one way or another.

Fifteen lives were lost on the 9th by an explosion in an English colliery near Tredegar, and twenty by an explosion in a Belgian colliery at Wasmes.

The Boston Transcript says: "Ten million barrels of English rum find their way every year down the throats of the natives and missionaries in Madagascar."

The household feline is one of the most valuable of fur-bearing animals, and when they disappear from the back yard they often find their way to the furrier. In 1882 over twelve hundred thousand house cats were used by the fur trade. Their skins were made into linings.

Taking the first footstep with the good thought, the second with the good word, and the third with the good deed, I entered paradise.—Zoroaster.

Upon the authority of a German chemist, it is stated that a roof can be made fireproof by covering it with a mixture of lime, salt and wood ashes, lampblack being added to give it a dark color. This coating, it is claimed, not only guards against fire, but also in a measure prevents decay.

The late Dr. Macadam used to tell of a tipsy Scotch-The late Dr. Macadam used to tell of a tipsy Scotchman making his way home upon a bright Sunday morning when the good folk were wending their way to the kirk. A little dog pulled a ribbon from the hand of a lady who was leading it, and as it ran from her she appealed to the first passer-by, who happened to be the inebriate, asking him to whistle for her poodle. "Woman!" he retorted, with that solemnity of yisage which only a Scotchman can assume, "woman, this is no day for whustlin'."—Philadelphia Record.

It is reported that both China and France are growing tired of the quast war now going on, and that, as a preliminary to some settlement of the difficulty, France is willing to abandon the claim for indemnity which M. Ferry has heretofore demanded of the Ce-

The forty-third anniversary of the Prince of Wales's birthday was celebrated in England with the usual festivities Saturday, Nov. 8th, as is customary when the actual date comes on a Sunday.

The slaveholders in Brazil are bitter in their denunclations of the government that recently passed a law to hasten emancination, and are using every means possible to defeat it at the next election. A curious feature of the fierce contest, it is said, is the sympathy of the British residents and bondholders with the slaveholders' party.

In New England, and in Old England for the matter of that, the voung men who were in olden times born with weakly constitutions were educated for the ministry, and the young toughs were sent to sea. This seemed to have worked well for commerce. But that is all changed now. Our commerce has gone up, and many of our weakly constituted ministers have entered the political arena. So two great evils are upon us in this day and generation.

Bigots at New Orleans are already moving to secure the closing on Sunday of the forthcoming World's Exposition there. This effort to shut the doors of an industrial and educational institution in the face of the people on Sunday in a city where the theatres on that day are in full blast, is to the ordinary mind a case of straining at a gnat and swallowing a camel."

Under the heading "Items of News" the Investigator says: "The oak tree lives to an average of 1500

Persons who take cold easily, who are subject to sore throats and susceptible to consumption, should wear stout cotton goods next to the skin instead of flannel underclothing. An eminent physician has given this advice to many patients

FIRE RECORD.—Palatka, Pla., had an \$800,000 fire Nov. 8th ; Napoleonville, La., was nearly destroyed by fire on the 7th—loss \$200,000, insurance \$50,000; Kansas City, Mo., had a \$32,000 fire on the 7th [Philadelphia had a \$40,000 fire on the morning of the 8th; and Detroit, Mich., a \$50,000 blass on the 8th inst.

The salary of the Packing pastor at Grantville, Nebls one hundred dollars a bear. The recipient does not
try to live on the bear remained in no old trade of shormaking his congression on not object to this very
of providing another industry, to ham, but they have
milde a remainded tow tocknesses leveral panelty.
In the construction tow tocknesses leveral panelty.

Spiritualist Meetings in Boston:

Banner of Light Circle-Beam, No. 9 Besworth Street. Every Tucaday and Friday afternoon at 30'clock, Admission free. For further particulars, see notice on sixth page, L. B. Wilson, Chairman.

Herticultural Hall.—Boston Spiritual Temple. Lectures Sundays at 10% A.M. and 7% F.M. Mrs. B. S. Lillie speaker for Moyember. B. Holmes, President; W. A. Dunklee, Treasurer.

Wells Memorial Hall.—The Shawmut Spiritual Lycoum meets in this hall, 80' Washington street, every Sunday at 10% A.M. All friends of the young are invited to visitus. J. B. Hatch. Conductor.

Berkeley Hall. corner of Berkeley and Treasurer.

Berkeley Hall, corner of Berkeley and Tremont Streets.—Public meetings every Sunday at 10% A.M.; Sand 7% P.M.; also on Mondays at 8 P.M. Regular lecturer, W. J. Colville. The public cordially invited. Paine Memorial Hall, Appleton Street, near Tremont,—Unideen's Progressive Lyceum No. 1: Ses-sions Sundays, at 164 o'clock. Benj. P. Weaver, Conduct-or. All are cordially invited. Seats free.

Wells Memorial Hall, 997 Washington Street,— The Spiritualistic Phenomena Association holds meetings every Sunday afternoon at 24 o'clook. Alonzo Danforth; Corresponding Secretary, The Working Union of Progressive Spiritual-ists holds public services at 170 West Chester Park Sundays at 24 P. M., also Wednesday evening at 7% o'clock. J. Com-motore Street, Secretary, 5% Beacon street.

retary protess.

712 Washington Street.—The Fraternity of the White Uross holds regular Sunday meetings at its Rooms at 10% A.M. and 7% P.M. Also on Tuesday evenings for discussion, public circles, social or other entertainments: on Thursday evenings its regular business meetings, and on Friday evenings a circle for spiritual culture. Admission free on Sundays and on Tuesday evenings; Thursday and Friday evenings only members and such as they may invite. John Orvis Secretary.

invite., John Davis, Secretary.

Cellege Hall, 34. Essex, Street,—Sundays, at 10½
A. M., 2½ and 7½ P. M.

Harmony Hall, 34 Essex, Street (1st flight).—Sundays, at 3P. M.; Prescott Bobinson, Obsirman,

Mystic Hall.—Meetings will be held in this hall, No. 70
Main street, Charlest wn Dist., every Sunday afternoon, at 30 clock. O. B. Marsh, Chairman.

Chelsea.—The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bellingham Car Station, at 8 and 74 F. M.

The Ladies' Harmonial Aid Society meets at Temple of Honor. Hall, Hawthorn street, every Friday atternoon. Business meeting at 44 o'clock. Entertainments in the evening. Mrs. B. A. Baker, Socretary, 129 Mariboro' street, Wadley Hall.—Meetings will be held in this ball. Fract Hadley Hall.—Meetings will be held in this hall. East Somerville, during the fall and winter on Sunday evenings.

BOSTON SPIRITUAL TEMPLE.—The morning services of last Sunday opened with a duet by Mr. and Mrs. Lillie, "What are the Wild Waves Saying?" and a beautiful poetic epigram on the flower. Mrs. Lillie then announced as her subject one presented from the audience, "The Organization of Spiritualism," involving the query whether the churches would absorb Spiritualism, or Spiritualism become dominant as an organization, and absorb the churches. The control thought that the stronger would absorb the weak. er, and that Spiritualism, having the stronger evi dences, would do this. "Compare the religions of our

begit that the stronger would absorb the weak, e. and that Spiritualism, having the stronger of the group of the stronger would absorb the weak, e. and that Spiritualism, having the stronger out, of the stronger would also the stronger would be absorbed with the spiritualism, having the stronger out, and the stronger would be stronger

and is now one of the milestones in the path of religious history."

In alluding to the demonstration (political) a few evenings before, "one portion," she said," "insulted woman by its "Mother Hubbard" display. I will prophesy that this was a partial opening of the chestnut burr. Some of the children here will live to see a woman as a candidate for the Presidency of these United States, and some will see her in the Presidential chair. This will come with as much a surprise as the proclamation of that now exatted spirit—God bless him!—Abraham Lincoln," (Applause) Miss Marguerite then gave one of her extraordinary vocal exercises, to the astonishment of old musicians. Mrs. Lillie speaks next Sunday morning and evening in the same hall.

SHAWMUT LYCEUM, WELLS MEMORIAL HALL .-Once more we met in this hall after passing through a month of changes. Every one expressed a feeling of satisfaction in being once more "at home." It seems at times as though the clouds that have shadowed the

at times as though the clouds that have phadowed the Lycenm cause would separate, and all true Spiritualists, seeing the second type of concating our children, would turn their energies in this direction. There is a strong indication of the approach of better days for this branch of our cause in the call of "The Working Union of Progressive Spiritualists," through its Secretary, Mrs. Julia & Dayley, at this session expressing an earnest desire that our Lyceum should be represented at its meetings by as many members as could, attend. Conductor, Haten, replied, gratefully accepting the invitation, and promising to do all in his power to carry out the proposed plan.

The exercises consisted of Silver Chain Recitations, participated in by Assistant Conductor Rand, platform officers and children followed by Conductor Haten in a 16w well-chosen remarks. Singing by Mrs. Carrie Haten and Miss. Shellamer. Song by Eddie Haten Recitations by Gracie Burroughs, Gertie Rich, Alice Cummings, Charile Goward, Rosa Wilbur and Lulu Morse. Belect reading by a visitor Hiss May Dinsmore. Duet by Mr. and Mrs. Hatch. The instrumental music rendered on this occasion was fine! At the close of these exercises. a few remarks were made by Mrs. Mrs. Carrie fores; and, looking forward with hopefulness, will do the work that shall come to our hands from Sunday to Sunday! Reference was made by Conductor Haten to the sickness of our benefactor in the past, Miss Rebecc's Bowker, also to an old worker in the cause, Dr. L. K. Coohley, who would be with us this fall and winter. Callsthenies, executed by Arthur Rand, closed our first season of the fall and winter course.

ALONZO DANFOETH. Cor. Sec. S. S. L.

ng of the Working Union of Progressive Spiritualists, and the voices of the children in the service of song were very acceptable both to the spirit-guides and mortals. Francis B. Woodbury, Cor. Sec. 45 Indiana Place, Boston.

CHAPEL HALL. - Froi. A. P. Barnes has leased Chapel Hall, 820 Washington street, and intends to commence and continue spiritual meetings every Suncommence and continue spiritual meetings every sunday. He hopes that lecturers and mediums will assist him is carrying on the meetings. Dr. Barnes is an old Spiritualist, having commenced with the scances of Kate Fox over thirty years ago; he has been a constant investigator ever since. He has some slatewriting tests and materializing, and is a magnetic healer himself. He will spend an hour each Sunday healing the side free of charge. healing the sick free of charge.

SPIRITUALISTIC PHENOMENA ASSOCIATION— WELLS MEMORIAL HALL.—The meeting of last Sunday was addressed by Prof. Alonzo Phelps of Califorday was addressed by Prof. Alonzo Phelps of California, who spoke about an hour upon the different characters in the Bible, giving to each a spiritual interpretation. The address, although very radical, was listened to with attention. We shall have the matter continued next Bunday and possibly the Sunday succeeding. Our well-wisher and zealous supporter, James R. Cocke, gave in a clear and interesting manner such facts in the history of Spiritualism as have come to him. Mr. David Brown also spoke instructively and entertainingly.

Alonzo Danforth,

Cor. Sec. S. P. A.

[Too late for use this week we have received a no-

[Too late for use this week we have received a notice of the birthday services held, Oct. 30th, at the residence of Mr. and Mrs. Foster D. Edwards. Will print the account next week .-- Rp. B. or L.]

HARMONY HALL, 34 ESSEX STREET.—This hall was the centre of renewed interest Sunday. Dr. Tripp gave many very fine psychometric readings; Dr. Thom as's guides made an admirably logical speech-also

as's guides made an admirably logical speech—also presented tests.

At 2:30 P. M. Prof. Milleson commenced a second course of lectures on "Spirit Art," which will be continued every Sunday at the same time and place.

Mrs. Carlisle Ireland followed, and described spirits in a masterly manner. Jennie Rhind spoke well, describing spirits. Mr. Chase (of Lynn) pave a dramatic reading, which was well received. Miss. Newell afforded good psychometric readings. Dr. Thomas gave tests, and prepared medicinal properties from the atmosphere for the benefit of some sick parties. Dr. Fish did some public healing. Splendid singing. Intelligent audience.

HADLEY HALL, EAST SOMERVILLE .- We are able to report an excellent meeting last Sunday evening; a large attendance, and great interest manifested. Mrs. Fales and Mrs. Dr. Cutter officiated, very much to the satisfaction of a large audience. Thanks to the friends so kindly assisting us, the meetings are becoming extremely increasing, which is indicated by the constantly increasing attendance. Services next Sunday evening at 7:30. Speaker will be announced in Sunday papers.

Berkeley Hall Meetings.

his lecture on "The Ideal Man and Woman," which was a singularly brilliant effort and very enthusiastically received by the large audience, who gave its delivery their undivided attention. Following the discourse "America" was sung, and Mr. Colville improvised a fine poem on the subject of the lecture, under influence of his inspirers, who were in their happiest vein. Mr. Milligan officiated as organist, both morning and afternoon, with his usual ability and good taste.

At 7:30 P. M. Dr. Buchanan addressed a large and influential audience and the Hawthorne Choir rendered sweet music. On Monday evening Mr. Colville, under inspiration, answered a great variety of important questions. On Sunday next, Nov. 16th, Mr. Colville's subject will be, 10:30 A. M., "The Gift of Tongues and the Discernment of Spirit." By particular request of many friends the lecture at 3 P. M. will have for its theme, "The Future Government of America and of the World as Foreseen Spiritually." Dr. Buchanan will lecture, at 7:30 P. M. On the following day, Monday, Nov. 17th, the Berkeley Laddes Union will hold its usual meeting, at 2:30 P. M., and Mr. Colville's public reception will take place at 8 P. M.

The public are cordially and freely invited to every meeting. Voluntary collections to defray current expenses. BANNER OF LIGHT and a great variety of spiritual literature at the door.

A SPECIAL LECTURE by Spirit Henry A Gardner will be delivered in Berkeley Hall on Sunday atternoon Nov. 22d, through the mediumship of W. J. Colville, on "The True Idea of Education." This spirit has manifested his presence unmistakably to a select circle of friends in Boston, and desires the public to know of his wish to address them under the circumstances aforesaid.

Reception to Geo. A. Fuller. On Saturday evening a parlor full of friends responded with their presence to an invitation from James A. Bliss to a reception at his house, No. 121 West Concord street, for the young lecturer and President of the Sunapee Camp-Meeting Association, Mr. George A Fuller. It was a rocial and an informal gathering, but a remarkably interesting ones. Our first session of the fall and winter course.

ALONZO DANFORTH, Cor. Sec. S. S. L.

22 Wedger street.

PARTS HALL, NOV. 9TH.—After the usual exercise for the opening of our session by Conductor Weaver, the Guardish, Mrs. Josic Haldean, and the school, reading sind-sensations were given by Benial Lynch, reading sind-sensations were given by Benial Lynch, Rmms Ireland, Mass. Amy Peters, Messay Howland and Stells Greyns.

Amy Peters, Messay How

still always takes for the moment more or less of the lustre that the medium individually

still always takes for the moment more or less of the lustre that the medium individually gives it.

In the absence of Dr. Storer, who was engaged to lecture the next day, Mr. Bliss assumed the formalities of conductor or chairman, and called upon Mrs. M. J. Butler, John Wetherbee and Miss Barnicoat, who severally made interesting and unusually bright speeches, as the atmosphere of the room, in a psychical sense, seemed to inspire them, also others who made short speeches, but rather apologetic ones, as not being public speakers; still what they did say, particularly Mr. Smith, of organ fame, gave indication of latent eloquence and wit that certainly a little practice might make oftener manifest. Mrs. Bliss, also, was not a silent figure, but very happy in her simplicity of pretension and quite a source of entertainment, not hurt any by her popularity as a first-class materializing medium.

Mr. Fuller closed with the speech of the evening, which was able, appropriate and happy, and at its close, after a pause, became entranced and uttered many wise thoughts from the controlling intelligence. I must not omit saying, also, that Mr. Bliss, besides acting as conductor, was influenced by the spirit of one "Patrick," whose utterances were both wise and unique. This scribe also wants to thank Mr. Fuller for appreciating his scribblings in the past dozen years. He displayed a better recollection of their various cognomens than this writer does, showing that he had read them thoughtfully, or had a remarkable memory.

SHADOWS.

SHADOWS.

Working Union of Progressive Spira itualists.

The usual Wednesday evening meeting, Oct. 29th, opened at 7:40 with singing, after which Mr. Dowling pronounced an invocation, followed by a song, "Gathering Flowers in Heaven." Mrs. Lovering, of East Boston, presided, as usual, at the plano. Minutes of last meeting were read and approved. Names of ten persons were read who become members of the Cooperative Department by receiving the hand of fellowship at their own place of meeting in Lynn, where simship at their own place of meeting in Lynn, where similar meetings to those held in these parlors are held weekly. Mrs. Wm. A. Blake and Mrs. Wm. Clarke were received as members of this department, and an open social was held for half an hour. On being recalled to order, a song, "Two Little Shoes," words by Miss Shelhamer, was sung, and the usual ten minute silent session was held. Mrs. Comin spoke under control apparently of a powerful male spirit, who announced himself as a brother, friend and co-worker, coming on a mission of mercy. He spoke of the folly of looking for perfection in any phase of mediumship, saying the word applied to anything is a misnomer. Mediums, he said, must not expect to stand still, but progress, and make conditions and room for new phases. Like the medium he controlled, they should be without expectations, whether pushed or lifted, ready to obey. Interrupting himself here, he said he was requested to speak for a spirit standing near—a spirit full of gratitude, yet sad—who wished to thank the Secretary for kindness done her, and also to send greeting and thanks to the Chairman and President, and others who had tried to do her good, and to tell them that at last she had found a home and riends, and even the lost limb. As none of those thus addressed nor (as afterward appeared) the medium were aware this lady had been called to the other side of life, they were surprised when the name of Mrs. George was announced. This lady, who was received into the society just a year ago, is the second who has gone from us through the open door, and, like the first, Bro. Alonzo Bond; seems to have taken the earliest possible opportunity to report herself present. Another spirit, who said his name was Timothy Cotter, described the manner of his earth-life through an accident on the railroad.

Dr. Donnelly spoke for his control words of congratuation and control wo ilar meetings to those held in these parlors are held

"The Ideal Map and Woman." Before beginning the lecture he read a letter which he had recently received from Col. Ingersoil, inquiring as to the facts which had produced. his change of basis from Agnosticism to Spiritualism, and his reply to the same, giving a full account of his late experience at Cassadaga Lake. This correspondence will be published in due time. In his lecture he said that ideals are the parents of realities, as the child is father of the man. He referred to Jesus as an ideal man, but repudiated entirely the system of theology which has been built up around his name. The ideal man must be intelligent and free. He must belong to himself, and not be the slave of a creed. He must feel free to ask for himself the great questions of life and destiny—whence am I? whither am I going? what is beyond the shining heavens, lit by the sun by day, and the moon and stars by night? He must be romantic and sentimental. The idea that sentiment and romance belong only to youth is a great mistake. What if the snows have settled on your wife's head, and there are winkles on her face? She would be as much pleased with a bunch of flowers as when you first wooed her. You, as Spiritualists, know that those wrinkles are but a mask that will fall off at death. Never forget love's young dream, and never grow old in heart. The ideal man will be womanly, soft, gentle and intuitive. He will be pure in heart and speech, cherishing all that is sweet and beautiful. The ideal woman will be manly, the comrade and friend, as well as the lover. She must be free in body, as well as in soul, "The woman who permits herself to be made the slave of passion; either in or out of matrimony, prostitutes the temple of God to base uses, and invites into her sphere every unclean thing. I do not mean that woman should be passionies; but when love does not open the gates of life it should be translated into soul power." The ideal man and woman will be spiritually minded. We cannot; attain to these ideals at once, but by holding them ever befo

Chelses, Mass. W. J. Colville lectured to an overflowing audience in Tample of Honor Hall, Hawthorne street, last Sunday evening, Nov. 9th. The lecture was on "The Future Government of the Earth as, Foressen Spiritually." An elderly gentleman, who has been for many years an earnest student of Spiritualism and a constant frequenter of spiritual meetings, pronounced the oration one of the finest to which he had ever listened, and this opinion was evidently endorsed by the close attention and hearty applause given the speaker by the entire assembly.

A conference will be held in this hall next Sunday afternoon; Mrs. S. Dick will laddress the public in the evening, and W. J. Colville the 33d and 30th, at 7:30 P. M.

To Correspondents.

AT Rostfention is paid to anonymous communication and address of writer in all cases indispensable guaranty of moof faith. We cannot undertake to presor return communications not used.

J. B. S., Tilkics, Oros Co., Niss,—Most of the ideas you advance are taught by Spiritualism, and accepted by its believers generally. You are what we should call a natural spiritialist.

Movements of Mediums and Lecturers.

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

Mrs J. F. Dillingham, M. D.. has returned to her home in Lynn, and can be addressed 14 Ocean street. Will be pleased to make engagements.

Mrs. Isabella Beecher Hooker will lecture at Paine Hail, Sunday evening, at 7:30, on Spiritualism, under the auspices of the White Cross. Lust Sunday night many were unable to gain admission.

J. William Fletcher will lecture in Washington, D. C., the remaining Sundays of November. He lectured in New Haven, Ct., last Sabbath with unqualified success.

Miss S. Lizzie Ewer, of Portsmouth, N. H., a medi-Miss S. Lizzle Ewer, of Portsmouth, N. H., a medium and trance speaker—who has spoken before several of the Spiritualist societies in New Hampshire, Massachusetts and Maine during the past four years, with very general satisfaction, as our readers have learned from our correspondents in those places—has arranged to devote more of her time to the spiritual work. Our friends should bear this in mind, for she is a good speaker, and an estimable lady. At the present time she is in Bangor.

a good speaker, and an estimable lady. At the present time she is in Bangor.

Mrs. S. Willis Fletcher will lecture in Paine Hall the fourth Sunday in November.

Mrs. S. M. Mace will receive calls to lecture. Address, 25 Dartmouth street, Boston.

M. Milleson is ready to make a few engagements for lectures near Boston. Address, care of this office.

Mr. F. A. Heath, the blind medium and speaker, lectured in Bouth Hanson, Mass., Oct. 26th; Charlestown, Nov. 2d and 9th. He can be engaged Nov. 30th and the Sundays of December. Address him 27 Lawrence street, Charlestown District, Boston, Mass.

Dr. W. L. Jack, who, as will be seen by the letter of a correspondent, has been in Northampton, Mass., where he gaye excellent satisfaction in various ways, will be at his office, corner of Main and Merrimac streets, Bradford, Mass., on Saturday, the 15th inst., to meet his friends and patients.

Mr. O. P. Kellogg is engaged to speak for the Independent church at Alliance, O., until the first of April, 1885. All letters and telegrams for him should be sent to Mount Vernon, Stark County, O.

On Sunday evening next, at 7 P. M., W. J. Colville will speak in G. A. R. Hall, Main street, Breakton

On Sunday evening next, at 7 P. M., W. J. Colville will speak in G. A. R. Hall, Main street, Brockton, Mass. Subject: "Spiritual Gifts, what are they, and how can we cultivate them?" He can be engaged for week-day lectures or funerals on moderate terms within reasonable distance of Boston. Address, 304 Shawmut Ayenue.

Mrs. G. R. Knowles informs us that on Nov. 2d and 9th, the rostrum of the Salem, Mass., Society was occupied by Joseph D. Stiles, of Weymouth: "Mr. Stiles as a medium for giving names in full cannot be excelled, and as usual he drew full audiences both Sun-

days. He will be with us again in January."

Dr. D. E. Caswell, we are informed, met with great success at East Braintree, Oct. 26th, in his lectures and his tests given from the platform. He is open for other engagements for lectures and public tests. Address, 30 Worcester Square, Boston.

Mr. J. Medicon, Allen of Annors, N. J. proposes to

Mr. J. Madison Allen of Ancora, N. J., proposes to resume labor in the lecture field, and is prepared to make arrangements for so doing with societies East, West or South, from whom he solicits engagements for the coming winter. His address is Home School, Ancora, N. J.

Ancora, N. J.

Nov. 6th Jennie B. Hagan spoke at Florence, Mass., with Lyman C. Howe; Sunday, the 5th, at Haydenville; Sunday, the 16th, will speak at Providence, R. I.; will make week evening engagements in the East until January, 1885; after Jan. 1st will engage week evenings and Sundays in Ohio, Pennsylvania and the West. Miss Hagan will engage to speak for temperance societies also.

ENGLISH BOOTS, by Waukenphast, London, of every style, for sale by T. E. Moseley & Co., 469 Washington street.

STREET AND DRESS BOOTS for gentlemen, by Waukenphast, London, at Moseley's, 469 Washington street.

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

RATES OF ADVERTISING.

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

Special Motices forty cents per line, Minion, eight insertion.

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

each insertion.
Notices in the editorial columns, large type.
leaded matter, fifty cents per line.
Payments in all cases in advance.

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

SPECIAL NOTICES.

DR. JAMES V. MANSFIELD, of New York City, who writes to sealed letters (per mail), is now located at 28 Dartmouth street, near Tremont street, Boston. Terms, \$3; and 10c. postage.

Dr. F. L. H. Willis may be addressed till ce at Glenora

Mrs. Anna Kimball is now located at 310 hawmut Avenue, Boston, where she 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 investigators.

BUSINESS CARDS.

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

TO FOREIGN SUBSCRIBERS
The subscription price of the Banner of Light is \$3,5 per year, or \$1,75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will set securagent, and receive subscriptions for the Ranner of Light at fifteen shillings per year. Parties destring to sembsoribe can address Mr. Morse at his office; 201 Enston Road, London, N. W., England, where single copies of the Enumer can be obtained at 4d, cach: if sent per post, 4d, extra. Mr. Morse also keeps for sale the spiritual and Reformatory Works published by COLBY & RICH.

SAN FRANCISCO BOOK DEPOT. ALBERT MORTON, 210 Stockton street, keeps for sale the Banner of Light and Spiritual and Reforma-tory Works published by Colby & Bich.

ADVERTISEMENTS.

DR. J. R. NEWTON Still Heals the Sick!

MBS, NEWTON, controlled by DB, NEWTON, cures M Disease by Magnetized Letters. Address MBS, J. E. NEWTON, 834 Ninth Avenue, New York City. Nov. 15.

SPORE KILLER, Has become the savior of the race. It describes the germs of all diseases, even hereditary, and removes all thirt for intemperance of every name and kind. Send stamp for circular to MRS, L. B. HUBBELL, Box 1413, Norwich, Ct. Nov. 18.-1w*

MRS. DR. CREENWOOD, MAGNETIC Treatment and Clairvoyant Sittings. All Oonsultations free; 229 Tremont street, Boston. Nov. 18.—40*

We Would Call the Attention

Of the public to DE, B. F. RICHARDSON'S Method of Oure. He is a regular Physician, but surrounded by thousands of Spirits who can in a moment diagnose your disease with unfalling accuracy. Persons at a distance who desire to consult him, can do so by sending lock of hair and state sex. 20% Green street, Boston. 1w—Nov. 15.

A Very Pleasant Home, To Boston Highlands, in an enlightened family, may be obtained by addressing A. B., BANNER OF LIGHT office.

DR. H. C. PETERSEN

-VITAL MAGNETIC AND MENTAL CURE,-HAS removed his office to 8% Bosworth street ("Rannet of Light" Building), Rooms 6 and 7. Nov. 15.—1w

MAGNETIC FOOT BATTERY

The above cut represents our Magnetic Insoles, which are creating a sensation wherever introduced. They are different from all others in that they contain and give off a wonderful, eilent and invincible substance which contains, as primates, all the elements of our bodies.

Magnetism is the power that chains all the planets to their orbits, all the stars in the starry heavens, and all atoms of matter together. There is no space in the boundless universe of God where this mighty unseen substance is not. It is the great invisible ether through which the planets are plowing, and which in time must so retard and overceme their motion that lifeless as the dead body which returns to mother earth they return to their solar centres to await another cycle of time.

It is this unseen agent that gives us light and heat and all the manifestations of life, it gives us the gentle breezes we so much fear.

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Our lasois warm the feet in the body. It seless the ferric atoms of the school, and send it bounding through its living channels, thus removing all congestion, inflammation and pain. These foot batteries are worth ten times the price asked to all the sicks and not cramp, cold feet, rheumatism, log ache, etc., can hold out against the warming influence of these soles. They at once demonstrate the need of our more powerful shields, such as Jackets, Bolts, etc., which never fail to give the weary rest and freedom from pain.

Reader, are you slek? If so, for your sake, inve

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Any Person Can Play Without a Teacher.

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Hoper's Instanta
Heous Guide to the Pisne and Organ will enable you to play 20 familiar airs on either instrument at once. Yourequire no previous knowledge of music whatever. It will teach you more music in one day than you can learn from a teacher in a month. Sond for it. It will not disappoint you. Every house lawling * I'lano or Organ should have a Guide. A lady writes: "Your Guide has brought much happiness to my family. My husband says it is the best purchase he ever made. My children derive much happiness from it." The Guides are sold in handsome folic sets with 20 pieces of Popular Music, for \$5,00. Just think of it! you would pay more than that amount for a single lesson. The set complete will be malled free on receipt of price.

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Mention this paper.

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Communications. Only 50 cents for a Trial.

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Nov. 1.—4wis* P.O. Rox 1135, Lewiston, Maine.

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Trance, Developing, Business and Medical Medium,

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ti—Nov. 15.

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TF so, write to DR. JAMES A. BLISS. Developing Medium. No. 121 West Concord street. Roston, Mass., for full information in regard to his National Developing Circles, in which you can sit at home and become fully developed in any known phase of mediumship. Also, about his wonderful Developing Paper, magnetized especially for parties at a distance. Your letter, containing two 2-cent stamps, will be answered free. The mediums he has developed are holding successful public and private 64-ances. Names of mediums given when requested to do so, Nov. 15.—4w

We Wish to Inform the Public THAT MRS. DR. C. S. SCOTT, who made her first cure of, at the age of eight years, before Spiritualism, was heard of, and was called a witch for the powers she was blessed with-seeing, healing and developing—is now located at 1670 Washington street, corner of Worcester Square, Boston, where she will be pleased to have investigators as well as the sick call. Hours 10 to 12 A. M. and 2 to 5 P. M. P. S.—Will have Developing Classes Tuesday and Friday evenings, at 8 o'clock. Price, 60 cents. 1w*—Nov. 15.

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JAMES R. COCKE CIVES free private consultation every Saturday after-Noon, from 2 until 50'clock, to persons desiring to as-certain if they can develop as mediums, and for what phase of mediumship they are best adapted. Private Sittings for Development, for a short time only, at reduced rates of six sittings for four dollars. Nov. 15.—3w 30 Worcester Square, Roston, Mass.

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Teaches painless pregnancy and child-birth. Gives certain cure of Dyspepsia, Nouralgia, Constipation, Change of Life, etc. 10 editions sold AGENTS WANTED, "The very beat book to put into the hands of a girl or woman."—E. M. HALE, M. D. Cloth, postpaid, 42;60. SANITARY PUB. CO., 159 La Salle Street, Chicago, Ul.

DR. J. C. STREET,

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DR. R. D. MOORES

DESPECTFULLY informs the public that during the D past year at his office, 345 Tremont street. Boston, and elsewhere, he has successfully disgnosed and treated over 400 patients, the majority of whom had Bright's Disease, Tumors, Strictures, 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.—6tis*

H. S. HUTCHINSON,

MASSAGE Treatment. Nervous Debility and Mental Hours from 10 A. M. to 47. M. 8 Pembreke street, Boston. 1w*—Nov, 15.

MRS. M. J. BARTLE,

NATURAL Magnetic Healer and Developing Medium, 231 Duffield street, Brooklyn, N. Y. 4wt-Nov. 18. OCTOBER NUMBER of FACTS contains O another Message of Microscopic Writing from Mr. A. C. Spencer, with two new illustrations. Address FACTS PUB. CO., P. O. Hox 8539, Boston, Mass. Nov. 18.

WANTED—By a respectable orphan girl, a situation and home in a Spiritualist's family in Roston or New York. Address EMMA E. REYNOLDS, Willimanic, Conn.

ROOMS TO LET—to Spiritualists only—at Ro. 1 Dans Place, Boston Highlands. 24 - Nov. 15. MISS C. W. KNOX, Test, Business and Medical Medium, 57 Winter street, Beston, Room 5.

SAN FRANCISCO. BANNER OF LIGHT and Spiritualistic Books for sale, by ALBERT MORTON, 210 Stockton street. Nov. 15, -istf

What is Property? A Lecture delivered by W. J. COLVILLE.

Paper. Price 5 cents. 1 For sale by COLBY & RICH.

Message Bepartment.

Public Free-Circle Meetings

Archeld at the BANNER OF LIGHT OFFICE, Bosworth street (formerly Mentgomery Place), every Tursday and Friday Ayrenadon. The Hall (which is used only for these scances) will be open at 2 o'clock, and services commences is o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the scance, except in case of absolute necessity. The public are cordially invited.

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

Efficiency with the surface of the conditions who may recognize

more.

All express as much of truth as they perceive—accomment.

All express as much of truth escaphon may recognise the messages of their spirit-friends will varify them by informing us of the fact for publication.

All expressions are approximately a supplication of the second continuous of such from the friends is earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral effortings.

All expressions from all parts of the country.

(Miss Bheilmaner desires it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tucsdays, Wednesdays of The Market of the Edmar should not be addressed to the medium in a fract.

Lewis B. Willey.

SPIRIT MESSAGES, Miss M. T. Shelhamer.

Report of Public Séance held Oct. 28th, 1884. Invocation.

Our Father and our Mother God! thou who art the

Our Father and our Mother God! thou who art the perfection of all parenthood, in whom we recognize the paternal principle of wisdom and the maternal one of love, we acknowledge thee as the ordainer of all law, the sustainer of all being, and the giver of all good—the light, the power of the universe. We raise our souls to thee in songs of praise at this hour, for we know that we are thy children, and that thy law doth sustain each one.

In the quiet hour of the morning, when the first faint flush of dawn gilds the eastern sky, anthems of praise ascend to thee from the sanctuary of human hearts bowed in silent meditations, and from amid the busy throngs going forth to daily toil. And when the noontide splendor of the sunlight gilds the city streets; still may we behold in the active life of man acknowledgments of thy power and of thy glory. When the vesper hymn floats forth upon the evening breeze, it is filled with a recognition of thy love, and the sustaining care bestowed upon mankind through all the long hours of the day. In the silent deeps of midnight, hearts that acknowledge thee realize that amid the darkness and the gloom of night thy protecting care is still felt, is still bestowed upon al..

And oh! our Father, thou most Holy One, may we, in realizing that we are thy children, seek to live nearer to thy laws, seek to do thy will, and to become more like theeling ood works and beneficent ways. And may we recognize the fact that here where spiritual communion fails upon the hearts of men, and the secrets of our souls are laid bare to the gaze of invisible attendants, thy power is again manifested, and that it is our duty to so live that we may become worthy recipients of all thou hast given us, and feel that we are entitled to walk in the holy courts of heavenly, ife. Amen.

Questions and Answers.

CONTROLLING SPIRIT. — Your questions are now in order, Mr. Chairman.

QUES.—[By F. W., Boston.] Do the various aspects of the planets that revolve around our earth cause war and peace, scarcity and plenty, and the religious struggle for light, at 2

and the religious struggle for light, etc."

ANS.—It is well understood that the movement of the tides is affected by the moon's rays. It is also pretty well agreed among scientists that planetary movements have a certain effect upon vegetable growth. Whatever affects the nature of the earth will undoubted the agree of the country between the second ly have an effect upon humanity. But just how/far the conjunction of the planets or any planetary movement results in producing war, pestilence, or other calamitous results, all of which we are aware take place among man-

which we are taware take place among man-kind, we are unable to say. Q.—Do these planetary movements cause the differences in human nature, and influence some to be cruel; others to be kind, some to be

some to be cruel; others to be kind, some to be selfish, others benevolent, and the many other traits of character that we see on every hand?

A.—In our opinion hereditary causes, the power of acquired habit, the force of training and other circumstances, have more effect in developing the traits of selfishness or benevolence in a human being than have the conditions or movements of planetary life.

Q.—If the influences of the planets cause man to act as he does, how far is he responsible for the actions of his life?

A.—It not being by any means established that the influence of the planets causes man to act as he does, we cannot take this matter into consideration in determining man's responsibility for his acts. We believe—observation and experience have given us reason to thus believe—that man is created a free moral agent; lieve—that man is created a free moral agent; that although he is environed by circumstances and conditions over which he may have little control, yet there is that implanted in his nature which shows to him the right and the wrong standard of morality and gives him an impetus to choose what he shall follow; there-

or Light of May 10th, 1884, is the following question and answer:

Q.-Can man control his destiny? and, if so, how? Q.—Can man control his destiny? and, if so, how? A.—By destiny we understand your questioner to mean the final condition which man will attain. We believe that this final condition has been determined by a Supreme, Over-ruling Intelligence, therefore man himself cannot control it. But we do believe that man has very much to do with the fact, whether he arrives at this final condition, which to us means beatitude, peace and harmony, in a brief period of time, or whether it will take many ages, etc.

whether it will take many ages, etc.

Now, what we wish to know is, if a man's final condition has been determined by a Supreme, Over-ruling Intelligence, has not his progression also been determined, or at least known to this Supreme, Over-ruling Intelligence? If so, how can a man shorten or lengthen the time of his progression? Or, if there is a Supreme, Over-ruling Intelligence, he must know every fact that will take place in the future; if so, how can a man do otherwise than as this Over-ruling Intelligence knows he will do?

whether man hastens onward toward perfection or whether he lags by the way. Some day we may take up this subject and continue it. For the present we must close.

Emma A. Lord.

My name is Emma A. Lord. I have not spoken with my friends for years, for I have never communicated with them from the spirit-side of life. They are not bigoted in their religious ideas, but they are ignorant concerning the power of spirits to return to their friends. I have sought to manifest in different ways, but

have sought to manifest in different ways, but have never succeeded.

There is a lady, a medium, in Baltimore whom I have tried to influence, that I might send a message to my dear sister and other friends, but someway I have not succeeded, although several times I thought I should do so.

I have friends in different parts of Frederick Co., Md. I think if they can understand that I have returned they will be interested, and perhaps will try to learn something about the home where I live. My sister's name is Susan; it was Susan Lord when I lived here, but she has changed her name since. I have tried to come was Susan Lord when I lived here, but she has changed her name since. I have tried to come to her and make myself known in person, for I think she has mediumistic qualities, but she gets so nervous when under circumstances where conditions are favorable, that I have never been able to accomplish any satisfactory

never been able to accomplish any satisfactory result.

I send my love to all my friends, and assure them I am happy in the spirit-world. I have met my dear ones over there, who are kind and companionable. My parents are with me, and we have a pleasant home together. If those who remain on earth can realize and understand that there is a pleasant abiding place preparing for them in an eternal world—a world that is as real and natural as this, where we have all that is conducive to our happiness and comfort—I think they will have a pleasanter view of death, for now they shrink from thinking of it, and will not allow thoughts of the grave and of the dissolution of the body to enter their minds or their conversation. There is really no necessity for such gloomy views of the change which comes when we pass to a higher life, for it is the entrance-way that enables us to reach the land of beauty where I reside.

I would be pleased to come and give personal, private communications to my friends if they will find an opportunity that I may avail myself of. I was twenty years old when I passed away, and have been gone nearly seven years.

Nellie M. Downing.

Nellie M. Downing.

If I was in the body, it would seem as though I had traveled a long ways to send a letter, for I wish to communicate with my mother, who lives in Indianapolis. I did not wish to come so far to communicate with her, and I did not desire to speak my words in public, but I had no other means of accomplishing my purpose. My mother feels very lonely, and seems sad; she does not realize that the dear ones to whom she bade farewell are with her still, that they are not far away, shut off from the knowledge of her condition. She grieves for them, as well as sorrows over the perplexities and trials that have come to her material life.

My mother's name is Sarah J. Downing, and my own is Nellie M. Downing. My father's name is George, but he is not living in earthly life, he is with me in the spirit-world. He, too, sends his love, and a messare of cheer, to my dear mother. He bids her look above the clouds of sorrow and pain, toward the clear light of the crisit world, where she may helded the

be able to lead the minds of my friends to a contemplation of spiritual truths, and over the road that may bring them a conviction of the certainty of a future life. That seems to me a labor which may be riseful, as well as one of love.

Oct. 31.—Spirit Violet; Laura J. Williams; Amass Stone:

certainty of a future life. That seems to me a labor which may be ideful, as well as one of love.

I am still interested in legal jurisprudence. I am indeed interested in all that pertains to the welfare of humanity, its past history, as well as its present condition, and will do what I can to add to the knowledge which mankind desires to gain concerning the past and the future. I will do what I can in perfecting the laws of our State and national governments, so that mankind may be better protected in its civil, as well as political rights.

But there are other duties that now appeal to me, and I feel that I can best perform my duty and fulfill my mission by seeking to give evidence of my immortal life, to awaken attention to the realities of the eternal life, and to the truths of spirit communion.

I feel somewhat hampered and perplexed in trying to express myself through this mode of delivery, for I do not understand it—it is something new to me; and yet I am very glad to take hold of any opportunity which may possibly bring me into conjunction with the dear ones whom I associated with on earth.

To each one I give my fraternal greeting. I bring my highest respects, and request them to meet me half way in my efforts to communicate with them. There are many avenues open in New York, and also I presume in Brooklyn, through which spirits return and communicate with mortals. I hope some one of my friends will seek out such avenues. I shall be most happy to respond to their call, and to give them what I can from the spiritual side of life. It is three years since I suddenly passed away from the body. My death was not expected, perhaps, but when I found myself standing outside of the cold clay form, and realized that I was a man, endowed with all the vital functions belonging to the intellectual nature of man, I felt I had passed through a blessed change, one that appealed to my highest instincts; and I would not have had the summons come in any other way than it did. I am Alden J. Spooner.

Mrs. Helen E. Titus.

It will be six years, this winter, since I passed out of the body." I left dear friends on this side, who were sad because I was taken away, but I found other dear friends on the spiritual side, who rejoiced because I was brought to them, and while I too felt sad, because of the grief of my earthly friends, yet I could not but also feel happy that I had found the dear ones whom death had claimed and should be with them forever.

I have attempted to manifest before. I have tried to have my dear friends feel the touch of my hand, and the influence that I brought to them. I have endeavored to exert a peaceful them. I have endeavored to exert a peaceful and sweet influence on their lives, and I think I have succeeded in some degree by making the sunlight of truth brighter to their vision perhaps than it would if I had remained with them, for in the earthly life troubles and perplexities sometimes prevent us from seeing the clear light of the spiritual life. But over in the spirit world those things are clear to us. We come back with the desire that our friends may receive a portion of that love and neace.

bor condition. She arleves for hom, as well as porrows over the perplexities and trink that a percent of the perplexities and the percent of the perpendition of the perpendition of the percent of the perpendition of the percent of

men been noternooned, or at heate greater than the control of the properties of the first of the first of the first of the properties of the first of the first of the properties of the first of the fi

Oct. 31.—Spirit Violat; Laura J. Williams; Amass Stone Peter Johnson; Catharine Emma Leonard; Henry W Ballster; Nettle Nelly.

Written for the Banner of Light, THE USES OF SORROW AND NIGHT.

BY BELLE BUSH.

It is true, what the Scriptures have taught us, What the voices of nature all teach-"That night unto night utters knowledge, And day unto day gives it speech"-Ay, giveth it eloquent speech !

Bad Night is the mother of Morning, Who strays to the orient bars. Where he waits, till in tears she rehearses The lesson and lore of the stars-Oh I wonderful lore of the stars !

Oh! golden and beautiful lessons! Oh ! marvelous lore of the stars ! What wonder that angels who listen Stray oft to the orient bars. Stay long by the orient bars?

Young Morning, the lesson repeating, Looks upward with love-lighted eye," And, decked with the tears of his mother, Flings a rose-colored scarf o'er the sky-O'er the somber, gray-garmented sky.

Then they sing a new song, and its numbers Reveal the sweet uses of Night, Till we learn, from the voice of their singing, Where flow the pure fountains of light, The crystalline fountains of light.

From night, with its darkness and terrors, Earth turns to the smiles of the morn; From the night of our labor and sorrow We learn where Love's fountains are born-Where her fountains of gladness are born. Night weareth her mantle of shadows,

That blossoming stars may appear. And sorrow is sent that the spirit May learn of the life that is near-Of the beautiful life that is near. Every flower with its dew-dripping chalice,

Every cloud drifting on to the light, With the hymn that is vocal in nature Proclaims the sweet uses of Night-The uses of Sorrow and Night. Belvidere Seminary, New Jersey, Tanker:

Bunner Correspondence.

"Massachusetts."

SPRINGFIELD .- H. A. Budington furnishes the following report of names and descriptions of spirits given by Edgar W. Emerson at the meeting of Sunday

was blindfolded, moved among the congregation ran-idly, pointing out ladies and gentlemen, and describ. ing and naming spirits by their sides. Among them were Mrs. Hull, formerly of New York, who stood be-side President Horn; Mr. Pruyn, who said to Gen. Bullard, 'It I had employed you, General, I should have saved that case'; Eddle, Amos, Charles and James Burrows; Eddle was the father, Charles and James the brothers, and Amos the crippled uncle of George R. Burrows. A soldier was described in a peculiar uniform, whom Charley Esmond promptly recognized as his old commander, Col. Elisworth. Daniel Smith, who said he was not dead but living, was recognized by Mrs. Montgomery as her brother. A spirit was de-scribed who gave the name of O. K., otherwise O. W.; was recognized by a lady in the audience as her husband; two sisters, Aunt Betsey and Margaret Higgins; Edwin Forrest, the tragedian, was described. standing near Mrs. Horn and promising to sustain her if she would speak in public; the old man himself.' who said his name was too long to repeat, urged Mrs. Bullard to persist in those writings; Mary, mother of Mrs. Mills, a brother of D. Snyder, wife and daughter of Ambrose Blodget, the wife and three children of Riley V. Suydam, and the lather of John H. Barton, all appeared. These descriptions, given under test-conditions, produced a profound impression."

ADAM'S BASIN .- S. Hayford writes that, after a long period of persevering effort he has succeeded in obtaining very satisfactory materializations. No cabinet is used; the spirits walking about the room in which the seance is held, demonstrate in various ways their power over material objects. 10

Reply to "Elmina" in the Truth-Seeker. Treestoner ett

To the Editor of the Banner of Light:

We are not disposed to say unkind things about our neighbors, nor to criticise the modes of others whose investigations are not in the same bhannel as our own, but for the sake of truth and the cause of Spiritualism we propose to give a few facts, and allow our friends, the public, to judge of the matter for themselves. In the New York Truth Seeker of Nov. 1st, 1884, an arti-cle appeared over the signature of "Elmina." a person whom we have not the pleasure of knowing by this name, and who represents that under certain condi-tions, at a seance with Mr. John Truesdell, of Syracuse, slate-writing and other manifestations appeared. some of which were unexplained to the satisfaction of this scientific observer, but believed to be sleight-ofhand, because he, Truesdell, represented them to be so; but not from any appearances seen, except that Mr. Truesdell's own slates were fraudulent, and therefore his being fraudulent, and his intention being to deceive, everything else must be deception.

Now, Mr. Editor, it will take some days and possibly weeks to do justice to this question. Your readers will remember that in the fourth number of "Facts" of 1882, and the second number of 1883, we published well-authenticated phenomena, under testconditions, with not only Mr. Truesdell but also Mr. Jos. Caffray, and stated that reliable witnesses were present; and we have again published in the October number of Facts another description of phenomena which occurred at a private scance with Mr. E. D. Lewis and Capt. Austin of the Globe Hotel-both reliable witnesses. This article also corroborates our statements and shows conclusively that Mr. Truesdell is a medium, and we shall attempt to prove, by reliable wit-nesses that the name as published in *Facts* by us, of Dr. Silas J. Chesebrough, is the correct name, and not Jasebrow, as stated by "Elmina," and that the artiole which was published by us: was signed by said Chesebrough in his own handwriting: Then comes the question : Why is the name Jasebrow used in this article and in Bottom Facts? Was it to dodge responsibility? This apparently scientific investigator says. " It is

all a complete mystery to me how it was done; yet I do not think it is spirits. I know it is not for Mr. Truesdell told us before he began that it was pure legerdemain."

What a reason for a "scientifie" investigator to stve.
As well might we accept all isms, creeds and dogmas on the same reasoning—"He told us so."

We intend to publish these experiments, with Illustrations, and with full and complete descriptions, including statements of other witnesses, as soon as we can get the matter ready. Then the public will be able to judge whether our testimony is reliable, or whether. we have taken some other person's say-so for Facts. L. L. WHITLOCK.

Verifications of Spirit-Messages.

HOBACE D. KENT. I recognize in the BANNER OF LIGHT of Nov. 1st. the message from my dear husband, Horace D. perusal gave me great joy. He always told me that he would come back and give me a message through your good paper, if permitted to do so. He had great respect for Mr. Pierpont, and loved him as a spirit. I hope he will send me another message to cheer me in my lonely hours. It is a great comfort to read the BANNER and the messages from the dear ones.

MRS. MARTHA L. KENT.

FRANCIS M. LEONARD. The communication in the BANNER OF LIGHT of Oct. 11th (given June 27th by Lotela) from MR. FRAN-CIS M. LEONARD, is to me very satisfactory. He had been for many years, a resident here, and I was personally acquainted with him.

Most respectfully yours, Adams, Mass. MRS. D. J. DEAN.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites, in General Debility and Emaciation,

Is a most valuable food and medicine where the

Advertisements.

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at this process. The council of the second content of second c

Banner of Bight.

BOSTON, SATURDAY, NOVEMBER 15, 1884.

[From the Ottumwa Spiritual Offering of Nov. 8th.] Mr. Hudson Tuttle's Attack on Prof. Kiddle.

EDITOR OFFERING:

Mr. Hudson Tuttle, in a "private letter," evidently intended for publication, and published by the journalist of whom he voluntarily or by solicitation comes forward as the champion and defender, makes a gratuitous assault on the undersigned, accusing him of traducing the effort sic.] made by the journalist at the Concord School of Philosophy, because he (the undersigned), as an editorial contributor of the Offerma was so presumptious as to make in the in-EDITOR OFFERING ing, was so presumptuous as to make in the in-terest of mediumship and Spiritualism (as he understands it,) some comments, both favora-

understands it.) some comments, both favorable and unfavorable.

This audacious "effort" of mine is characterized by Mr. Tuttle as "rancor and enmity, sharp and deep," as not showing the "fraternal feelings workers in a common cause should entertain," and as "laying aside ordinary politeness," that being so characteristic of the Journal as the organ of "pure and clean Spiritualism."

ism."

It would, perhaps, be pertinent, if not "polite," (in his view) to ask Mr. Tuttle, through your "obscure sheet," as the Chicago journalist politely and fraternally calls it, whether, in making this attack on me and bringing this series of accusations against me, he was actuated by the "fraternal feelings" to which he refers; and whether he thinks that he has disproved my strictures by this tissue of personalities or my strictures by this tissue of personalities, or made a good and substantial defense of his principal by charging me with being "an-gered." Indeed, I wrote them, as I write now, more in sorrow than in anger, as far as the individual I referred to was concerned; but I confess to being indignant when I see an unjust attack made upon a whole class of gifted peo-ple; and I may evince some of it when I attempt their vindication, especially as I bear in mind that converts to spiritual truth can scarcely be made at all without the phenomena scarcely be made at all without the phenomena which they alone can be the instruments in producing. I am indignant when I behold the mediums traduced, as a class, publicly and in the presence of their enemies, though I may feel that the traducer is rather "to be pitted than blamed," owing to his unfortunate "idio-syncrasies"; but I do not think his aberrations are best met by silence. We may be sorry for the sinner while we are feeling intense indignation and disgust at the sin. Mr. Tuttle should not defend wholesale attacks on mediums for is he not professedly, a medium, and should not defend wholesale attacks on mediums, for is he not, professedly, a medium, and a "paid medium," too? Does he not give inspirational lectures for a price—"somewhere," in the parlance of his principal, "between a postage-stamp and twenty-five dollars"? Is not this the "mercantile Spiritualism" which his principal so vauntingly stigmatized at Concord? Why should a medium on the rostrum be allowed to take a fee while those in the séance are dishonored by doing so? I wish Mr. Tuttle would explain this arcanum of his Spiritualism. itualism.

"Prof. Kiddle may feel aggrieved, and have written honestly," says Mr. Tuttle. How "fraternal" that is! To call my motives in question, and half charge me with dishonesty! Why not keep to the record, and argue with pertinency and logic on the question involved? nency and logic on the question involved? I have in this matter no personal grievance—no quarrel with Mr. Tuttle, or the individual whom he champions. May I not, without being charged with anger and malice, be allowed to criticise his public utterances, in the interests of the cause which I have espoused (at some cost, as Mr. Tuttle says), but which may not at all be the cause which he represents and supports? "Spiritualism," to use Mr. T.'s own language, "is like a kaleidoscope, presenting many phases."

But let me explain to your readers what the

But let me explain to your readers what the "head and front of my offending" was. Mr. Tuttle's principal said at Concord, as he reported himself editorially in his own sheet:

of himself editorially in his own sheet:

"In spite of the vagaries of some Spiritualists, and
of the cranks who have attached themselves to Spiritualism; despite the fact that mercantile Spiritualism,
which is peddied about the country at prices ranging
from a postage stamp to twenty five dollars, fifty per
cent. is fraud, and that twenty five per cent, more can
be accounted for on another hypothesis than that of
spiritreturn; despite all this, there still remains a
large residuum (!) which can be explained in no other
way than that of spiritreturn and manifestation."

Then his speech including this insulting and

Upon his speech, including this insulting and really foolish paragraph, (for the fact of spirit-return is not a mere hypothesis, as this assump-tive journalist should have known and stated), I made the comments published in the editorial columns of your issue of September 6th, which, for the convenience of your readers, I will in sert here:

for the convenience of your readers, I will insert here:

"The journalist aforesaid referred very properly to the phenomena of spirit manifestation so copiously observed during the last thirty-six years, and to the facts which have been established by the testimony of so many reliable men and women, and confirmed by the careful investigations of so many of the most eminent scientists. These, it was contended, aftord a surer basis for discussion than mere speculative opinions or philosophical theory. (Was that impolite or unfraternal, Mr. T.?) But he could not refrain from his characteristic invective against public mediumship, which he insultingly denounced as 'mercantile Spiritualism' (yours as well as others, Mr. T.), which is peddled about the country [untrue] at prices ranging from a postage stamp to twenty-five dollars [untrue], fity percent of which is fraud [untrue] and twenty-five per cent. more can be accounted for on another hypothesis than that of spirit-return. This remark he prefaced by saying he 'disliked the word Spiritualism', he referred only to 'the facts classed as Spiritualism', he referred only to 'the facts classed as Spiritualism', and its public mediums, belittled and slandered [was it not?] before this narrow tribunal by a man who is manifestly incompetent to comprehend the true principles by the application of which the genuineness or falsity of spirit phenomena is to be judged a man who has publicly branded as impostors some of the best mediums before the public (the pages of his Journal afford abundant proof of this], and who has probably done more to bring the name of Spiritualism [which he says he dislikes] into general reprobation and disgrace than any other person. This is my 'honest' opinion, Mr. Tuttle, and is shared by many others, whose 'intellects are not clouded by prejudice or superstition,' as your 'friend the journalist says they are. This is the course by means of 'which he has gained, among those who know but little at the subject, the position of a representative of '

Now, even after the castigation administered to me (of course in a fraternal spirit) by Mr. Tut-tle and the journalist he defends—this latter in tle and the journalist he defends—this latter in an article intentionally made personal (as well as insulting all through) with the caption, according to the choice style of that sheet, "Prof. Kiddle's Idiosynorasies"—even after all that, I say, in the phrase of the proof-reader, stet.; for Idon't see that I can, in fidelity to the truth, take anything back. "'T is true, 'tis pity; and pity 'tis, 'tis true.'

Can the editor of that journal prove what he said of "mercantile Spiritualism," as he calls it? Or that twenty-five per cent. of the phenomena presented through mediums can be accounted for as not spiritual, or caused by disem-

nomena presented through mediums can be accounted for as not spiritual, or caused by disembodied spirits? Is he able to present any evidence to make good his assertion that "fifty per cent. is fraud"? It is a wild, sweeping allegation, obviously unverifiable, against a class of workers in the cause, a class without whom Spiritualism would have had no existence, nor sould it now make progress. Have you no sympathy, no fraternal feeling, for your brother and sistencedums, Mr. Tuttle?

Indeed, the journalist has, in his own editorical

Indeed, the journalist has, in his own editorial columns, disproved his sweeping allegations at Concord. In the issue of Oct. 28th, 1882, he

"A distinctificational be made between those com-posing the 'large class' of honorable, trustworthy me-diums, and the 'smaller class' of mountebanks and tricky mediums, who are pylying their deceitful prac-tices under the guise of Spiritualium."

tices under the guise of spiritualization."

Why did he not say as much at Concord, instead of giving the impression that three-fourths were translutent?

But Mr. Tuttle says I have been impolite too.

Wall, perhaps that is so; for I have carefully read for five years that organ of "clean Spiritualism", to which he is so warmly attached, and with the other contents various distribes by Hadden Tritle, in some of which he stigmatized awered of his so, workers—Dr. Peebles, Dr. Butchess, gods Dr. Brittah, besides myself, as seen as to compared them to: "frogs leaping

into shallow streams." Perhaps my manners have been corrupted by coming in contact with such spiritual things. Of course, I ought to have mended them; and I have tried to, but you "cannot touch pitch without being defiled." As for that "pure and clean Journal," after perusing some of the choice fraternal morceaux which drop so readily from the editor's pen, I feel like crying out with Lear: "Give me an ounce of civet, good apothecary, sweeten my imagination." Ecce Signum (only a few specimens):-

"The whining, puerile, lying by-contract style of the o-s-p-o-e' [Banner of Light]."Juliet, she of the brazen face and rasping voice."

Both of these choice specimens of journalis-ic fraternal English may be found in the issue of May 17th, 1884. Again:

"The Boston o-sp-o-e [B. or L.], purveyor of camp-meeting taffy, has secured its old and reliable cook, [Mr. Cephas B. Lynn.] and last week dished up the spring installment of oleomargarine and sorghum."— How dignified and witty in an organ of "clean Spiritualism" I But once more:

Spiritualism" I But once more:

"The O.S.P.O.E [the journalist seems to be very proud of this puerile silly gibe] having been so often attacked with billious collo, indecision, fear of evil spirits and dyspepsia as to seriously impair natural cerebral action, finds it necessary to aboilsh its editorial page. And the saddest thing is, that its subscribers don't seem to feel that they have lost anything."— Dec. 16th, 1883.

"The feeble attempt of the Boston hebetate hebdomadal publication," etc. [B. of L.]—Same issue.

"The ancient spinster of Boston pleads pathetically for harmony." She sees all her pet theories wasting away under the logic of current events. Bless your dear old heart, Lutheria! We feel deeply for you."— March 4th, 1882.

And this low ribulary against a brother form.

And this low ribaldry against a brother journalist is continued indefinitely by the "organ of clean Spiritualism"; and Hudson Tuttle, and some others, commend it, and really seem to enjoy it, as "just the thing" in a Spiritualist sheet. And when I express my dissent from some of the opinions and allegations of his Magnus Apollo. Mr. Tuttle has the consistency to nus Apollo, Mr. Tuttle has the consistency to charge me with being "unfraternal and impo-

The Boston editor and his paper are not by any means the only objects of this vulgar abuse. Mr. T. R. Hazard, who, even if in the judgment of some not wise in his methods of investigation, at least from his age, experience and devotion to Spiritualism deserves to be treated with respect, laying aside that fraternity which Mr. Tuttle seems to prize so highly, is abused in the same style; for neither sex nor age is spared by the truculent pen of the "clean" journalist. I present a few illustra-

"The most flagrant fraud, the most trasparent de "The most fingrant fraud, the most trasparent deception, to him [Hazard] are meat and drink."
"We understand Hazard has Joe [Caffray] in training for the trustees of the Seybert fund. Experienced Spiritualists claim that Joe really has medial power, but supplements its manifestations. This is just the sort of medium that suits Hazard, hence we do not wonder at his delight."—March 1st, 1884.

wonder at his delight."—March 1st, 1884.

In regard to this, I would ask, "Do not experienced Spiritualists claim that Charles Watkins supplements his medial power by fraud?"
The journalist thinks so, for he has warned me of the fact: and yet he does not hesitate to commend his mediumship? Why, then, should he attack Mr. Hazard, even if what he says of Caffray be true. But again. Caffray be true. But again:

Fortunately for Hazard, it cannot in the nature of "Fortunately for Hazard, it cannot in the nature of things be very long before he will know how it is himself; for the true inwardness of the Yankee materializing factories is becoming so well known, that even the willfully blind are forced to see the shodly character of what has been sold as 'all wool and yard wide.' At present the account of the materializing séances, as they appear in the newspapers, have not the slightest intrinsic or scientific value; and are, with rare exception, only evidences of how easily the average frequenters of 'such shows'—for they are nothing else, as now conducted—may be improved upon."—March 22d, 1884.

I have not the space in this article to characterize suitably this artful and composite libel. But again:

"Hazard goes about like another Sancho Panza, defending all manner of mediums, good and bad, and with perfect indifference."—Feb. 16th, 1884

To this is added a base libel upon the Hon. J To this is added a base libel upon the Hon. J. L. O'Sullivan, once the representative of this country at the Court of Lisbon, an amiable, refined and scholarly gentleman, who has been devoted to Spiritualism for many years, a contributor to the London Spiritualist, and an honorary member of the British Association of Spiritualists. Of this gentleman the fraternal journalist writes:

"Mr. O'Sullivan has a 'predilection' for the latter [bad mediums], and praises them in exact ratio of their fraudulent character. He has played this rôle for many years. A thousand enemies with exposures and slander could not do the harm he has done during that time."

The fraternal intent here was not only to destroy the credibility of Mr. O'Sullivan, but impeach his testimony as to the famous Count Bullet scances and their results, which present one of the most interesting and convincing chapters of phenomenal Spiritualism. Could the wiliest foe be guilty of any more destructive and treacherous policy?

The course of this journalist toward Mrs. Richmond I can but barely refer to. It is a whole chapter in itself—a chapter marked by vulgarism. Mrs. Richmond has lately been received in England with the greatest respect, and her inspirational discourses have commanded a very wide attention. She returns to Chicago to endure, in dignified silence, the mud-throwing of this model journalist. If he wished to except to any of her utterances, why not do it in a dignified manner, with logical argument? This would be proper and useful. But this man is so unfortunately constituted mentally that he thinks a vulgar jeer is the same as an argument; and to make a personal attack is equivalent to a logical demonstration of defense. I should not like to stain the columns of the Offering by quoting the low vulgarities of phrase and epithet with which he has, in his wretched aberrations of malevolence, assailed this lady, who is admittedly one of the greatest mediums before the public. One of his choice editorials he heads, "Richmond's Fizzle."

Regarding Mrs. Carrie M. Sawyer, who a few months ago gave such a powerful demonstration of her mediumship at Washington, as attested by the secular papers, the same truoulent pen dropped the following:

"Unfortunately for the interests of Spiritualism at Little Rock, the 'notorious character, 'Carrie M. Saw'

"Unfortunately for the interests of Spiritualism at Little Rock, the 'notorious character,' Carrie M. Sawyer, has been plying her tricks in that State. She and her 'business manager,' one Frank Burke, were arrested after the release of Mr. Potter, and held on the charge of obtaining money under false pretences. She ought to be sent to the work-house for the rest of her natural life."—April 28th, 1883.

Hed he investigated the feat

Had he investigated the facts before he ex-

Had he investigated the facts before he exhibited that gentle and fraternal animus, knowing, as he must, how easy it is for the best medium in the world to be arrested and condemned on a false charge? Mrs. Sawyer has given since then, and she is now, as I am informed, giving in this city successful scances under materialistic test-conditions, being carefully tied before the manifestations begin.

So as to other mediums—Mrs. Stewart, for example, who has been persistently persecuted and reviled. Mrs. Orindla. Reynolds is, with "fraternal dignity," styled "a notoriously immoral and vile creature" by a man who knows that a medium could obtain no redress. In scourt of justice; otherwise this journalist would be prosecuted for criminal libel, and put in durance vile, as well as mulcted soverely both for malice and damage sustained. But these women thus assailed have no appeal no redress, and the gallant Colonel knows it. If Mrs. Crindle Reynolds is not a medium why did he publish, without comment, that long vindication of her mediumship by Dr. Wolfe of Cincinnat!?

nati?

But I must pause here, though the materials before me, would fill many pages of this Official, illustrating the character of this man; and his paper, that Hudson Tuttle and others commend and assume to advise. These be thy Gods, oh, Israel! But they are not mine; and I neither bow my knee to them, now fook to Gesler's cap. What I have writted has been gods the bottom of the more fook to Gesler's cap. What I have writted has been gods the bottom of the minute, of per diem, \$650; and per annum, \$650; whereas the birth are 26,792,000 per annum, mit, that so much writes and injustice should

be perpetrated and commended in the name of "clean Spiritualism," and so much vile abuse and vulgar ribaldry should be published in a journal that assumes to be its organ. Still I have done it as a public duty, for I feel sure that no holy cause can be sustained by such false and unworthy methods. And I wish it to be understood that I write, not to defend the persons assailed—they ask no defense—but to illustrate the peculiar style and method of this journalist. The task is, however, by no means complete.

Yours for truth, justice and decency. New York, Oct. 25th, 1884.

Mr. J. Clegg Wright in Philadelphia. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

Lecture Hall, 8th and Spring Garden streets, was almost filled with an intelligent audience on Sunday morning to hear Mr. Wright lecture on the renowned scientist Charles Darwin. He said the purpose of these lectures was to illustrate the scientific method of investigating the truth of nature. Observation was the road to knowledge. God never had taught any man anything about the way the world was made. He declared that gods generally had now gone away from the world altogether, and left it to be managed by law. The series of men he had noticed had revolutionized modern thought upon the subject of nature and reason. Spiritualism was a science, like geology, chemistry or astronomy, and had to be studied in the same way. Spiritualism is a practical science, or it is nothing. is nothing.
Charles Darwin was born at Shrewsbury in

Charles Darwin was born at Shrewsbury in the year 1809. Things were very different in that year from what they are now. The sciences were but little understood by the masses of the people, and as a consequence superstition had a stronger hold. The parson had more power over the consciences of the people than he has to-day, and the tradesman took what little knowledge he could get from the publit. The knowledge he could get from the pulpit. The newspaper press had not grown to be a great power, and its educational capabilities were not expanded. A few men were interested in

power, and its educational capabilities were not expanded. A few men were interested in the study of science; geology had made a start, and it was believed at that time that the strata of the earth presented a correct geological record when thoroughly examined.

Darwin soon perceived that no such perfect record existed in the crust of the earth; that there were, on the contrary, many gaps and voids which never could be filled in, through the great volcanic changes which have been in progress in all the long past ages; and that because of this it never would be possible to trace step by step the descent of animal life link by link down the growing strata of the earth. His work in his voyage in the Beagle will ever command the praise of the thoughtful, and shows him to have been a painstaking and careful observer of the forms and operations of nature. His doctrine of the origin of species with modifications and by natural selection aroused a great amount of opposition when first stated. He was among the quietest of men. He never entered the theological arena, but this doctrine was bitterly opposed by all theologians as atheistic: God made the world just as we find it to-day, and it was atheistic to assert the contrary! The theory was met with the coarsest sneers, and it was caricatured to make it repulsive to the minds of the unthinking, but Darwin had hit upon a great idea, and great ideas cannot be lost when they have once been well spoken. Darwin spoke them well. He had observed before he spoke. He had thought before he made known his conclusions.

observed before he spoke. He had thought before he made known his conclusions.

The doctrine of natural selection and the survival of the fittest provoked the thought of others to work in the same field. Alfred Russel Wallace has done a great service to science in his remarkable investigations into the law of organic distribution of animal life over the surface of the world. In these absorbing studies he has found time to investigate the phenomena of Spiritusliam, and like a man, he studies he has found time to investigate the phenomena of Spiritualism, and, like a man, he stuck to what he found to be true in that realm of nature as he had found it to be in the other. The descent of man is now beginning to be seen to be a fact, as stated by Darwin: Man belongs to the animal kingdom and is related by natural law to all life upon this planet. There is nothing inconsistent with this and the facts of a future life.

a future life. The life of the spirit-world is evolved from the life on earth. The doctrine of progress is but an extension of Darwinism. The spiritual world is still adding new realms of phenomenal life, shooting out new branches, growing into the eternal everywhere.

"Mr. O'Sullivan has a 'predilection' for the latter (bad mediums), and praises them in exact ratio of their fraudulent character. He has played this rôle for many years. A thousand enemies with exposures and slander could not do the harm he has done during that time."

The libel was repeated at a later date (March 18th):

"Correspondents of the o-s-p-o-e are bastening to correct the statements of J. L. O'Sullivan lately published in that paper. This is hardly worth while; the story was as correct as any other he has written for that paper, and more correct than those illustrated with pictures of spirit-molds published some time since."

The fraternal intent here was not only to destroy the credibility of Mr. O'Sullivan, but impeach his testimony as to the famous Count Bullet scances and their results, which present one of the most interesting and convincing chapters of phenomenal Spiritualism. Could the willest fee be guilty of any more destructive and treacherous policy?

The course of this journalist toward Mrs. strong mind, acute powers of observation, great independence of character—an indomitable worker, and an amazing lover of truth. The young of all ages will find his example worthy of the closest imitation, as it is full of the wister truth.

of the closest imitation, as it is full of the wisest instruction.

The evening meeting was crowded, and the subject of the lecture was given by a person in the audience: "Has not Religion Wrought some Good in the World?" The lecture created a great deal of applause as the speaker made his points.

The Lyceum met in the afternoon, and was very well attended. Mr. Wood's Sunday afternoon conference met as usual, and was very full. The subject of materialization was the theme of debate, many persons joining in the discussion

pro and con.

The Liberal League of Philadelphia has invited Mr. Wright to repeat his lecture on John Stuart Mill in their hall next Sunday afternoon.

Card from Mrs. J. B. Newton. To the Editor of the Banner of Lights ...

Card from Mrs. J. R. Newton.

To the Editor of the Banner of Light:

I trust the readers of the Banner will be glad to know that another enters the field of labor for Spiritualism. It was my husband's request that I should carry on his work of healing at a distance, after he passed on, and he has since repeatedly urged that request with the assurance that he can and will heal through me, yet I have deliberated long; communed much with the unseen; felt within myself unmistakably the power of the spirit-forces before daring to enter on so sacred ground. For many years I was closely associated with Dr. Newton in his labors. For seven years I was his sole secretary; all his letters, aggregating three thousand a year being written by me previous to being magnetized by him. The magnetic aura that enveloped him, the peculiar influences that controlled him while healing, came gradually to spiround and control me, also, and since his departure these have increased in power, to a remarkable degree. Daily, hourly I feel his presence, hear him and talk with him; while writing my pen is guided by his hand, accompanied by his power to send, even through space, the healing influences. That declaive voice has spoken, saying: "Delay no longer. With my band of healers I am with you to work with and through you."

Thus, humbly, yet with confidence, knowing it is a hower shows and beyond myself, and which I could not regist if I would, I offer the benefits of this since to those who ask. I shall pursue the same course as was pursued by Dr. Newton, except I shall treat only at a distance. Heaven helping me, the sick poor shall ever find in me as true a friend and earnest a helper as was my dear and noble husband.

284 Nath Ascaus, New York City.

Meetings in Northampton, Mass

To the Editor of the Banner of Light: We have had a pentecostal time here. Never before has there been such an awakening in this city on the subject of Spiritualism. Lyman C. Howe came among us, a stranger, some two weeks ago, has given us four lectures, and those who heard him are at ha height of enthusiasm. The lectures were original and instructive, mostly on subjects suggested by the audience. Mr. Howe treated them philosophically and foreibly, and held his audiences in rapt attention to the close. All agree that they have never heard anything superior to these lectures, and are anxious for more from the same source. subject of Spiritualism. Lyman C. Howe came among

All agree that they have never heard anything superior to these lectures, and are anxious for more from the same source.

We would be glad to retain Mr. Howefor a month, and hope at no distant day to renew these interesting and most profitable meetings. At present the best of feeling prevails and we are hopeful for the future. We have had considerable phenomena of various kinds, and now the people are ripe for the philosophy.

Dr. W. L. Jack of Haverhill is here, and his mediumship is remarkable and very satisfactory. He combines several interesting phases. At a sitting with him, my wife and myself holding his hands, no one else in the lower part of the house, three full-blown flowers, a rose and two pinks, were brought from a refrigerator in another room and dropped on our hands. He gives many wonderful readings and tests of a mental character also.

Miss Jennie B. Hagan and Mrs. Banks were at our meeting Sunday. Miss Hagan improvised several poems before Mr. Howe commenced his discourse. She took her subjects from the audience, spoke with ease, and her poems had the merit of giving excellent thought and good philosophy in good rhythm and with poetle idealism. She pleases all who hear her. She spoke again last night at Florence, and her improvising was second to none we have heard.

Mrs. Banks is a speaker of merit and much promise. She is full of earnest enthusiasm and lovefor the cause, highly inspirational and an estimable woman. She is destined to make a mark in the world. These ladies are both young, and have, I hope, a long and useful career before them in dispensing the truths of Spiritualism. Heaven bless all the faithful workers in our glorious cause. Lyman C. Howe takes with him the good will and heartleft gratitude of all who have heard him here.

Northampton, Mass., Nov. 7th, 1884.

Baxter and the Work.

On Wednesday and Thursday evenings, Oct. 29th and 80th, J. Frank Baxter lectured in Newark, N. J. A severe rain-storm both evenings prevented many from attending, although a large number of tickets had been previously sold. As it was, however, sizable and intelligent audiences gathered. The lectures were most favorably received, and the delineations of spirits were pronounced marvelously accurate. The Society before whom he lectured is made up in part of materialists; and Mr. B.'s telling manner of delivor materialists; and Mr. B. stelling manner of delivery, his method and matter of discourse, his descriptions of spirits—a public phase, new to this people—sank deep into the convictions of the members, calling out many expressions of satisfaction. The President, in volcing the demand of the auditors, and in behalf of the many deprived on account of the storm, extended a welcome to Mr. Baxter to appear in Newark again whenever his engagements would allow of his coming that way.

oming that way.

Mr. A. H. Dailey, Mr. Chas. Dawbarn and Miss A.
M. Beecher have recently spoken before this Society

Mr. A. H. Dalley, Mr. Chas, Dawbarn and Miss A. M. Beecher have recently spoken before this Society to great acceptance.

On Sunday, Nov. 2d, Mr. Baxter lectured in Cleveland, O., at Weisgerber's Hall. Mr. Baxter having lectured in that city a month in a previous year, and his reputation having preceded his present coming, it served to cail out the public in great numbers both morning and evening. On the latter occasion many were obliged to stand through all the exercises, and many others, rather than do so, were obliged to go away. The interest there was very marked, and the outlook is toward a most successful course on the Sundays to follow.

Preceding Mr. Baxter in this hall, Mr. Geo. Chainey for several Bundays addressed the people. His work and influence were such as to leave many longing for the time when he can be with them again. Were the Spiritualists better united in Cleveland, however, the work of the various speakers and mediums would reach further and be more influential. What with Richmond, Britten, Brigham, Hyzer. Lillie, Colby and Watson among the ladies, and Baxter, Colville, Buchanan, Storer, Wright, Emerson, Chainey and Brown among the gentlemen who grace the spiritual rostrum, Spiritual meetings a primarul facture to the promulgation of living truths,

Spiritualist Meetin The Pirat Society of Sprands at a hold of the ings every Sunday in Conserv.

al; corner of Fulb street and Bedford Avenue. Mor. argervice at 11 o'clock evening at 7:45. Dr. F. L. H. Willis speaker for November, December and January. Spiritual literature on sain hall. Wm. H. Johnson, President.

Church of the New Spiritual Dispensation holds services at their new hall, on Adelphi street, between Fulton and Greene Avenues, every Sunday, at 11 A.M. and 7% P.M. Conference, under charge of S. B. Nichols, at 2 P.M. Mrs. Emma Hardinge Britten will lecture Sundays of Novem-ber, and Mrs. J. T. Lillie Sundays of December to July, 1885. The public cordially invited. Daniel Coons, Sec-retary.

retary.

The Eastern DistrictS piritual Conferencemeets every Wednesday evening at Composite Room, 4th street, corner South 2d street, at 7%. Obarles R. Miller, President: W. H. Coffin, Secretary.

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

A Spiritualist and Mediums Free Meeting will be held every Sunday at 3 P.M. at Central Hall, 637 Fulton street. Lectures tests and messages by Dr. J. M. Shea and other mediums. The public cordially invited.

Church of the New Spiritual Dispensa-

Sunday, at 3 P. M., Nov. 16th, the formation of circles and development of mediums; opening address by Hon. A. H. Dailey, Nov. 23d, "Imposture by Professional Mediums; How to remedy"; opening address by W. O. Bowen, Nov. 30th, "Personal Responsibility of Mediums," a communication from the spiritual world through automatic writing by haud of Mrs. M. E. Peake.

S. B. NICHOLS, Chairman.

Jennie B. Hagan at Cummington, Mass To the Editor of the Banner of Light :

To the Editor of the Banner of Light:

The Spiritualists of Cummington and vicinity have been enjoying a feast of spiritual food, it being their, rare good fortune to have Jennie B. Hagan with them three Sundays in succession; she also speaking a number of the intervening week evenings. We appreciate the generous and kindly spirit she manifests in thus spending a month of her time, when she could be employed elsewhere, with us among the hills, where the advocates and supporters of our beautiful faith are so few we can have no organized Society. She is, no doubt, a loser in a pecuniary sense, but we hope and trust the love and good wishes that follow her from the hearts of the friends she leaves will outweigh all that may seem less than we would wish in the way of pecuniary remuneration. FLORENCE A. SAMPSON.

Saratoga Springs, N. Y.

Saratoga Springs, N. Y.

Sunday, Nov. 2d, at the morning meeting, Peter Thompson, Gen. E. F. Bullard and others spoke upon matters of general interest to Spiritualists. In the evening an inspirational lecture upon "The Human Soul," written through Mrs. H. J., Horn, by a spirit claiming to be the Rev. Spencer. H. Cone; an eminent Baptist minister of New York some forty years ago, was read. After the lecture Dr. W. B. Mills described many spirits who were recognized by persons in the audience—among them the Eaton brothers, one of whom kept the Commercial Hotel; the other was a contractor; Dr. L. E. Whiting, John Harrington, Nellie Wilson, John Fields, John B. Felshaw and his wife, W. A. Moore and son, Dr. J. L. Perry, E. A. Roods of Greenfield Center and son, Jacob J. Esmond, Mrs. Charles Esmond and several others.

E. W. Emerson in Springfield, Mass. Again was Gill's Hall well filled on Sunday last to listen to the wonderful spirit descriptions given by Mr. Emerson. He described and gave the full names of fifty or more in the two sessions. A list of these names will be furnished in a later letter.

Mr. Emerson will hold two test meetings here next Sunday at 2 and 7 P. M.

Mrs. Hattle E. Mason, our singer, has located at 43½ Pynchon street, and 18 ready to give private sittings as a test medium. She is meeting with excellent success.

H. A. BUDINGTON.

Troy, N. Y.

Mr. Charles Dawbarn, of New York, the clear reasoner and able defender of the claims of spirit-intercourse and its philosophy, being called to our city on business on Saturday morning, Oct. 28th, was invited to spend Sunday with us, and at the Sunday evening meeting gave us a very brilliant talk, interspersed with anecdotes of India, its fakirs, mediums and wonderful spiritual manifestations and development, Mr. Dawbarn is an easy, fluent speaker. The fecture delivered here should be heard before every spiritual society in your many for it opens up new fields for thought.

W. H. VOSBURGH.

Cataril Qured.

A cleryman after summer inumber of years from their losthiomy if the trying every known remeating the found is presentation to the found in the foun

P SECULAR PRESS BUREAU. ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE 187 West 55th Street, New York. IRREY KIDDLE, Chairman. IRNEY J. NEWTON, Corresponding Secretary. I. F. JERNERET, Secretary.

The Benular Press Ruracu has been redigranised for excient work during the present year, and all persons whe approved its objects are requested to forward any published attacks upon Spiritualism doming under their notice which they feel should be taken in hand by the Eureau, to J. F. JEANBERT, Horefary, 127 West 15th street, New York City.

Spiritualist Meetings in New York. The First Society of Epirismalists holds its meetings every Sunday in Republican Hall, 56 West 3d street. Morning service 11 o'clock; evening, 7:45. Seats free, Pablic cordially invited.

Arean win. Hall, 57 West 25th street, corner 6th Avenue. The People's bpiritual Meeting (removed from Frobleher Hall) every Bunday at 2M and 2M r. M. Frank W. Jones, Conductor. The Ladies' Aid Society meets every Wednesday af-ernoon at 3 o'clock, at 128 West 43d street.

The Wisconsin Sinte Association of Spiritualists
Willhold itset Meeting in St. Androw's Hall, 408 Grand,
Avenue, Milwankee, on the 5th, 6th and 7th of December,
1834. Speakers Frof. A. B. French, of Onlo: John E. Remsburg, of Kansas; Wm. M. Lockwood, of Ripon, Wis. The
Cross Concert Troupe, who gave such universal satisfaction
at our last meeting, will furnish the music for this. All
Liberals and Free Thinkers are invited. The Chicago and
N. W., Ohicago, Mil, and St. Paul. Lake Shore, Wis. Central, and Mil, and Northern Railroads, will return for onefifth fare all persons paying full fare to the meeting. Programmet Friday evening, lecture by J. E. Remsburg; Baturday forenon, general conference; Saturday afternoon,
lecture by J. E. Remsburg, subject, "Superstition"; Saturday ovening, lecture by Prof. A. B. Fr.nch, subject,
"Prehistoric America"; Sunday, 10%, A.M., lecture by J.
E. Remsburg, subject, "Faise Claims"; Sunday, 2%F.M.,
lecture by Prof. Wn. M. Lockwood, subject, "Spiritualism
of Science"; Sunday evening, lecture by Prof. A. B.
French, subject, "Spiritualism Compared with Materialism." Each session to be preceded by a conference of one
hour, to be interspersed with music by the Oreas Concert
Troupe.

A few will be entertained free. Board and logging at Col-

Troups.
A few will be entertained free. Board and lodging at Collins House, 414 and 416. Broadway, 75. cents per day. Admission to each session; 15 cents.

WM. M. LOCKWOOD, President.
DR. J. C. PHILLIPS, Secretary.

The Spiritualists and Liberalitis

The Spiritualists and Liberalists
Of Van Buren and adjoining Counties will hold their next
Quarterly Meeting at Marcelius, Cass County, Mich., on
Grand Trains Railroad, commencing Saturday, Nov. isth,
1834, at 8 0, clock P. M., and continuing over Sanday.
O. A. Andrus of Grand Hapids, Mich., and Mrs. Oile C.
Denslow of South Bend, Ind., will be the speakers. Mrs.
Denslow will Turnish inspirational vocal and instrumental
music for the occasion, and will give psychometric readings
from the restrum to parties desiring the same.
A good attendance is expected.
L. S. Bundick, President,

E. L. Warner, Secretary.

E. L. WARNER, Secretary. Paw, Mich.

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