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Woman Suffrage in Wyoming.

The recent Woman's Suffrage Convention held in Minneapolis, Minn., heard a report from Wyoming that made the members cheerful."A woman doctor, who lived three years in Wyoming, gave interesting testimony. The witness had often voted there, and was once a clerk of election. Her representation of the voting

election. Her representation of the voting processes there was supplemented by the assertion that the last time a member of the territorial legislature introduced a bill to distranchise women he was laughed down by the House. These excellences of the suffrage proceedings in Wyoming were cited. There was no quarreling or drankenness when men and women voted together. Women world quite as generally as the men. She knew no woman who did not care to vote, or, who was indifferent about the laste of an election. The witness never knew of a family quarrel because has band single women the world for the indifferent hings in political and single world for a member of the world women their indigent the world. Wyoning women their indigent at a voting. Wyoning state All this is stone insulation.

The Spiritual Kostrum.

What is the Nature of the Operations of Interchanging Thought Passing Between the Spiritual Man and his External Surroundings?

Delivered through the Trance Mediumship of SIMON DE MAIN, formerly of High Grange, Eng., now of Sher-

rodsyllie, Oblo. Reported for the Banner of Light by C. G. Oyston.]

What a wonderful conception, a noble idea, beautiful in solloitation, but difficult to practically express. Nevertheless, we will endeavor, as far as our limited powers will allow, to give a few remarks, not necessarily to treat the subject exhaustively, but to indicate a course of reasoning by which you may follow us in our deductions. We have never yet attempted to exhaustively elaborate any subject suggested for our consideration, but we have left marks by the way to guide you in the path we wish you to pursue. Mandwelling on the earth plane often revolves in his mind certain questions and ideas which are very mysterious to him, and doubtless a little indication from us will be beneficial, and assist him in his inquiry into the great problems of existence. As we have previously observed, thought is a spiritual substance, which makes man's future home more beautiful than it otherwise would be, and the question naturally arises, how is this effected? A very pertinent question; indeed. You have here on the earth material substance, with which you are apparently acquainted, though little acquainted with it in reality. This substance is possessed of a certain amount of solidity and cohesion or attractive power. Along with this it is endowed with a quality which may be called elasticity, that enables you to impress your thoughts upon your material surroundings. You must use tools, and by dint of labor, perseverance, skill and art, you can transmit the reflex of your thoughts on to material substance. Look at the painter; what weary hours are passed by him in his efforts to make his thought visible to his fellows. How nicely adjusted are the materials he uses, that they may harmonionally blend with each other, and produce that pleasure which the artist trestres. Even the sweet singing poet before he can so complish that which his soul longs, for must write and re-write remarked. [Reported for the Banner of Light by C. G. Oyston.] may harmoniously blend with each other, and produce that pleasure which the artist desires. Even the sweet sluging poet before he cau accomplish that which his soul longs for, must write and re-write repeatedly until he produces that higher quality of thought which arduces that higher quality of thought which arduces that higher quality of thought which arduces labor can alone evolve. The sculptor molds the rude, unshapen block into a representation of the human form until every feature is distinctly visible, and yet this beautiful evidence of artistic skill can only be elaborated by the few To come nearer home: How difficult it is to commit your thoughts to paper. It is a laborious process for the spirit encased in fiesh to produce beautiful thoughts, or transmit his internal spiritual part on to his external surroundings. However, in the spiritual life, this difficulty is removed. Now there is such a thing as spiritual substance. It has a greater amount of elasticity and a lesser amount of solidity, therefore it can be easier wrought. Thus the individual has not such great impediments in causing his thought to become embodied as in the physical world. Man yonder has no need of canvas, paint, or bushes. It is not necessary for him to rack his brain until he borders on canvas, paint, or brushes. It is not necessary for him to rack his brain until he borders on insanity before he can place his thoughts on record. However, even a spirit cannot produce thoughts at will. Many an individual on earth is striving to do this. Some have dethroned research and a reference of the investigation of the contract of the contrac

they take possession of the spiritual nature, and the recipient is powerless to prevent them, or drive them out. Then on the other hand, how often have you anxiously yearned for beautiful often have you anxiously yearned for beautiful thoughts to come to you, and like sweet visions they have passed before your mental view, but their visits have only been transient, and you have no power to retain them against their will. You cannot prevent them coming, nor can you prevent them going away. Thoughts come spontaneously, and they are the outcome of the spiritual being. You cannot express thought or feeling from your internal nature without impressing effects upon your external abods. No cloak of hypoorisy or mask of concealment will avail you in the spiritual feeling, nor, can dissembling equivocations hiddey four detormity there. Spirit, as, we, preylously declared, is elastic, but with sufficient density to sait the requirements of the inhabitants of that world. The process by which thought is transmitted is regulated by a law of spirit, and you cannot suspend that law for a single moment. If that law were suspended, there would not be a dark deed visible in the spiritual world. The yast number of individuals dwelling in the gloomy regions of spirit life finding that law liad in abovance, they would emerge out of The vast number of individuals dwelling in the gloomy regions of spirit life finding that law held in abeyance, they would emerge out of their darkened habitations and thus the salutary and educating influences of compensation and justice would be thwarted and forestalled in their operations. Hence it is that thought is a spiritual substance. This seems something incomprehensible to the human mind on earth. Now, for instance, we will employ a metaphor: Suppose that this window was one solid plate or sheet of glass—a transparent substance. You go and breathe upon that glass, and as a consequence something settles or adheres to it. You have placed it there, and it dims and obscures the light. You can make any figure you source the light. "You can make any figure you are capable of producing. You can commit your thoughts to that substance, but it is only for a moment. Is that not a substance which ena-bles the impress of your mind to be made upon

moment. Is that not a substance which enables the impress of your mind to be made upon it? Then it is by the same process you embody thought in spirit life.

You breathe out your internal nature, and your true condition, as far as you have progressed as a spiritual being, is determined by this onter expression of your own soul. If you are devoid of all the finer susceptibilities of development there will be no beauty to harmonize or diversify your surroundings. Here you must use a meditim of material substance to impress your thoughts robjectively, but youder there is no need of the material substance to impress your thoughts robjectively, but yould there is no need of the material. Thought settless down around you, and according to the degree of advancement the surroundings are beautified and a most listed with all the riveliness that the mind of man danioned we will be another beautified and substances be made to settle the surroundings with the substance of the surrounding with the substance with the substance with the substance of the surrounding win the substance of the surrounding with the substance of the surr

embellishes the external habitation of the spirit? It is the active operation of the inter-nal nature of man. If all the faculties which embellishes the external babitation of the spirit? It is the active operation of the internal nature of man. If all the faculities which unfold beauty are in full force these emanations are evolved, and a grand panorama of inexpressible adornment is spread before the individual's enraptured gaze. You might stand in the presence of a group of high and lofty souls, whose whole being is aglow with spiritual love and sympathy. Every one would breathe out thoughts of beauty and magnificence so pure that you could not bear to look upon these evidences of spiritual culture and unfoldment, nay, the prospect would overwhelm you, yet you would never see that they had done anything but stand there, breathing out their spiritual natures. It is a law of spirit that whatever is breathed from within the soul of man takes shape externally, and forms the individual's spiritual home. Were this not so you could never determine the exact spiritual condition of your companions in spirit-life. You might meet a number of individuals here on earth, painters, poets, sculptors, artists of the highest order, and if they were to remain silent in your presence you could have no means of ascertaining their true mental and spiritual condition, and you would forever be kept in ignorance of their inner unfoldment. This same law applies in the spiritual realm. If thought did not become portrayed in external form, no inhabitant of that condition could be adequately apprized of the state of development attained to by his compeers. This is a grand and sublime law which indicates unmistakably how far man has ascended the hill of progress. This criterion is a correct ascertainment of the advancement of even the highest spirits in the supernal world. We say that the process by which thought is unfolded and impressed is so, subtle and mysterious that not the nicest spire of human discernment can follow out its operations. Even those spiritual being, with all its cayacities and qualifications being expressed on the outer surroundings, the visitor looks being expressed on the outer surroundings, the visitor looks upon the external adornment, and reads truly and correctly the status of unfoldment, and passes judgment on the character of the individual, even as the artist would critically examine and judge, the quality of his own productions. As he reads them one thought begets another, and one thought is displaced by another. His surroundings are ever changing, ever affording instruction, hot only to himself, but his fellow being also. It would be well for man to instruct himself. In these things while here. Let him direct his eye inwardly into the halls and corridors of his spiritual nature. One reflection would beget another, and every succeeding thought would be more beautiful than its fellow, and that individual would come out of his reverie a brighter and a better man. When you go into each other's society for an intorchange of thought you look round the dwelling which you have entered in an endeavor to ascertain if the surroundings are tasteful and refined. In the spiritual life you will have friends come to visit you, and the first thing that will occupy their attention will be your external habitation. They will speedily ascertain whether your society will contribute to their happiness, or the reverse. Their surroundings will also operate upon you, and their internal state will be read in turn. When you go into a company of artists on earth you will find that various evidences of the quality of thought unfolded are stored up in their portion to enhance the pleasure of the evening's entertainment. Thus in the spiritual world every individual is a portfolio of beautiful impressions or otherwise. Though the thoughts emanating from you may not be as lovely as you wish, they come by law, and you are compelled to express them. Your friends perceive your exact condition. There is no help for it. You must appear exactly as you are, no matter how ashamed you may be. Thus man on earth should strive by all the power he can command to embellish his externals, so th reason in an effort to produce the impossible. This is a great folly peculiar not only to man-This is a great. folly peculiar, not only to man-kind, on earth, but spirits in particular labor under a false impression as to the legitimate exercise of this function. They endeavor to go on the same lines—to follow out the process commenced on earth, when in fact they cannot do so. Thoughts rise unbidden, and they are often unwelcome guests, which the individual would fain dispense with had he the power, but they take possession of the spiritual nature, and external unfoldment. Remember that you cannot appreciate in the

Remember that you cannot appreciate in the spiritual world any more than you can on the material plane of existence. You cannot appreciate that which is not developed within yourselves, therefore you will remain in one place and have the same surroundings adapted to your nature, and which afford you pleasure, but as soon as you feel dissatisfied there is a craving for something more lovely and beautiful, and you proceed onward. But you can only go so far. By slow degrees do you accomplish go so far. By slow degrees do you accomplish your purpose. You cannot possibly ascend too far. When you would fain ascend higher you become overwhelmed; you feel a shrinking, apprehensive feeling, and you are contented to remain in an humbler state and condition. Individuals dwelling on the material world wonder why it is that after living a comparatively purpose and examples they cannot attent to remain in an humbler state and condition. Individuals dwelling on the material world wonder why it is that after living a comparatively pure and exemplary life, they cannot attain to the highest state possible, where all is aglow with divine love and beauty. The same law which divine love and beauty. The same law with divine love and beauty in the same law with divine love and beauty in the same law with divine love and beauty of the same law with divine love and beauty will depend for its embellishment upon your internal one; yes, they can become living objects for the time being.

ANNIVERSARIUM.

Oh i mother dear, when spring of youth is fled, when early mates are numbered with the dead, your spiritual dwelling may be in its construction or development, you are simply looking at yourselves internally or turned inside out. As is the habitation so is the inhabitant. If the abode of the spirit be beautiful externally, you may with decision and precision decisre that the occupant of that dwelling is beautiful spiritually: of tis well that it is so, for every be ingyonder stands upon his or her own spiritual merits, and of course if you have done well here you will be outwome of his own deeds. What, then, is the Outwome of his own deeds. What, then, is the Outwome of his own deeds. What, then, is the Outwome of his own deeds. What, then, is the Outwome of his own deeds. What, then, is the Outwome of his own deeds. What, then, is the Outwome of his own deeds. What is not an advantable of the spiritual benus are stimulated inder its infinite ence, and man becomes hapler and more beauty in the majority spiritual benus in obedence to the infinite infinite ence, and articular in obedence t

sibility of hiding your undeveloped condition is entirely out of the question. No individual need expect his surroundings to be exquisitely entirely out of the question. No individual need expect his surroundings to be exquisitely lovely at first, for material conditions usually militate against such a high order of inner unfoldment. How the thoughts of the emancipated spirit quiver on the atmosphere. Have you never seen the gorgeously beautiful butterfly dancing in the sunbeams? That pretty insect is not only a lovely object to children, but to upgrown people also. But the thoughts of man are a thousand times more charming and dazzling in their adornment than these splendid creatures that filt about in the sunbeams of earth-life. Thus man youder need not be lonely. His surroundings are not always adorned with pictures, but his thoughts take wing and float about, and he is charmed and delighted with the melody and music discoursed by the offspring of his own soul. These thoughts are breathed forth, and by some unappreciable process in harmony with a divine law they take form like the butterfly or the warbling bird, and the atmosphere is vibrant with delicious notes and songs of joy. Thus there are a thousand different ways in which man's thought can contribute to his happiness. However, we have only given you one side of man's thought can contribute to his happiness. However, we have only given you one side of the picture. There are the low undeveloped beings inhabiting the rocks and caves in spirit-life. The expression of their thoughts in that gloomy solitude is nothing calculated to contribute to their happiness.

tribute to their happiness.

Their thoughts take form and they cannot get away from them. The undeveloped being is shut up with his own emanations, and they assume horrid shapes and continually inspire assume norrid snapes and continually inspire him with fear. Therefore cultivate an appreciation of beauty and loveliness, and this exercise will create within you loving thoughts and pure desires which will have a potent influence upon your life and conduct, as you pass through material existence. No matter what external adverse conditions may assail you, there is no nower but for well or week or exercise such power, be it for weal or woe, can exercise such an effect upon you as your own thoughts, for your happiness or misery is determined in acyour happiness or misery is determined in accordance with the quality of your internal emanations. It is true that the state of things we have plotured belongs and is peculiar to spirits in a comparative high state of spiritual advancement. Think not that those groveling in the lower spheres are thus endowed, for they have neglected to cultivate the finer faculties of the soul, therefore they cannot unfold beauty which is foreign to their true spiritual condition. They are termed weak in spirit, and in that state they must remain until they are taught these things, even as you would teach a child. You here, however, ought to stand out ready for activity, ready for practical operations in spiritual work. In the vast range of our experience there is not a lovelier vision—not a more magnificent scene can be range of our experience there is not a lovelier vision—not a more magnificent scene can be presented to the human gaze than the thoughts emanating from man, if he is properly developed. No matter how transcendently beautiful other spirits may be, no surroundings can operate so beneficially upon you as your own thoughts. No matter how noble in proportions, how perfect in symmetry and development the animal life may be, there is not an animated form in spirit life can have the same sympathetic feeling for you as the thought-forms that have emanated from your own being. They are your own spiritual offspring—you have begotten them. They will be accessories to your happiness so long as you require them in your thought-sphere. Follow this idea out to its ultimate. Carry it away to those mighty angels possessed of almost omnipotent power, angels possessed of almost omnipotent power, and consider what their creations must be like. Those high and lofty spirits can create and pro-ject from them animated forms for the benefit and instruction of lesser developed beings. If man did not possess the creative power within him he could not make his thoughts visible to himself or his friends. He can, however, project from him thought-forms and endow them with life and vitality. Therefore, we say, man, look up and strive to unfold these bright and look up and strive to unfold these bright and glorious creations. No longer grovel upon the earth-plane, but raise your aspirations to a grander and sublimer conception of life and activity. You talk about the creative faculty of the soul of man. The creative energy of the human soul is manifested in the revolutions and beautiful unfoldments of the earth which you delig treed in the moterial or he day and beautiful unfoldments of the earth which you daily tread; in the majestic orb of day which ministers to the comfort and happiness of the inhabitants of this material world; in the vast suns and systems revolving in the infinite canopy above; in the sighing of the winds, the ripple of the streams; in every blade of grass and flower that bedecks the smiling earth. Thus we might go on to an indefinite extent, showing how thought manifests itself through all created being. Have you never felt intuitively what mighty works you could accomplish, what philanthropic measures you would adopt, if you had but the power to give outer expression to your inner desire? Imagine, then, that you are freed from your present embarrassing conditions, the obstacles are removed from conditions, the obstacles are removed from your pathway, and your spirit has greater facilities for exercising its functions, when, like a nighty river, your inner being can evolve spiritual power which spreads across the land and throws out streamlets in all directions for the headst of your fallow being. the benefit of your fellow beings. Imagine what exquisite joy will be yours to give expression to your philanthropic resolves. Oh! if this were denied you, you would be deprived of one of the sweetest enjoyments in existence. You

Original Essays.

COMPENSATION.

BY CHARLES DAWBARN.

PART SECOND.

If the reader has recognized the scientific truth contained in the first part of this essay, he may have wonderingly asked, "What does it all mean?" With the most deliberate intention to be personal we reply by another question: Do you hold yourself responsible if the spore of malaria or cholera find lodgment in your system? Nay, you appeal to us for sympathy. Then why should you hang your head with shame if the spore you thought cholera should prove the seed of a mental pestilence?

So our first thought is that self-conceit is inthe wrong place when we hug it to our breasts as we walk through the wards of the penitentiary. The second thought is that there can be no safety to any one save in knowledge. We can neither destroy an atom nor its history. All we can do is to learn how it grows so as to compel it to remain unfruitful. It is possible to so act as to give the spore of cholera no soil in which to grow; and it is just as possible for man to discover the laws of mental contagion, and perhaps chase the enemy to his lair.

The third thought is that we should regard all shortcomings as the result of natural causes, which will so change our conception of justice that we shall take shame to ourselves when the statistics of crime point to a fresh outbreak of moral disease. If it be true that society can already forbid the ravages of cholera and typhus and yellow fever, so may society make clean the temple of the soul which we call the human soul.

I know the mighty power of the concentrated thought men call "prayer," but Koch never prayed out the cholera bacilla, nor Prof. Pasteur the germ of hydrophobia. All faith-cures and prayer-cures are just blunders in the dark, for true progress must be founded upon the growth of human intelligence.

Now let us leave the general responsibility of the community, to come right down to that which is yours and is mine. Man on earth is a compound of animal and spirit. From the animal side of life we have one conception of conduct, and from the spiritual side of life another exactly opposite. It is often a question of which shall be uppermost. Matter has its laws as matter; spirit its laws as spirit; but the moment they are mingled the result will depend every time upon the proportion of each. The man with a huge back brain and a low forehead has more of the animal than the man with a two-and-a-half-story head, and who lives away up in his garret. Whoever assumes these men equally responsible to the same standard of conduct is simply proclaiming his own ignorance, for to one matter stands as master, whilst to the other spirit is leader. The perfect man in earth-life, when he arrives, will be found to be equally balanced. But our lawmakers assume that you and I can work a miracle and balance ourselves to-day.

Watch that young rascal running off with your apples. He is thinking of the good time he will have eating them. If you show him that he is sure of a whipping he will picture more of pain than pleasure as likely to come, and then he won't steal. If a man be held back all his life by fear of punishment, we may call him an honest man, but the spirit-world calls him a thief. But he who refrains because to steal is to do an injury to a brother will not be affected by your law, for his conduct is based on spirit-motive, and the spirit-world counts him an honest man. Society to-day is composed of man-made spurious honesty on the one hand, and genuine manliness on the other, and every grade between. I do not know how much a man may change his nature, but we see he can change his conduct, for the boy does not steal an apple if he fears a whipping.

We have now found, as a result of careful, logical thought, based on scientific truths, that 'compensation" in another life for the ills we experience here is simply impossible. Then we turned back to take a look at mortal manhood, that we might try and measure human responsibility in earth-life, and here, too, we find manhood's action wondrously affected by the atoms that are gathered together to make his body the form we see and meet.

Life is strangely, yes, terribly imperfect on earth to day, and in nothing more than thisin the illusion that makes us all think ourselves better than we are. If we could once realize that we all contain atoms with histories and instinots of orime, vice, untruthfulness and fraud, I am sure it would make us judge more leniently those who do us wrong. Yet if it be our duty to live here on earth, it becomes equally our duty to see that another does not kill us or render our lives unhappy. All this inquiry into the cause of our being what we are cannot affeet our duty toward ourselves, although it may very much affect our responsibility toward each other.

What will philosophy teach us of the link between the life that now is and the coming manhood of to-morrow? We cannot carry with us claim for "compensation" for ills of earth-life. That we have discovered, so we now drop the idea forever. But how shall we view our responsibility to each other from the standpoint of spirit-life? Of course we have also to mark our responsibility to ourselves.

. I think a little common sense will give us the light we need here. The spirit is the man first, last, and all the time. Future generations will smile as they read how man of to day whipped and imprisoned and hanged his criminals, holding them responsible for the history of crime

which the atom had had written all over it in a distant past. But the spirit-man measures all human acts by the standard of spirit. Some day, when we have reached spirit-life, we shall look back and see how far we could have molded our own conduct, and by just so much will

adjudge ourselves guilty or not guilty. Imagine two spirits born into earth-life on the same day, in the same country village. One has an earthly form which compels him to act as usurer, with one hand in your pocket and the other on your throat. The other spirit peeps out amidst atoms that compel him to become a philanthropist whose praise is in every mouth. Some day, in the distant future, when each shall have climbed up through the spheres, they meet in the realm of souldom. One brings the experience of matter that made him a miser; the other has learned the sensations of a soul working through matter as a philanthropist. As they meet, can you suppose that the philanthropist feels pity for the miser? or the miser admiration for the philanthropist? Must they not realize that each has lived out his life according to its conditions?

Let us as Spiritualists look at this question in the light of Spiritualism. Here is a man who has wronged you spitefully and maliciously. He makes neither restitution, atonement nor compensation, but passes on to the spiritworld: Death is no alchemist to turn a base metal into pure gold; and he is the same man as before, though now under different conditions. If he would still like to injure you he certainly cannot do it as he did on earth, but unless you are yourself a medium he must find an instrument through whom to work. Some day he discovers that every effort to hurt anothor darkens his own soul, and by so much makes him unhappy. It may take him a hundred years to find this out, but sooner or later the hour arrives when he begins to reflect. He realizes the wrong he has committed, and feels he would give worlds, if he had them, that it were undone. But man can undo neither thought, word nor deed. And remember that if you too have gained spirit-life, it would be impossible for you to receive "compensation" for the wrongs you have suffered through him. You find that you have exactly what you earned, you are just where you belong, and you would be unhappy if called to any position either higher or lower than where you find yourself. If your foe took from you wealth or character, he can restore neither in spirit-life, because your spirit has already all that belongs to it there, whether for weal or woe. And if you have cultivated forgiveness, the very wrong done you may have left you a brighter and purer spirit.

So we find that the wrong-doer has all the time been injuring himself; and it is the spiritessence of all wrong to another that it is wrong to yourself. Your foe is awake to that truth now, and seeks self-forgiveness. His first feeling is of sorrow toward you, and by humble confession he shows his own repentance. But the effect is on himself, for you have already forgiven him as a brother. His wrong was an earthly wrong against his own spirit, and it is on earth that he must outwork it. Compensation is out of the question; atonement to you, no far as he could make it, is accomplished; but there remain yet in his heart the seeds of those lower passions that made him do you wrong.

The farmer whose land is full of foul seeds knows that to kill them he must let them grow. Seeds will lie a thousand years and then sprout: but after they have sprouted they are easily killed. And our spirit penitont must return to earth to exactly those conditions where his old propensities will start again into life, and then kill them by his own effort. For instance, the spirit was a miser on earth. There is nothing to hoard in the spirit-world, but the spirit of a miser is still in his heart. So he hies him down to earth-nay, he has never left our streetsand in close association with one of like mind he feels all his old glee as the gold chinks in the fron-bound chest. But now begins his strugde and the mortal must grow hand-inhand into humanity. The spirit impulse reacts on the shrivelled money-getter, till some day, by a mighty effort, a debt against some poor woman is forgiven, or the hungry receive bread. And as the mortal miser gets a new sensation, the spirit miser feels a glow of sunshine from the Summer-Land.

Here stands a spirit-drunkard, aslame with thirst in a life that knows no alcohol. He, too, can only work upward from below. Presently some poor medium, whose passions run riot, has a spirit-partner in his debauch; and the spirit shares drop for drop in the mad ecstasy. But he struggles to overcome, and every effort is a rainbow of promise to his soul. And if he can lift his mortal brother into a higher life. that means death to the sprouting seeds in the spirit-heart.

I would that all of spirit contact with mortals were born of such effort of the soul, but alas I though millions return to preach the gospel of self-effort, there will be myriads beside who will still live to lust, and come naked and barefoot from spirit-life to earth.

So "compensation" is of the earth, earthy; atonement is of soul to soul; and both shall be needless when manhood reigns supreme. Let us try to make our self-effort to-day. If I have wronged you in the past, I ask your forgiveness now. Show me how I may atone, and win your love, and we will not postpone it to another life, but will so brighten our spirits whilst on earth that "compensation" and atonement shall have no claim upon us; though responsibility shall be accepted as a royal attribute of soul through all eternity.

DEMATERIALIZATION.

To the Editor of the Banner of Light:

In view of the agitation and unrest caused by recent alleged exposures in materialization, and of the further strain likely to come upon this so little understood phase of supersensual manifastation. I feel moved to send you a few purticulars of a séance I attended while on a visit to your city last week, in company with Mrs. Abbie Tyler and two lady friends from Chicago.

I will pass over the details usually given of the opportunity to examine the cabinet, its location, etc., etc., and address myself to the very unusual demonstration of dematerialization. which, as it was presented at this time, would not have been enhanced by any amount of the usual test conditions. The rapidity and ease with which the forms appeared, the diversity of alses and appearance, were very marked; but that which was most surprising and convincing was the perfect melting away of the figures several feet from the cabinet, in full view of those present. I had seen this phenomenon before, but there was always attending it a fluttering rapidity, of motion that left an uncertain, or unsatisfied, and disappointed feeling, it being an appearance of backing and stooping into the cabinet, as, it were, difficult to describe, yet | him-strange to say-to study law. Akiba heed-

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duling to an include on all all representations

form of beauty made a swaying motion, much the same as the dervish throws his body forward before prostrating himself, and in an instant disappeared suddenly as if swallowed by the waves. In a few minutes there appeared a female form, who, standing three fect at least from the cabinet, sang in a sweet but tremulous voice a verse or so, and as the form began to sink, the singing continued until the head alone seemed on the floor, and still the voice came distinctly, until there was only visible a little white light about the size of a handkerchief. This grow, elongated, until it was a shaft of about four feet in height, when it suddenly about four feet in height, when it suddenly took again the form of the woman, who once more sang herself down, down out of our sight, and that was the last of her. Mrs. Tyler, who counts over sixty materialization scances she has attended, truly says one might go to a hundred and never see so wonderful a thing as this. One lady held the hands of one of the forms until it faded entirely out.

A noticeable and perhaps pleasing feature of this scance was the absence of the phosphorescent illuminating that has recently so characterized the phenomena in many cabinets. A peculiarity of dematerialization is this sinking appearance, the body going down, the head remaining intact until reaching the floor, instead of gradually disappearing as if dissipated into air, as they are supposed to be materialized. It which Severus needed to organize his forces for would be much more satisfactory to the incredulous if this were not so, and the carnal heart shapes itself into forms of criticism, but since we are not able to do this work, or to understand its methods, it would be modest at least for us to wait patiently for light upon the law governing this manifestation of form-molding by spirit, when we will no doubt see that, however open to criticism we have thought these ever open to criticism we have thought these things have been, and are, the intelligent forces behind them are quite able to guide and guard the work to its full fruition.

Materialization has long been a bone of contention between different factions of Spiritualists, and within the ranks there have been crimination and recrimination, while without there is an ever-recurring crop of exposures. Within the ranks the forces are marshaled for and against the possibility of genuine materializations, while without it is universally denounced as charlatanry and fraud. When will Spiritualists come to an understanding of the facts regarding these occult phenomena? When will they recognize the truth that these manifestations are so inextricably intertwined—the false, or the seeming false, with the true-and this is the case with all phases of physical manifestations—that all its mediums are liable, either with knowledge or unconsciously, to be either the victim of or perpetrator of seemingly fraudulent manifestations? that the true and the false seem to run in parallel lines, and that the best and truest of to-day are likely to-morrow to be found on the opposite line? Recognizing this fact, let us sink the personality of the medium, and with "charity toward all, malice toward none," study with patience, earnestness and zeal, this problem. And above all, if, by any gift of grace, the mediums themselves could be induced to join this valiant band, and tell us all they know about the law, and willingly refrain from lending themselves at any time to questionable methods, and from any attempt to supplement the already greatest wonder of the the victim of or perpetrator of seemingly fraud-

greatest attention in this community was easily noticeable Friday evening, Nov. 6th, at the Temple Adath Israel, on Columbus Avenue, the attendance being the largest in the series. The pastor spoke upon Bar Kochba, a genuine Messiah, and said: If ever Messianic expectations have been realized they were realized in

Bar Kochba. He was a Messiah who tallied, every inch of him, with the hopes which his nation harbored concerning such a man.

The Jewish nation has been, and is still, blamed for rejecting Jesus of Nazareth as a Messiah. They have been called a stubborn people, which would always maltreat its benefactors and heat follows: follow their follows. The Jews were, as they are still, wide-awake, and knew well how to distinguish a chimera from a reality. While they remained indifferent to idealistic dreamers, as Jesus and Theuent to idealistic dreamers, as Jesus and Theu-das may have been, they arose as one man when the person appeared who had all the qual-ifications of a Messiah. They placed at Bar Kochba's disposal an army of not less than five hundred thousand well-equipped soldiers; they heeded strictly his orders; there was not the least discord in their ranks, and, during five years, more than two millions of Jews sacrificed their lives for him and his cause. Does such their lives for him and his cause. Does such devotion indicate blindness or stubbornuess? Alas! Bar Kochba was not successful, his cause did not triumph: the hero was therefore de-graded to the level of a rebel, and the glorious last struggle of our nation was stigmatized as a

Jerusalem had fallen in the year 70 of the new era, and Judea had been made a Roman province. Years of misery followed, and the hope that finally a Messiah must appear to restore their former independence grew stronger every day. Even the early Christians believed that the time was near when their Messlah that the time was near when their Messiah would return. Sixty years had passed since, and, as the first exile had lasted only seventy years, the conclusion was near at hand that again, after seventy years, a restoration would take place. An excellent proof that the hope in the advent of a Messiah was rooted in political and not in religious ground; that the Jews did not expect a supernatural Messiah, but simply a man who would be their leader in the struggle for liberty, is that they prepared for the emergency. They expected in him a lead. the emergency. They expected in him a lead-er and nothing else. The acknowledged head of the Jewish com-

The acknowledged head of the Jewish community at that time was Rabbi Akiba, whom I cannot help mentioning, as he has played a principal part in the tragedy of the Bar Kochbean war. His history is wonderful, and reads like a novel. Up to his fortieth year he is said to have been ignorant of letters, unable to read or write; his occupation was that of a porter in the house of Calba Sabua, the Vanderbilt of his time. At this advanced age he fell in love with Rachel, his master's daughter. His affection was returned but, as Rachel knew well that her proud father would never consent to her marriage with a porter, and elopements were not fashionable at that time, she advised him-strange to say—to study law. Akiba heed-

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which I have no doubt the reader if acquainted with this phase of mediumship will recognize. There was here nothing of this incompleteness to vex the sense of sight. One of the forms called Mrs. Tyler, and announcing herself as a sister, permitted her to introduce her three friends, whereupon the spirit chose one of them—and the most skeptical one—to go into the cabinet, where she was convinced of the distinctness between the spirit-form and the medium's form, all the while "Aunty," the cabinet spirit, seemed to be giving directions in one corner. This spirit leading out our friend, bade us remain in a group, while she for a second retired to the cabinet; having divested herself of the lace veil that had enveloped her, she once again assured us of her delight in greeting us; then this form of beauty made a swaying motion, much the same as the dervish throws his body for-

edge, nobody knew. There he was at the time, when all was prepared, and the people were only waiting for the leader. The rich and the only waiting for the leader. The rich and the poor, the learned and the simple, flocked to his banner and obeyed implicitly his commands. Within the space of one year he stormed fifty fortified places and freed nine hundred and eighty-five towns held by the Romans, and when the year 133 dawned, not a single Roman was to be seen in Palestine.

At first the Emperor Hadrian, occupied with ther schemes, gave little attention to the revolt, other schemes, gave little attention to the revolt, but when the most renowned legions had lost their prestige on Jewish battle grounds, he tremblingly acknowledged the great danger which threatened the empire. He ordered his best general, Julius Severus, the Moltke of his time, from England, where his presence had been needed, to proceed at once to Palestine. He gave him a large army of picked soldiers, and all the supplies he wanted. Bar Kochba, on his part, did not remain idle during the two years which Severus needed to organize his forces for the task. He made anattempt to rebuild Jeruour enemies; we shall then stand our own, and be victorious." Severus did not dare to meet his adversary in open battle; he adopted the same strategem which Fabius, the cunctator, had used against Hannibal. Bar Kochba had no horsemen to check the ravages of the Romans, and, in spite of all his heroism, was unable to break this circle which Severus contracted inch by inch. Soon the iron band closed around the fortress of Betar, into which Bar Kochba had been forced with the flower of his army. The Roman general finally despaired of capturing the city, epidemics decimated his legions, and though he had fought for a whole year before Betar, he had not gained the least advantage over his foe. He was about to raise the siege when two Samaritan traitors showed him a secreted aqueduct which supplied the city with water. He shut the water off at once; but even the most excruciating pains of thirst could not make the noble garrison of Betar surrender the place. Not before the Romans had found a way into the city by chlarging the same aque-duct was the fate of Betar and that of Judea sealed. On a Sabbath day Severus stormed the city. Bar Kochba, a second Leonidas, fell sword in hand, covered with honorable wounds questionable methods, and from any attempt to supplement the already greatest wonder of the age, an earlier solution of this much vexed question would be solved.

HELEN DENSMORE.

A Genuine Messiah—Bar Kochba, the Long-Expected of the Jewish People.

That the addresses of Rev. Solomon Schindler on the Jewish question are attracting the greatest attention in this community was easily by the Roman Senate bore evidence to his greatby the Roman Senate bore evidence to his great-

ness.

Here we have a Messiah, recognized by the people, recognized by its representative rabbi, Akiba, a Messiah, who laid down his life upon the altar of his country; but did Judaism make a god of him? Did it allow him to change one of its laws? Did he or his followers ever attempt to change a law on the ground of his Messianic authority? Has ever a cult or a ceremony been instituted to commemorate his life and death? Though the Jewish nation mourned him with bitter tears, his ill luck made him share the fate of all unsuccessful; and it is due to modern research that the marand it is due to modern research that the mar-velous career of Bar Kochba is brought to acknowledgment and his heroic patriotism is duly appreciated.

Appreciated.
Although Rabbi Akiba had introduced Bar Kochba as the expected Messiah, he never attempted to make a tool of him. Rabbi Akiba survived the fall of Betar. It is said that he miraculously escaped before its capture, and for some time he was the eye-witness of the sufferings through which his nation had to

It has been claimed that the misery which then followed the Jewish nation was a punishment of God for their rejecting Jesus of Nazareth as a Messiah, and that it is a proof that the want have considerable. ment of God for their rejecting Jesus of Nazareth as a Messiah, and that it is a proof that they must have crucified him. How can such a claim be reconciled with the justice of God? How could they acknowledge an unknown man, whose name afterward was used to change, if not to abolish, the law? Or, were the sad consequences of the Bar Kochba war a punishment of a just God? Had they not had fall cause to believe in the Messiahship of Bar Kochba—better cause than they had to believe in the Nazarene? Had Bar Kochba not led the life of a conscientious Jew? Had he ever attempted to lead them from the path of virtue? Had he not been successful in the first years of the revolt? And, as he showed all the qualities of a true Messiah, could they help believing in him? Is their devotion to him and his cause of no merit in the eyes of God? Was their heroism deserving of the cruel punishment which followed? The argument that the Jews must have crucified Jesus, because they have been persecuted since, is simply absurd. Turn it around, and you will come nearer to the truth. Our history would have run quite smoothly if ignorant bigotry had not considered it an act of plety to make it fit with some alleged predictions; if our oppressors and persecutors had not considered it an light distinction to serve as the instruments of punishment. The cast answered the die because it was forcibly made to fit it.

But let me return to Rabbi Akiba. He was finally imprisoned on the charge, that he had

specifically considerable

lips: "Hear, oh! Israel, the Lord our God is one God!"

Israel has never forgotten its noble heroe nor its martyrs. It has paid them their tribute of tears, and mourns them still; but it never made saints of them, it never worshiped them, it never preserved their relics and worked miracles with them.

cles with them.

The revolt of Bar Kochba was the last military enterprise of our nation. After it, it ceased to be a political body, and its future history is that of a religious sect. We do not claim today to be a nation. We are good Germans in Germany, good Frenchmen in France, lawabiding Englishmen in England, and in this our glorious republic, which, better than any other country in the world, protects our liberties and our rights, we are true and faithful Americans, ready to prove it with our blood if an emergency for such a proof should arise. We wish for no other country and for no other form of government, and all our efforts are directed toward the one great aim, cherished by all true Americans, without distinction of race, color or creed, the aim to make our beloved country respected and honored all over the world.

Spiritual Phenomena.

MATERIALIZATIONS UNDER IM-PROVED CONDITIONS.

BY JOHN WETHERBEE.

To the Editor of the Banner of Light:

How glad I am to be able to say that the Berry Sisters have so arranged their scances that the phenomena they present can be called demonstrations, without any qualification as to the fact, and not dependent upon the testimony of recognitions, which of course may be satisfactory to the recognizers, but they are so much the question of constitution-one person being perfectly satisfied with what another one would not be—that, for one, I count the whole valueless as testimony; and the question with me and many others has simply been: Is the materialization or form-embodiment a fact? On that important point, through many of the mediums now in this city, I have been made sure, and have said so with as strong language ag I could command, and on the point I am cer-

It did not require any new arrangements to convince me that the Berrys were good mediums; I had had proof of that, notwithstanding the claim of the grabbers (which investigation proved to be a rough fizzle); but the side-room which was used for a cabinet, and which had a door that opened into the entry, was always a suspicious condition: no matter how marked or sealed up, with one relating the circumstances of a séance, the thought would always remain that confederacy was possible, and being so, was entitled to the benefit of a doubt

in the line of solution. I have lately attended a séance given by Miss Helen Berry (who for the present is the acting medium). The sisters live now at No. 55 Rutland street, where they have a large airy room for their seances. They have a very simple arrangement for their cabinet, being four upright sticks about six and a half feet long, with light cross pieces on the top, the whole covered with dark cloth; the four upright sticks rest on the carpet on the parlor floor: that is, the cabinet has no floor to it. It stands near the centre of the back part of the room, about four feet from the door that opens from the back parlor, which door is locked by members of the circle. This simple enclosure, called a cabinet, is about five feet wide, four feet deep and six and a half feet high; no opening in the cloth on any of the sides except the one in front for the egress and ingress of the forms. One can walk all around it. On this occasion I sat very near the left front

corner of the cabinet; could touch it without leaning forward. The moment before the seance began I had ocular proof that it was empty, for I was in it and examined it. Immediately after Miss Berry entered, and then the only human being in that cabinet was the medium; that is just as demonstrably certain as that there is but one sun in our solar system. In a very few seconds two forms came out, and during the hour and a half over forty came out, often two at a time, moving about or embracing friends who recognized them, or wanted to Of these there were as many male as female; many times the change of sex was instantaneous-that is, one came out as the other retired. The reader of this must remember that these forms, whether they were persons recognized or not, were not the medium, and must have been extemporized out of nothing, for no one could get in there, and nobody was in there but the medium. I thank Mr. Albro for a rare privilege, for it enables me to make rather an unusual statement: When one of the spirits was out in the room the manager said I might go into the cabinet and see how and where I found the medium, and I did so; and while a spiritform was out in the room I slipped into the enclosure and found the medium, seemingly entranced, sitting in a chair in the corner of it. I will add, also, that unbeknown to the manager, a half an hour before, I had slipped in, while Mr. Brackett was promenading with the form of a female spirit that he recognized. I did not do anything out of order, as Mr. Albro had told me that I might go in. After I had been in thus semi-surreptitiously, he said he would tell me when to go in, and I thought I might as well keep dark as to what I had done-it is easy to keep dark in these circles, I wish it was not so-and when the permit or suggestion

But let me return to Rabbi Akiba. He was finally imprisoned on the charge that he had been an instigator of the revolt, and he suffered martyrdom at the hands of the Romans. The agonies of Jesus of Nazareth, even if the narrative of the gapel is admitted, are less than the sufferings of Rabbi Akiba, who was flayed alive; but in the hour of death he did not despairingly exclaim: "My God, why hast thou forsaken me" he died with the words on his one's foot, even, could not go under it for the state of the cabinet. closure, and of course was about one foot from

tried it; it seemed to have materialized on the floor at my side, and came suddenly up, somewhat as a mermaid would, if pictures of such were realities. It being proved to me (and if I have been lucid and am reliable I have proved it to the reader) that these several forms were extemporizations, that is so astounding a fact that the upspringing of a human form at my side, where none was or could be, now that I have caught my breath, need not be any wonderment, for the greater includes the less.

I am not drawing on my imagination or my credulity for my facts. I am aiming to tell the exact truth-just what I saw and just what I know, and, I think, just what all present will say is a correct statement of the affair. Now 1 do not know as the next one will equal this, yet I see no reason why it should not; but I get sometimes annoyed by parties who attend séances and do not see them as I did. Well, that is their bad luck. I often go to séances and am disappointed; for some cause they do not come up to the mark, but these less satisfactory exhibitions do not set at naught a positive and palpable fact that was satisfactory. Let me say, in closing, that the hardest thing I have had to swallow in my experience of the manifestations, is the fact of the materialization of human forms, but, with the evidence I have, to doubt it, would be to stultify my intellect and doubt the evidence of my senses. If ever I have had certain evidence of anything in objective life, I have had the evidence of what is called the materializations of forms. A fact is a fact, no matter what happens thereafter, and if frauds abound even more than they have they will not invalidate the statements herein and heretofore made by me.

Information Wanted.

To the Editor of the Banner of Light:

On Monday evening, April 14th, 1884, Mrs. S. E. Patterson, the Philadelphia slate and automatic writing medium, wrote automatically a message in my presence, closing thus:

'I will give my maiden name, as you would

not recognize my married one.

GABRIELLA GREELEY,

Eldest Daughter of Horace Greeley." The message was printed in full in the BAN-NER OF LIGHT of Oct. 17th, 1885, since when I have learned, from reliable sources, that "Horace Greeley had two daughters who grew to womanhood. Ida, the eldest, married Gen. Smith, and died several years ago. Gabriella, the third daughter, is still living and unmarried."

That Mrs. Patterson is a genuine and strictly honest medium I have not the slightest doubt. The question then arises: How is this transposition of names to be accounted for? Almost from the commencement of the phenomena the difficulty that spirits frequently find in giving their earth-names correctly has proved a stumbling-block to inexperienced investigators. Some mediums I have seen seem obliged to resort to symbols or other indirect methods to accomplish the purpose, as, for instance, the late Mrs. Pearson of Kneeland Place, Boston. I was present with her one evening when a sitter from Vermont insisted upon an alleged spirit-friend, from whom he had just received a truthful message, giving him his surname. "What," said the spirit, "is that you wear on your foot?" "Boot," said the man. "No," replied the spirit. "Shoe?" "Yes." 'What is that you ring?" again asked the spirit. "Bell," was the reply. "Yes, Shoebell!" which was correct. Again, under like circumstances, a spirit asked, "What is that you put on doors?" "Lock." "Yes," said the spirit, "Lock," which was the real name of the inquirer's spirit-friend.

Again, on another evening, a lady present insisted upon a spirit-friend's telling her name 'Call the letters of the alphabet," said the spirit. They were called over, and the letters NITRAM indicated. "What do they spell?" asked the spirit. "Why," said the lady, "Nitram. I never had a friend of that name." Martin!" "Yes," added the lady, "that was the name of my friend."

The BANNER of the 7th inst. contains a very interesting reply from the guides of the Public Circle medium to a question concerning transfiguration. Might it not be well, Mr. Editor, to obtain some light, if possible, from the same source, on the question I have adverted to in the foregoing communication?

Nov. 7th. 1885. THOMAS R. HAZARD.

New Publications.

THE VOICES. By Warren Sumner Barlow. 12mo, cloth, pp. 220. With portrait. Boston: Colby & Rich.

This, the eleventh edition, is an unmistakable proof of the popularity of a poem that, as a work of a controversial or didactic nature, has been pronounced by eminent authority," without an equal in contempora-neous literature." The truths it enforces are those recognized only by minds enfranchised from the bondage of creeds and the dogmas and superstitions that gave those creeds the possibility of existence. Clear and concise in expression, a veritable multum in parvo, the first reading of the book will bring to many an aspiring soul a full sunburst of light from the spiritual heavens, and put it in possession of treasures of thought whose value will be beyond all human power to estimate.

THE READING CLUB, AND HANDY SPEAKER.
Serious, Humorous, Pathetic, Patriotic and
Dramatic Selections in Prose and Poetry, for Readings and Recitations. Edited by George M. Baker. Nos. 15 and 16. 16mo, paper, pp. 112, 127. Boston: Lee & Shepard.

These compilations cover a wide range of subjects,

and are made with due regard to the varied tastes and requirements of all classes and all occasions, without a preponderance of any one. Nothing better can be obtained for the purpose for which they are designed. From the same publishers we have received the last: four numbers, 13, 14, 15 and 18 in one volume, cloth. pp. 448, bearing the title, "THE POPULAR SPEAKER," which should find a place in every home for private or public use as an enlivener of dull hours,

PARLOB VARIETIES, Part II. Plays, Panto-mimes and Charades. By Emma E. Brew-ster and Lizzie B. Scribner. 16mo, paper, pp. 146. Boston: Lee & Shepard.

For an evening's entertainment any one of the dozen short amateur plays can be produced with much satisfaction, affording interesting study and rehearsal to the performers and a large fund of enjoyment to auditors.

Prof. Huxley says that he would like to see a scientific Sunday school in every town. I cannot." he adds, i but think there is room for all of us to work in helping to bridge over the great abyse of ignorance which lies at our feet. If any object that it will dishonor God, on any special day, to awaken the mind of the young to the infinite wonder of the works called his and to teach those laws which must be his laws there must be something wrong in their logic. Index.

Banner Correspondence.

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New York.

NEW YORK CITY .- Frank H. Derby writes: "In all exposures of Spiritualism by prejudiced investigators, there seems to be a tendency to ignore all phenomena that cannot be easily explained on the bypothesis of fraud and legerdemain—only mentioning the more simple manifestations that can be counterfelted by any ordinary magician. Neglecting to learn anything of the laws and conditions of spirit-intercourse before investigating, they are in the position that a savage would be in trying to explain an intricate and delicate piece of machinery. It is a necessary qualification required in a medium to be of a very sensitive and finely organized nervous temperament easily acted upon and influenced by mundane as well as spiritual influences; and very often the presence of an antagonistic person, who both earnestly believes and desires fraud, will so affect the organism of the medium as either to produce the fraud desired or defeat the objects of a scance.

It is a well-known fact among the students of Spiritualism that mediumistic power is to be found in those who are easily subjected to the meameric influence, impressible by any positive nature with whom they may come in contact. One of the conditions of a successful scance is for the circle to place itself, as much as possible, in a state of mental passivity, so as to produce a negative atmosphere, which the medium absorbs, and so forms the conditions in which the positive spiritual forces can work. Whereas if the circle contains an excess of the positive element it will draw toward itself negative spirits, who will be easily influenced to control the medium in a manner to produce the appearance of trickery.

In fact, let any strong willed person in a séance earnestly desire or seek fraud, and he will be able to produce, by the mere effort of his will—unless there is a counteracting force sufficient to overcome him-the appearance of the clumstest and most transparent humbug that ever sought to deceive a credulous community. Spiritualists, aware of the subtle daugers by which their mediums are surrounded, have, because of their rejuctance to condemn the instrument used brought upon themselves the odium of upholding and protecting imposture, and of even participating therein, whereas all human experience in these matters demonstrates the paramount necessity of moving slowly in such delicate concerns. If any individual commences to investigate Spiritualism with the only intention of finding grounds for pronouncing it a fraud, and he proceed by the method most in vogue, which is to attend one seance, and try to think out how the simpler manifestations can be worked by mechanical means (and assuming all to be fraud because a few of

just and candid one. But let any intelligent person investigate this subject in the same manner as he would any other phenomenon-not making a merely superficial consideration of it, but with an honest intention of finding out the truth, (and I think it even permissible, to some extent, to receive the evidence of others)-he will come to the conclusion, if not accepting the spiritual theory, or at least acknowledging that there is more in it than

them appear to be such in his judgment), he is pursu-

ing a system of investigation vastly different from a

can be easily accounted for. Professors Zöllner, Crookes, Varley and Hare made the most rigid investigation of Spiritualism, putting the phenomena to the severest tests, and yet, in spite of this, some of the mediums employed by them in their tests were afterwards 'exposed'; but these gentlemen still remained Spiritualists, knowing as they did the utter impossibility of mere mechanical means overcoming the tests they employed in their investi-

The most notorious 'exposers' known, at their bestdo very little but make a very cheap and crude imitation of spiritual phenomena, and they perform under the best conditions for deception, with all the machinery of the stage at their command, whereas a scance is held under vastly different conditions.

Some ignorant investigators have a desire to seize every spirit form that comes before them, sometimes with very surprising results to themselves, and oftentimes with very grave results, affecting the medium's health, for the trance state is similar to that of somnambulism, and the shock on the part of the unconscious medium of being suddenly brought out of it is very severe to the nervous system. The phase of transfiguration that has been revealed to us, shows the fallacy of such a method of investigating.

Now as regards the slate-writing phenomenon, many exposers make it appear as if the slate was always held under the table out of view, whereas in Caffray's séances the slate is exposed to the full view of every person present during the progress of the manifestaions, and all present are at such a short distance from the medium as to permit of the most rigid scrutiny of his actions. The slate, on being opened, contains communications to those present in different styles of handwriting, every communication being generally recognized by some one present. The tar-carbon theory of Kellar seems as plausible a one as was ever invented to explain these manifestations. Yet I have known Caffray to present the slate to some person in the circle. permitting it to be taken away and allowing an opportunity for analyzation, which he would not be very apt to do if chemical means were employed.

There are always some facts regarding conditions. &c., that the professional exposer tries to conceal from the knowledge of his audience. Because an occult phenomenon can be rather successfully imitated by a clever trickster, does not necessarily disprove the exfatence of such phenomenon. Show an ignorant person a steam engine for the first time, and try to explain to him the nature and effect of steam, and he will probably not comprehend your explanation; but have an imitation set up, prepared in such a manner that a man concealed in the apparatus can operate it, and if, after letting him closely examine it, you should then disclose to him the motive power, he would immediately comprehend it and say that the other was exactly like this in every essential respect. You might show him the furnace, the force of the steam in the real engine, but he would say you were trying to deceive him, there was a man in it all the same, and all the engineers in existence could not change his opinion, at least for the time being, until his knowledge had expanded so that he could comprehend the difference between the true 'iron horse' and its counterfeit.

Such is the position of a majority of the opponents of Spiritualism: Nothing can make them see any thing but the man in it."

AUBURN.-A correspondent writes: "Daniel S. Goodwin passed to his home in spirit-life on the 29th of October. He entered this life in 1806, near Kelloggs ville. N. Y., and has been for fifty years a resident of Auburn. Two years he served in the capacity of street superintendent, and over twenty as track master, on the New York Central railroad. The crowning

stres supermenent, and over twenty as trace master, on the New York Central railroad. The crowing excellence of his character was honesty in dealing, and fidelity to his convictions, whether in politics or religion, popular, or unpopular.

Rearly thirty years ago he became a believer in the sublime doctrine of human immortality and eternal progression. By positive featimenty he also became fully convinced of the great moral and soletine for human immortality and eternal progression. By positive featimenty has been found in the whole proper conditions are provided, the dwellers in earth-life hold community with the Genizens of the higher and better life. These doctrines banished from his mind all fear of death, and brought him telliminating influence of ministering angels. This influence holds and dispressed in many aritous ways. His lips mere failed to speak, his convictions and his house was never closed against souls, in the natural-hedy or, testify. Many are, the persons who, have, been permitted to grater around the sacred laik which in his home was dedicated to the truth of spirite-manning. The house was dedicated to the truth of spirite-manning his solutions of the spiritual short, and come away with another views of life, and his hobble example, he has served as a moral, itsek master on the roy of the care of the province of the

and come to us with messages of joy, to gladden our hearts even in the hour of affliction and bereavement.

The funeral of Mr. Goodwin took place at his late residence, No. 1 Barber street, Auburn, N. Y., on the list Oct., and was attended by a large number of people, to whom a spiritual sermon was preached by Rev. J. H. Harter."

TROY.—A Spiritualist writes: "The Troy Progressive Spiritual Association held its annual meeting Thursday evening, Oct. 22d, when the following officers were elected: President, Mr. Elisha Waters; Vice President, Mr. A. M. Whipple; Secretary, Mrs. E. B. Duffey; Treasurer, Mr. E. S. Armstrong. The society is in a prosperous condition, holding meetings every Sunday evening in the pleasant parlor of the Ladies' Aid Society. Mrs. N. Reynolds, Mrs. E. B. Duffey and Mr. J. Carpenter, all members of the Association, alternate as speakers at these Sunday evening meetings. Miss Jennie B. Hagan was with the society in September, pleasing all with her thoughful addresses, her improvised poems and her winning forward to another visit from her in the spring. Dr. H. Donnelly, late of Boston, is now stopping for a brief revided in the city and add to the interest of the later of the city and add to the city and add the the city and add the interest of the later of the city and add the city and add the later of later of later of the later of l H. Donnelly, late of Boston, is now stopping for a brief period in the city, and adds to the interest of Sunday evening meetings and the Thursday evening socials by improvised poems, character delineations and tests.

Massachusetts.

WORCESTER .- A. B. Brown writes: "As you so licit brief letters descriptive of the work that is being done in the cause of spiritual science, and in educating the community, I will write a word about what my eyes saw and ears heard in the quiet town of Greenwich recently. A few years ago one of Boston's successful business men went to that town to quietly enjoy the fruits of a career of nearly a quarter of a century. Since he has been there he has supplemented his wishes and intentions, as to his personal enjoyment, with efforts to educate and elevate the people by establishing many of the advantages of large cities. Mr. H. W. Smith went to Greenwich, and with him a spirit of philanthropy. After fitting up a farm house for his own occupancy, he turned his attention to the wants of those who had for years been residents of the place, and who, with their children, had, as is usual in rural towns, been deprived of the opportunity of meeting with persons of advanced liberal thoughts.

His first effort was to draw them away from their long-trodden and well-worn paths of theological dog mas. To this end Mr. Smith engaged Spiritualists and Materialists, as well as Liberals from within the ecclesiastical fold, to go there and address those who should care to listen to such instruction. Further on. when he found his efforts had awakened an interest which demanded it, he caused to be constructed at his own cost a beautiful chapel, furnished and fully equipped it, organized a society and Lyceum, and now furnishes a speaker on each Sunday, at his own ex-

It was my good fortune to be employed to fill his desk Sunday, Nov. 8th and though the weather was unfavorable, a very intelligent and appreciative audience was present, and enjoyed the services throughout. Especially did they enter into the spirit of the Lyceum, wherein Mr. Smith has gathered the flowers of childhood and the fair blossoms and ripe fruit of matured manhood and womanhood. As I sat listening to the exercises, I was forcibly struck with the happy and cheerful demeanor of all, and with the hearty zest with which the children entered into the various exercises. There were readings, recitations, and such other exercises as come within the province of those Children's Progressive Lyceums, all of which are of a high and elevating order. If more successful business men, when retiring to private life, would do as Mr. Smith has done, the world would be made much better, and

in the future many would rise up to call them blessed. Notwithstanding these generous and worthy efforts and intentions of Mr. Smith, and the good manifestly resulting from them, he has aroused the ire of the co clesiastical fossils who have for years dealt out a belief in eternal burnings as the inheritance of all who do not believe as they do, and once again is enacted in spirit the many-times-repeated ecclesiastical attempt to stamp out all freedom of thought.

But I think this time there will be found too much of the spirit of progress in the leader of this liberalizing and educating effort to allow any John Calvin to burn his Servetus."

Michigan.

EAST SAGINAW .- Mrs. F. A. Warner writes that she has in her possession some Indian money—genuine wampum shells," which were sent her from Wash ington Territory, and she will send a specimen to any one who is collecting curiosities, in return for a stamp

ST. JOHNS .-- Mrs. M. Babcock, Secretary, writes: "The Spiritualists' and Liberalists' State Association of Michigan held its semi-annual meeting at Saranac. on Saturday and Sunday, Oct. 30th and Nov. 1st. J. H. Burnham, Mrs. H. S. Lake, Bishop A. Beals and M. Babcock were the speakers. Readings and recita-tions by others, music by Prof. Beals and the Misses Shaw, also added interest to the sessions. Notwith standing the very bad weather the meeting was voted a success."

J. J. Morse in Brooklyn, N. Y.

To the Editor of the Banner of Light: The Spiritualists of Brooklyn are possessed of two meeting places, each centrally situated, and easy of access, though separated from each other by a considerable distance, and judging by the attendances these several places secure, each of them ministers to exist ing requirements in an efficient, and satisfactory man ner. Certainly one pleasing feature is the large number of the BANNER OF LIGHT, and other spiritual journals, that are disposed of by the stall-keepers at each place.

The assembly that is called "The Church of the Nev Spiritual Dispensation," meeting in that cosy little church in Adelphi street, is relying upon the services of Mr. J. Slater and Mrs. Maud E. Lord as test mediums at its Sunday afternoon meetings; and, judging from the overflowing audiences that gather to listen to these able mediums, the management in securing their services achieved a signal success. The importance of clear, decisive "tests" of spirit identity to and of clear, decisive 'tests' of spirit mentify to skeptics and inquirers cannot be too highly estimated, and certainly the "tests" that Mr. Slater presents have many strange and startling incidents and pecu-liarifies associated with them, which cause many here to esteem him as the most remarkable medium of his

to esteem him as the most remarkable medium of his kind now extant.

The management, evidently desirous to maintain an equally satisfactory standard upon the rostrum, have secured the services; for this month; of Mr. J. J. Morse, the eloquent English trance speaker, whose cultured and able controls have now delivered four of their brilliant orations to our Society—I beg pardon, our "church"! On Sunday, Nov. 1st, the topic discussed in the morning was "Spiritualism; Its Basis and Scope"; in the evening, "Dead Gods and Living 'Hopes," and it is no exaggeration to say the large audiences were held spellbound by the able arguments, relentiess logic and brilliant eloquence of the spirit inspirers.

after.
Brooklyn, N. Y., Nov. 9th, 1885.

November Magazines.

MIND IN NATURE.—The principal articles are "Psychopathy," by R. N. Foster, M. D., "Knowledge Superior to Beller," by E. E. B., Part II. of Prof. Fraser's essay upon "The Supernatural in Shakspeare," and a continuation of Dr. Coxe's "Precognitions." In terspersed with these are a number of interesting minor articles. Cosmic Pub. Co., Chicago, Ili.

THE HOMILETIC REVIEW has its departments well filled, comprising abstracts of sermons, suggestive themes, miscellany, comments upon the current religlous thought of Continental Europe, etc. Funk & Wagnalls, New York.

THE VACUINATION INQUIRER hopes to see in the new House of Commons fifty members pledged to vote for the repeal of the compulsory vaccination laws. The trend of public opinion on this question was made very obvious recently in Eastbourne, a place said to be largely under the influence of medical authority. In the taking of a census questions were propounded, in response to which 517 said they believed in vaccination, 1,043 that they did not; 250 favored compulsory laws respecting it; 3,119 opposed them. The Inquirer reprints from the Manchester Times Mr. William Tebb's views of the situation in Montreal, the writer attributing the prevailing epidemic in that city to too little sanitation and too much vaccination, an opinion which those who have paid much attention to the subject will be likely to endorse. London : E. W. Allen, 14 Ave Maria Lane.

THE TRUTH SEEKER reprints from the Times the letters contributed to it by Rev. John Page Hopps on "The Nationalization of the Church," wherein he gives his reasons for objecting to making the proposal for its disestablishment an article of the Liberal faith, on the ground that freedom of thought is more secure in the hands of the general government than it would be in those of a corporation of ecclesiastics. London: Williams & Norgate.

THE ELECTRICIAN.—Under the heading of "Waiting for the Verdict" a consideration is given of the placing of telegraph wires underground, the ultimate day for doing so, in compliance with the law, having arrived, and the fact being there are more wires overhead now in New York than ever before. The editor shows the absurdity of the popular idea that to place wires underground is simply to take them off the poles, tie them up in bundles and bury them in a ditch, and that experimenters in subterranean telegraph service have many obstacles to success to con tend with. Elec. Pub. Co., New York.

THE SIDEREAL MESSENGER sustains its reputation as an invaluable periodical for professional and amateur astronomers. W. W. Payne, Northfield, Minn.

THE UNITED SERVICE for the present month has highly interesting papers regarding "Sherman's Campaign of 1864" (by Gen. O. O. Howard), "The Regular Infantry in the First Bull Run Campaign" (by Major Parker, 9th United States Infantry), the Northwestern troubles in Canada, the cruise of the "Vincennes," the progress of modern artillery, etc.; the of the 'Oracle'" (by Lieut. Hawthorne) has a strong flavor of the sea; the poem, "Liberty Bell," (by J. P. Coudin) is replete with patriotic fervor; and the editorial notes, book reviews and service literature are of a nature to instruct and entertain the readers of this finely gotten up periodical. T. H. S. Hamersly, publisher, 835 Broadway, New York City.

THE PHRENOLOGICAL JOURNAL.-Rev. Stephen H. Tyng, D. D., a biographical and phrenological sketch, with portrait: contrasted heads and faces. seven illustrations; "Mental Odditles of Great People," and "Immortal Obligations," the latter a most excellent article, are a portion of its contents. Fowler & Wells Company, New York.

THE SOCIALIST .- A new monthly for the advancement of social, political and religious reforms, particularly in their bearing upon workingmen. Philadelphia: 907 Walnut street.

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Passed to Spirit-Life

From Potsdam, N. Y., Oct. 6th, 1885, Mrs. Mary S. Baon, at the age of 88 years.

con, at the age of 83 years.

She had long and anxiously awaited the summons to join the loved ones in that better land, where a husband and four children, with many other relatives and friends, were waiting it welcome her home. She had, from failure of sight, been dependent on others to read the BANNER of LIGHT and other spiritual publications to her, from which she took her greatest comfort. Her constant theme was of spiritual things, the joy of reunion, and the desire to go. We who are left can but rejoice for her sake. Sooner or later we shall all join their number.

R. A. N.

From Benton, Yates Co., N. Y., Oct. 26th, 1885, Orrin

From Benton, Yates Co., N. Y., Oct. 26th, 1835, Orrin Shaw, at the age of 8i years.

More than thirty years ago he heard the first voices of the interior world, pattering likesweet rain-drops in the spring-time, which have been heard all round the world. In Spiritualism he was "scadfast, immovable, always abounding in the work of the Lord." As a citizen, a neighbor, a friend and a father, he was widely known, respected and loved. He bore a long and severe illness with caim fortitude and unwavering trust, and for him the gates of light were ajar, and the light was shining through. His last words, to his only son, who, for years, and under the severe llabors of an important and responsible public position, has given to his father tender and unremitting care, were, "My trust in immortality is very strong," And so he passed out into the greater life and light. The Christian hepe is good—to know is better. Brother I friend I father peace be with thee in the better land.

H. M. S.

From her home in Dennis Port, Mass., Oct. 19th, 1885, Ann K. Long, wife of Dr. S. N. Long, aged 64 years.

A devoted wife and mother has gone home to rest after a long period of suffering. Rest, dear mother, rest.

G. F. W. ____ Sag

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INTUITION.—By Mrs. Francis Kingman. This volume ought to have been named "A Beam of Light." It will certainly prove to be such to many a mind wandering in the mazes of old dogmas, and observing superstitions rites. It points the way to the true Christian life so clearity, and opens up the vistas of the better hand so invilingly, that no doubt can long remain after its perusal. The author is certainly very gifted and high-tened, and evidently understands the currents in which the age is drifting. She caters to a high need, and answers the sensational demand at the same time.

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man sorrow.
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To proving from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the express on of impersonal free thought, but we cannot undertake to endorse the warled shades of opinion to which correspondents give utterance.

the varied shades of opinion to which correspondents give utterance.

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

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

Banner of Pight.

BOSTON, SATURDAY, NOVEMBER 21, 1885.

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Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John Pierpont.

The President on the Indian Problem.

We gave an account, in an issue of some weeks ago, of the conference at Lake Mohonk, in New York, which assembled to deliberate on the Indian question. It made an interesting record for all sorts of readers. The real purposes of the assembly were stated in plain terms, and so were the grounds of their advocacy by the speakers reported. A committee was appointed by the conference to wait upon the President of the United States and present to him the result of their deliberations. They have just performed that duty. Hon. Erastus | saint, the more devoted he became to a god of Brooks read an address to President Cleveland. | such a character. As the ideal of God became embodying the views of the conference as to the | modified in the Christain world, in the course best method of improving the condition of the Indians. Mr. Brooks took occasion to remind the President of what he had said in his inaugural respecting the Indians, that they should be "fairly and honestly treated as wards of the Government, and their education and civilization promoted with a view to their ultimate of Mrs. Helen Hunt Jackson ("H. H.") to the that it is your hand that is destined to strike the first steady blow toward lifting the burden of infamy from our country and righting the wrongs of the Indian race."

The questions demanding the most immediate attention, said Mr. Brooks to the President. are those relating to land and education, homes and families. He said that what is now needed | ideas of sainthood were determined by the difis severalty and individuality, together with ferent ideals entertained of the divine characlegal protection for persons and families. The ter, and, consequently, of the service most acwould be settlements, homes, and land cultivation. Thus the Indian would become a self-supporting citizen, and become endowed with all the rights, privileges and duties of citizenship. The Indian needed what the white man had-the protection of the law and the possession of the ballot. To secure these, the abolition of reservations and tribal relations was urged, and the diffusion of Indians among the white population as fast as possible, to enable them to secure pure civilization through full citizenship. When this is done, said Mr. Brooks, the soldier will give way to the civil magistrate, and the money now paid for the support of an army will be more wisely expended in the peaceful pursuits of industry, and in mental and moral education. Other speakers followed, who advocated the abolition of the present reservation system, and favored a policy similar to that which has been so successfully employed in the case of the colored population.

To all that was addressed to him as above the President listened with closest attention. He assured the committee of the deep interest he continued to take in the Indian question. The many difficulties to be encountered in dealing with it were recounted by him. He told them that the great trouble with him was as to the first practical step to be taken in improving the condition of the Indians. Shall we, he asked. give them more schools, and churches, and agricultural implements for use on their reservations-or shall we deed them lands in severalty. and leave them to their own resources? He found that one trouble was to get rid of the old tribal influence. How are we, he asked, to get | language. He taught above all others that the Indians to mingle with the whites? We certainly cannot drive them off their reserva- and unshaken ground Mr. Savage asserts sainttions. Is it better to keep them under tutelage | ship for Theodore Parker, for Charles Darwin, where they are, or could their civilization be for Herbert Spencer, for the Frenchman Littre, accomplished in some other way?

The President said the question was surrounded with difficulties, and that the most important consideration to his mind was: What is the most useful thing to be done now? While it might not be well for the cause to disturb the Indians in their present homes, he nevertheless believed the reservations would ultimately be given to them in severalty, and the Indians thrown on their own resources. He further reminded the committee that the cause advocated by them would require years to consummate, but he intimated that he hoped to be able to make a beginning in the right direction during the years that remained of his

administration. The committee subsequently visited the Interior Department, and presented to Secretary Lamar the views expressed by the conference at Lake Mohonk, Gen. Pisk making the address. The Secretary admitted that a orisis had been reached in the history of the Indian race that must be met by methods different from

A CONTRACTOR

be a gradual one. While he admitted that the first thing to be done was to secure their reservations to them inviolate, he did not advocate the division of the entire reservations among them, believing the abandonment of the reservation system at this time would be premature. In the transition state, he thought the tribal system must be adhered to, since it was the normal condition of the race, and to take the Indian out of it would be to change his social condition before he was fitted for higher civilization. He did not believe the Indian could endure to be thrown out unprotected into the civilization of this country; it would be almost equivalent to extermination. He would push those who are ready for civilization, and protect those who are not.

Just as we go to press we find in one of our city dailies the following later particulars in regard to the important question of the future of the Indian in this country:

of the Indian in this country:

"Secretary Endicott and Adjutant General Drum had a conference with the President on Saturday, Nov. 14th, with regard to military subjects, which will be treated in the annual message, One of the matters, discussed was the propriety of recommending to Congress that the Indians be placed, to a greater extent than they now are, under military supervision, and that the troops be concentrated at a smaller number of posts and located at strategic points in the vicinity of public property or Indian reservations. The President has given careful attention to the military situation, and it is the current belief in army circles that he will make some rather striking recommendations.

Commissioner Atkins brings back with him very different views of the Indian country from what had been expected. Those who favor the abandonment of the reservation system and the assignment of the lands to the Indians in severally had supposed that the Commissioner agreed with them. Some remarks he has made since his return, however, indicate that the experience which he has gained from a trip of several weeks in the Indian country has induced him to change his mind. Heisreported to have expressed the opinion that he found the Indians at most of the agencies progressing in civilization, and he believes that they will make better progress to continue under existing conditions than to make the radical change which would follow the abandonment of the tribal relation."

Saints and their Communion.

Mr. Savage recently delivered two discourses on the subject of saints, the first one defining and describing them, and the succeeding one treating of their communion. The original conception of a saint, he remarked, was that of a person who is consecrated to the service of some deity; and whether a saint may be good or bad depends largely upon the ideal he cherishes of the god he worships. We are all of us more and more conformed, year by year, to the likeness of our dominant ideal. It gradually molds us into its own likeness. Whether priest or man, one will insensibly take on the character of the ideal being or creature he worships. David was held to be a saint because he was so much like the Jehovah whom the Hebrew people worshiped; the being who was styled the Lord of Hosts, the God of Israel, a man of war, who taught David's hands to war and his fingers to fight, who from the heavens laughed at the schemes of his enemies, who foresaw with secret joy the time when he should bring them to destruction, dashing them to pieces like a potter's vessel. David could well be regarded as a of human development, the saints changed to correspond.

Christianity was by no means an entirely new thing. It was made up of various elements; from Babylon, from Egypt, from Greece, from Rome, from the barbarian world. The life and teachings of Jesus of Nazareth permeoitizenship." He also quoted the last message ate them all. Naturally different types of sainthood were to be looked for. One was that President: "I am dying happier for the belief of ascetioism, which was an exaggeration of one form of Christ's teaching. Another was that of celibacy, the fruit of a similar exaggeration. Another still was that of self-sacrifice, making a man good for nothing to others. Another was that of laboring for others. Another, that of charity, which was misinterpreted as a perpetual service to the poor. All these ceptable to that character. To be a saint in one religion, however, forbade one to be one in any other. It was an exclusive devotion. A man cannot worship and conform to one conception of God without antagonizing all others. Each looks upon the rest as outcasts. The error obviously is rooted in the belief that God is a power wholly separate from and outside of ourselves. Hence men could be brought to conceive that almost anything would, if devotedly followed, appease or glorify the divinity thus set up. Hence comes hateful Calvinism, with its iron creed to subject a long line of generations to the tortures of its dark and devilish dogmas.

The conceptions of God in the past, and in Calvin's time, were wholly divorced from the common life of man. He was regarded as a being who was opposed to the happiness of his creatures, who was even jealous of human prosperity. It is the same spirit that shows in the ancient Greek tragedies. The delty was jealous of Prometheus for having stolen his fire, and God was jealous of man's eating of the tree of knowledge, and thus becoming as wise as the angels. Jesus taught a more humane doctrine. It was he who made the love of God and of man practically one and the same thing. He would first of all have men hold right relations to their fellowmen. He taught even that a man might be serving God all the time without knowing it. But the preachers of our day never would admit it. true as it can be shown to be. "Inasmuch as ye have done it unto the least of these, my friends, ye have done it unto me," was his serving man was serving God. On this broad for Charles Sumner, for Wendell Phillips, for William Wilberforce, for John Howard, for Florence Nightingale, and for Octavia Hill. He names Theodore Parker as chiefly conspicuous as a religious saint, consecrated to God by standing always for the highest conception of God he believed had been born into the heart

of man. A saint is one dedicated to God. We have changed our conception of God. As Mr. Savage expresses it, "He has come down out of the sky without leaving it, for he is still in the most distant star; but he is here by our side. He is working for the uplifting of society.... His are the rays of light that give us the later, higher intelligence concerning the great problems of the world.... If we seek for mainthood, let us find the opportunity for it in our common lives wherever we are placed." The church professedly represents the communion of saints; that is to say, "the organic unity, the oneness of all

present condition into civilization, and it would | cannot make for ourselves, on behalf of this communion, the very same claims which the church has always made on its own behalf. All the truth, beauty and goodness, all the divineness of human life proceeds from this communion of saints, who are but branches of a common vine from which the divine life is alone derived. It is to this common life of humanity that we owe so much. We have all that is of any value to us by our being linked in with it as we are. Any serious contemplation of the structure of human society will convince us of it. Each of us depends on some one else. The entire history of the world has contributed to the foundation of the prosperity and the peace on which our breakfast table rested this morning.

"All this sympathy," says Mr. Savage, "that makes you care to know about the world is the development of the civilized heart that makes it possible for you to enter into these world-wide relations." Well may we ask ourselves how much we have done toward all this; and how much do we owe to the world-wide communion of saints, conscorated to the development of all this civilization of which we are a part? The same ruling thought runs through the different departments of life-business, intellectual, social, moral and religious. We owe all to the past and the present civilized organizations of the world. We look through the eyes of sages and astronomers and discoverers and inventors. In entering into this communion of saints we receive the benefit of all that has been wrought and achieved. It is so in the social life of man, also, and in the moral and religious life. The one dream of the world is to realize in its perfection this communion of the saints; "this ability to organize, and so relate to each other the rich and the poor, the ignorant and the learned, the capitalist and the laborer, that they shall not only enter into, but receive their just share

of this common life of the world." George Eliot, in grand phrases which reach the heart of every lover of humanity, has confined her conception of the communion of saints to this world: i. e., her immortality being a life perpetuated in the progress of the race here beneath the skies; but the revelation embodied in Modern Spiritualism (with which we feel sure Rev. Mr. Savage is more or less familiar) has taught its followers (and all who will receive it) the verity of what is to the preacher only a possibility: that there is about us a great cloud of unseen witnesses, that intelligent communication can be had with them under proper conditions, and thus the "communion of saints" in our day takes on an allembracing breadth and a soulful depth totally unknown to those who have recognized its scope with latitude in the past.

Mrs. Sawyer's Mediumship.

Mr. E. W. Webster, manufacturer and jobber of fine boots and shoes, 41 Munroe street, Lynn, Mass., sends us a communication under date of Nov. 7th, giving a detailed account of a sitting with Mrs. Carrie M. Sawyer, of No. 4 Concord Square, Boston, a synopsis of which is given below:

below:

"I would like to inform the public, through the BANNER OF LIGHT, of one of the many tests I have received in the materialization of spirit-forms, hoping the information may cause others to investigate, and thus arrive at the truth. On the afternoon of the 6th I visited Mrs. Penneli, No. 13 Davis street, Boston, an entire stranger. Dalsy, a little spirit friend of mine, who had materialized many times, took control. She immediately called me by name, and gave the names of a number of friends of mine, with tests. She then gave me a handkerchief, highly scented, and told me to put it in my pocket, and said she would come that night and get it. She also said she knew where I was going, and told me, through another medium (previous to this), that the next time she came she would come with a red dress on. In the evening I attended Mrs. Sawyer's scance, when Dalsy walked out to where I sat, took me by the hand, led me toward the cabinet, put her hand into my inside coat pocket, and took out the handkerchief previously alluded to, and held it up to my nose, also to Mr. Burk's. After a few minutes' conversation she said she must go, and asked me to give her a match. I gave her one, and she tried to light it; not succeeding very well, she passed it back, and requested me to light it. I did so, and it lit up the room so that every one could see she had on a very bright red dress. This test I consider a remarkable one."

The utter futility in some cases of spirits exerting themselves to give proofs of their identity, or to furnish what are termed "tests." i well illustrated by an incident in the experience of Mrs. Sawyer, related by her as follows:

While she was holding very successful scances for form personation in a Western city, one who knew the phenomenon to be a reality prevailed upon a skeptical friend, an able lawyer, to attend. During the scance, the latter was called up by a spirit who claimed to be his brother. Then followed a long series of questions as to the spirit's age, place of birth, occupation, names of his parents, whether he had been married, nature of his parents, whether he had been married, nature of his last sickness, date of his decease and when he died. These and others being replied to in response to a rigid questioning and cross-questioning in strictly legal form, the gentieman turned to the company and said, "All these questions have been correctly answered." Now? he continued, (turning to where his spirit-brother had stood, and where he supposed he was then standing.)" if you will give me just one test I will believe it is you." No answer came; the spirit had vanished; but little "Maudie" was present, and our legal inquisitor addressing her, said:

"What did he say?"

"He said good evening," feplied Haudie.

"From that time to the present," says Mrs. Sawyer, "that spirit has not communicated with, appeared to, or given any token of his existence, to his skeptical brother, though he has carnestly desired him to do so through my mediumship and that of others." ence of Mrs. Sawyer, related by her as follows:

The Facts Meeting.

The second edition of Facts Magazine for November, just gone to press, will contain a review, by Prof. Henry Kiddle, of Rev. J. K. Applebee's essay on "Mediums and Mediumship," which appeared in the first edition. The Professor's essay will be read at the Facts Meeting at Horticultural Hallon next Sunday after-

It gives us pleasure to announce that Mr. Charles Dawbarn will speak at this meeting. Subject: "Forward, March! or, The Path of

The alleged exposure of Harry Bastian in Vienns, by the Arch-Duke Johann of Austria, in February, 1884, is made by his "imperial highness" the subject of a pamphlet originally published in German, bearing the title, "Insight into Spiritualism," to which is appended a reply and a defense of Spiritualism by the Austrian author and natural philosopher, Baron L. B. Helienbach, who presided at the séances in the Arch-Ducal Palace, in which the event took place. The interest in the subject prevailing in Europe may be inferred from the fact that five editions of three thousand copies each were called for, from the last of which it has been translated into English, and republished in this country. We hope to be able at an early day to give the work a more thorough examination, and to speak more fully regarding it than we are able to do at this writing.

Our spirit-friends are anxious that all meritorious laborers for humanity should be statained financially; that it will be no discredit to generous Spiritualists to encourage any and all workers who aredoing good service those in heaven and on earth, in the present, in for the human race. This cardinal fact should the past, in the future, who have, do now, or be kept in mind continually by those who have those hitherto pursued. He said the process shall in any coming time become partakers of been so fully benefited spiritually by the hummust be one of improving the Indian out of his this divine life." Well may we sak why we ble medial instruments of the spirit-world.

Spiritualism in Boston.

In our issue for Nov. 14th we promised a gala day to those of our friends in Boston who might be fortunate enough to listen to the addresses to be delivered in Berkeley Hall by Mrs. Cora L. V. Richmond and Mr. Charles Dawbarn on Sunday, Nov. 15th; and we are sure all who attended will feel that the promise was richly fulfilled.

Large audiences greeted both speakers-every seat being occupied morning and afternoon. The day was one of those last loving remembrances of summer that nature sends to beguile us into forgetfulness of approaching winter; so with a perfect day, accomplished speakers, and intelligent auditors, our anticipations were fully real-

Mrs. Richmond received the welcome of an old friend; always popular in Boston, her recent return from England rendered the meeting of the morning something of a personal ovation, or special token of good will. The guides of Mr. Colville spoke most feelingly of her as a coworker with themselves in the field of Spiritualism, sharing with their medium in its trials and martyrdom as well as in the gladness of such greeting as that of the present occasion. We shall publish in the next issue of the BAN-NER a verbatim report of Mrs. Richmond's address, which had for its theme: "A Spiritual Interpretation."

In the evening of the same date Mrs. Richmond addressed the Temple Society meeting in Horticultural Hall, to the evident gratification and pleasure of its members and the public generally.

Mrs. Richmond speaks in Berkeley Hall on Sunday next, at 10:30 A. M. and 2:45 P. M.; and will hold a Farewell Reception on the evening of Nov. 23d.

Mr. Dawbarn's lecture in the afternoon of the 15th was highly appreciated by an audience so motionless that it seemed as if its members were afraid to lose a word. He undertook to show scientifically the law by which interchange of thought is outwrought; and then applied it to mediumship in a manner so interest ing and instructive, that even a critical and experienced audience such as gathers at Berkeley Hall felt it had gained new ideas which it could put to practical use in seeking communication with the spirit-world.

[As will be seen by a notice elsewhere, Mr. Dawbarn will speak for the Shawmut Spiritual Lyceum at its hall; corner Washington and Union Park streets, Boston, next Sunday morn-

The New York Medical Law.

We learn that copies of the petition for the repeal of the medical law in New York State, which was printed in the BANNER OF LIGHT of Oct. 24th and 31st, are being circulated and largely signed by people of that Commonwealth, who desire medical freedom without respect to name or mode of treatment. Several papers in that State-notably the New York Truth Seeker and the Saratoga Eagle-have copied the petition as requested.

Several weeks yet intervene before the Legislature meets, therefore let the work go on-giving those desirous to do so, a chance to express themselves to the law-makers at Albany in unmistakable terms on the side of human rights and liberty, and in harmony with the true spirit of the Constitution of the United States.

Due notice will be given in season through these columns as to where to send the petitions when ready, that they may be advantageously used as evidence that the people are really in earnest on this issue.

Shawmut Spiritual Lyceum.

The friends of this Lyceum, and the public generally, are informed that CHARLES DAW-BARN, of New York City, will address the Shawmut at its fine hall, corner Washington and Union Park streets (No. 1371 Washington street), Boston, at 10:30 o'clock, on Sunday morning more than right that the fiddlers should be paid. next. All are invited to be present; and those who lost the opportunity to listen to this eloquent speaker last Sunday, at Berkeley Hall, will do well to improve the present occasion.

THE SPIRIT MESSAGE DEPARTMENT for the current number contains a soulful Invocation petitioning that all may come under the influence of bright, angelic beings who minister to the needs of the human soul: Answers to the Questions of inquirers concerning the habitat of excarnated spirits, the power of the advanced ones to return to earth, and the matter of direct communication with an individual spirit on affairs which relate to the material life and interests of the person seeking such communion, are given by the Controlling Intelligence; Spirit H. H. Dickey of Lewiston, Me., avers that as to the stage of being wherein he now finds himself, his friends could not understand were he to unfold before them a chapter of his experience since passing from the body, but he has some concerns of private import to themselves spiritually and materially, which he would like to speak of if an instrument can be found for his use nearer home; William S. Mable of Buffalo, N. Y., sends love to his father, mother, brother and friends; Augustine J. Slattery of Boston gives an interesting message concerning his experience since entering spiritlife, and promises to make an effort at materialization in this city; Elizabeth Davidson of Worcester, Mass., makes a strong appeal for recognition on the part of her family, who, she desires, will so "exercise their minds" as to become broad, liberal-ready to investigate vital truths outside" their particular theologic belief; Mrs. Martha Williams of Burlington, Ky., assures her friends of her continued interest in them; the Controlling Spirit voices messages for Nathaniel Parker of Boston (who promises his friends to communicate with them if due patience is exercised), and Ann Elizabeth Henderson (who gives advice as to medial development to her niece in Lawrence); and the Indian maiden, Lotela, delivers the words of Spirits B. C. Brown, George Tabor and J. S. Tillinghast (of New Bedford, Mass.); Lucius P. Stone (of Templeton, Mass.), Matilda Clark (of Dedham, Me.), Ella Joy (of New York City), Mary Palmer (of Portland, Me.), Ellen Crosby, Henry Gould, Orville Dewey (the latter from Fall River, Mass.), "Villie," "Pearlie Queen" and "Big Ragle."

MRS. HELEN STUART-RICHINGS will travel through the South during the present winter, and will answer calls to lecture or give elocutionary entertainments for Spiritualist societies between Washington and New Orleans. The lady is an earnest worker, an elecutionist of the very highest order of talent, and should be warmly welcomed in the field of labor she has chosen. She can be addressed for sngage ments in care of the BANKER OF LIGHT.

Special Notice to Patrons

THURSDAY, Nov. 26TH, having been set apart by the constituted authorities as a season of Thanksgiving, the BANNER OF LIGHT Establishment will remain closed throughout that

ADVERTISERS desiring to renew their cards in the BANNER of Nov. 28th, are requested to have their notices of such continuance at this office on Friday, Nov. 20th, instead of Saturday,

As we go to press one day in advance for that issue, Correspondents must see that their notices, etc., reach us on Monday morning. Nov. 23d, to insure insertion.

Verification of a Message.

In a communication received at our Public Free Circle Room, June 16th, and printed in the Message Department of this paper Oct. 17th, the communicating spirit gave his name as Thomas Pickett; said he was a brakeman on the Holyoke and Westfield Road; that he lived in Holyoke, where he had a family, and that he lost his life by being crushed between cars. The Holyoke Herald of Oct. 24th reprints the message, prefacing it with the following remarks, that, as will be seen, fully verify the

truth of its statements: "A recent issue of the BANNER of Light, the able organ of the Spiritualists, contained a message from THOMAS PICKETT in the spirit-land, as transmitted through a medium in the Banner of Light Circle Room. Pickett was killed about two years ago in the Holyoke and Westfield Railroad yard, near the Germania mill. A freight train had broken in halves and the rear part was running to destruction at the rate of fifteen or twenty miles an hour, when Pickett, by great skill, jumped on to it. His object was to save the company's property. He put on the brakes, but not soon enough, as the runaway train collided with other cars on the track, causing two of them to be telescoped. Pickett was thrown between the cars and crushed to death. He lived in the vicinity of Hampden street, where he left a widow and two children."

J. J. Morse in Boston.

The dates of Mr. Morse's engagement at Horticultural Hall, in this city, are Sundays, Dec. 6th and 13th, and not Sundays 20th and 27th, as announced, in error, in our last issue.

The practice of mediums catering to public curiosity, and of vending their powers to the mere sight seer, cannot be too strongly condemned. We believe in compensating every medium for his or her time and work; but the habit many materializers have fallen into of sitting day after day and night after night. crowding their rooms as full as they will hold with curiosity-hunters at a dollar a head, is pernicious and detrimental to pure spiritual manifestations. Until the mediums and their guides consent to regulate their séances in accordance with the amount of power they possess, and in obedience to the law of spirit control—which experience shows can only be exercised for certain, or so many, hours in a week—they must expect to be assailed by temptations within and exposures without. The time is coming when these things must be considered. Let every medium be strong for the right.

Parson Downs, of the Bowdoin Square Church, won't down, notwithstanding adverse circumstances. His prayer meetings are crowded—so much so that two extra ones have been inaugurated, for the present at least. We learn that the ladies residing in the suburbs of the city crowd the cars every Sunday night to hear Mr. Downs. The parson said last Sunday evening that there were more religious people in the world than those who make profession of religion. This being true, shows that his head is level, at least in this particular. After the sermon in the morning, Deacon Scripture made a stirring appeal for funds to replenish the treasury of the Pastor's Aid Society. And so this very queer religious ball continues, and it is no

The Providence Telegram of last Sunday contained a lengthy report of a visit to several mediums in that city. Though written in an intensely sensational style, abounding with frivolous allusions and comments altogether uncalled for and inappropriate to the subject, the writer unqualifiedly admitted that at Mrs. Ross's séances no opportunity existed for deception, and that from the cabinet, ingress and egress to and from which was limited to a single opening, and that in full view of every one, five spirit forms emerged at the same time, and others of various ages and sizes, including children, appeared during the evening, most of whom were recognized by one or more of the company.

At a séance for materializations held at the residence of Col. B. P. Burpee, 417 Central street, Manchester, N. H., Nov. 3d, Mrs. Bessie Huston of this city being the medium, a number of interesting and convincing evidences of the power of the unseen to make themselves visible to their friends in this sphere of human existence were received by those present, some details of which, furnished by a correspondent, will be given next week. The friendly attitude that has of late years supplanted an antagonistic one toward these phenomena was indicated by the lengthy and truthful accounts of the seance that appeared in the Manchester Mirror and in the Union.

While a few evil-minded persons in our ranks are continually misrepresenting us, through envy and malice, it is pleasant to know that our course has been and still is fully appreciated by many influential friends, who often express themselves to this effect in private letters to us, bidding us Godspeed in the good work. Here is one from an esteemed New York lady: "Mr. Editor-I trust that you and the dear BANNEB are prospering from all standpoints. May you have wisdom, courage and patience, for surely you must need them all in your labors for the grand cause of Spiritualism."

MR. CHARLES DAWBARN, the well-known writer and lecturer of New York, has engaged to speak for the Southern Convention of Spiritualists meeting in Louisville, Ky., next March. Mr. Dawbarn will be pleased to are range for one or more lectures to Societies convenient to his route, either going or returning. Address him at 468 West 23d street, New York City.

We have so many communications on hand in regard to the form manifestations from correspondents who have from time to time witnessed them at the different scances in this city and elsewhere, that our space will not allow us to print them; as soon as they expect wa We are always feedly and willing to accou date all reliable obsessiondants, but revente newspaper the limits

Foreign Notes.

From La Fraternidad we learn that, on the issuance of La Nueva Lus, a new spiritual organ, societies were formed in Calabozo and San Francisco de Tara to support it. Also the formation of two other societies in Buenos Ayres, and one in Paraguay. La Fraternidad also publishes a cut of the Boston Spiritual Temple; speaks highly of the work performed by Mrs. C. L. V. Blohmond in England; and gives a lengthy account of the medium J. H. Mott, taken from a late issue of the BANNER.

El Criterio Espiritista acknowledges the receipt of the BANNER, and copies editorial remarks about the prevention of cholers. It also informs us of the advent of a new paper, Ri Nuevo Ideal, published at Matard. We notice with pleasure that a Catholic bishop has denounced from the pulpit the barbarous custom of bull fighting, and prohibited his people attending any of these exhibitions.

The articles in the Revista Espiritista are too

lengthy to be reproduced in the BANNER; we notice, however, that La Sociedad Espirita Union Fraternal of Tarrasa will shortly commence the publication of a monthly, devoted to the interests of the Spiritual Philosophy and to call the attention of outsiders to the aims and work of the society; also, owing to the advent of the cholera, that El Iris de Pas has temporarily suspended publication.

El Faro Espiritista claims that Spiritualism is making great headway in Brazil, permeating every class of society, and societies springing up in every part of the Empire. It notices the London visit of Mrs. M. E. Williams, the materializing medium, accompanied by Mrs. Anderson.

The second day of November seems to be the day in France for the living to visit the graves of the dead. Le Messager, under an appropriate caption, has an editorial of some length containing, among others, the following truthful sentence: " It is a pious pilgrimage for a small number, but for the many only a care-less promenade, for few, very few, have the conviction of the connection which exists between those who are still in the form and those who have quitted their mortal bodies. We Spiritualists have that conviction, and observe the day carefully. The remembrance of those that we have known who have passed on will always be salutary to us."

This journal issues a supplement for distribution among the visitors at the various cemeteries of a sort of propagandist character, presenting death under our new aspect, and refers to it editorially in another column of the paper, commencing as follows: "Our readers will receive in supplement our article; the second November, an issue of twenty thousand copies. Ten thousand copies of this bulletin, or propaganda, will be distributed gratuitously to-day and to-morrow (1st and 2d) at the entrances of the cemeteries of Liege: it has also required of us nine thousand copies for Brussels, and other contiguous places. M. Ch. Mortier, President of the Society for Psychological Studies of Gand, informs us that twelve members will distribute on the 2d of November at the entrances of the cemeteries in that city a paper giving extracts from Spiritualist authors, and testimonies from scholarly ople who are in our favor."

Le Messager prints an extract from the ideas of Victor Hugo. The fact is not a new one; nor did it originate with him; still, finding it among the expressions of a singularly great genius, one will read it with added interest. We translate the idea as follows: "The butterfly is the caterpillar metamorphosed. It is so completely the same insect that each part of the crawling being is found in the winged animal; but the metamorphose is so complete that one believes he sees an entirely new creature. Thus in our existence beyond the tomb we will not be pure spirits, for spirit is a word void of signification for the reason, as well as the imagination. It is the life without the organs of life. It is the personality in the form which determines it and fixes it. We will have probably another body, radiant and divine, that is spiritual, which will be the transformation of our earthly body."

The translator thinks the venerable poet had in his mind what the French people call the perispirit, or as we would say, the spirit-body that we invisibly carry through life. He certainly would not point us to a bodlly resurrection.

The same paper has quite a lengthy article from the BANNER OF LIGHT describing the musical and other manifestations by Jesse Shepard, which took place in Springfield, Ill. Under the heading of "News," it has an item from The Index of Boston, wherein the writer testifies to independent slate writing by the medium, Dr. Slade. An item also is taken from Mind and Mctter, where Jacob Millsack of Cambridge testifies to in-dependent slate-writing through the mediumship of Dr. Dobson; the communication is quite full in detail, remarkably correct, and it is impossible that any one but the identical spirit could have given it.

The Truth Seeker (33 Clinton Place, New York City,) publishes the following petition, which ears its own important lesson with it to the mind of the reader:

To the Senate and Assembly of the State of New York: To the Senate and Assembly of the State of New York:
The Constitution of our State guarantees that "the
free exercise and enjoyment of religious profession
and worship. without discrimination or preference,
shall forever be allowed in this State to all mankind."
The general principle of American Government is
equality of all men before the law. This, as YourHonorable Body is aware, involves the principle, aiready, acknowledged in theory, of the Total Separation of Church and State. But Church and State are
now practically united by the following statutes:
1. The law exempting Church Property from Taxation.

now practically united by the following statutes:

1. The law exempting Church Property from Taxation.

2. The laws appropriating Money from the Public Treasury for the support of Institutions founded and managed chiefly by Bectarian Denominations.

3. The law compelling the Observance of Sunday as a religious holy day.

The undersigned, Citizens of the State of New York, do therefore respectfully but earnessly petition Your Honorable Body to repeal all the laws or parts of laws of this State which are violations of the above principles. Our reasons for asking this are:

1. The Churches are voluntary associations properly to be supported by the voluntary contributions of their members. 2. The State is compulsory. Every citizen must pay taxes. And we submit that it is unjust to a large and growing body of voters to be compelled to pay for the support of Churches which they cannot conscientiously attend; for the hire of Ministers in our Legislature and Public Institutions, in whose doctrines they are unable to believe; and to observe as holy a day to them no more sacred than any other. We also submit that the exemption of Ohurches from taxation, the appropriation of money for the hire of Ministers and the support of Sectarian Institutions, and the legal observance of Sunday as a holy day, are discriminations in favor of one form of religious preferences, and are therefore unconstitutional.

It is requested that all favoring the taxation

It is requested that all favoring the taxation of church property will cut out and circulate this petition for signatures: Such should be sent, when ready, to the Truth Seeker office. The publishers of that paper further announce that they will supply gratis, on application, blank forms of the same instrument.

The wicked Sunday papers must be suppressed," is the latest edict of the Presbyterian Church. The "bull" has been issued by Howard Crosby and others. The fact is, these parsons see in the publication of Sunday papers an unmistakable sign of progress. In olden time but a very few of the human race could read, and Old Theology consequently ruled them with an iron sceptre. Time has changed all this. The people, or a very large majority of them, are now educated, and they feel that they have just as much right to read a newspaper on Sunday as on any other day, notwithstanding the seventh is called holy. This "bull" is an exceedingly pathetic appeal to "our Christian households"; but it won't avail. The people of the world are wide awake to-day—they have been slumbering long enough !-- and they are bound to know what is going on in it. This they can do by reading the daily papers, including those published on Sundays.

Bev. Mr. Savage last Sunday preached to a large congregation at the Church of the Unity, this city, the first of a series of lectures on so-cial problems. As it was one of his very best ntterances, we shall give a synoptical report of it in the next lame of the Bannes or Light.

Catholic Bishop Ireland's sermon in Baltimore last Sunday was a remarkable production. He said that Christianity outside the Catholic Church was simply fragmentary, and therefore unprogressive. There is undoubtedly much truth in this statement; but when the reverend gentleman avers at the same time that there is no true progress except in the teachings of his church, he is simply very much mistaken. Spiritualism has come upon the stage at this time, by and through angelio teachings, and it is the only direct avenue to the immortal shore, as it is shorn of bigotry, superstition, creedism, and "I am holier than thou" saintism. In concluding his sermon the good Bishop made an eloquent appeal to the people of the United States as follows:

"Oh! free America, wherein we breathe the air of liberty! Oh! free Republic, of which we are so justly proud, mayst thou recognize in the Catholic Church, principles which will surely preserve your free institutions, and may the bonds of union between the church and the country never be severed."

Is not this a cautious intimation of a union of Church and State? In our view it is. As coming events cast their shadows before," it is the imperative duty of every true American to be on his guard. A union of Church and State never preserves free institutions, as all history proves.

Le Messager mentions the decease of M. A. Bellemare, Spiritualist and Christian, honorary Counsellor of the general government of Algiers, and copies from the Réform Algérienne the following notice:

"Profound philosopher, retired scholar, indefatigable searcher after truth. M. Beilemare left very important works, which remain as a monument of the efforts he has made to bring out what knowledge he could from the immense field of spiritualistic philosophy and metaphysical science. Orientalist scholar, his investigations have thrown much light on points that had remained obscure. Death has come and interrupted his important labors. But why should we grieve, why abandon our thoughts to sadness? The soul, the heavenly fire, is not extinguished in the ashes of the tomb. Follow in thought the illustrious man toward immortality; he is now experiencing the reality of what he dreamed and what he loved. M. Bellemare has endeavored to get light out of the cloudy darkness that the restaurant business in Montreal, and will settle in surrounds us: has tried to demonstrate the harmony or wholeness of the broken chains that encompass the worlds in space, now floating above us on the transparent waves of ether, tracing their furrows there. The earth is a vast tomb; life exists only above the tomb; happiness is the protected fruit, the food for hungry mortals. Ah! that the life so well filled by this good man may serve as a model for us! Bellemare absent from the body has entered into immortality, which ohlef delight in life had been to hear a Strauss waltz, forms the crowning point of creation, the uniting of the chain of the ages and the object of his desires."

The Oklahoma "boomers" are on the move again—this time resorting to the clever artifice of dividing their force into small parties which scatter over a wide scope of country: a mode of tactics which will render the work of around the coma. the United States troops in removing them much more difficult. Indeed, the possibility of actual guerrilla hostilities is declared by Little Rock, Ark., despatches to be by no means remotethe object of the leaders being to draw on a collision between the troops and the boomers on the eve of the assembling of Congress, for the manufacture of a political sentiment which may lead to the opening of Oklahoma for settlers. We trust President Cleveland will stand firm in the righteous position he has already taken in defense of the Indians against the demands of these territorial invaders.

We are informed by Dr. James A. Bliss that the BANNER OF LIGHT can be found on the tables of the N. D. C. Reading Room, 718 Washington street, Boston, Mass. The Reading Room is open to the public daily (except Sundays) from 9 A. M. to 5 P. M.

Wella Raphael Anderson—son of Wella P. and L. Pet Anderson-a native of New York City, passed to higher life from San Francisco, Cal., Oct. 28th, aged 19 years 5 months 18 days.

Australian Items.

A deep interest exists in Adelaide in Spiritualism. Correspondence and editorials relating to it appear oc. casionally in the leading papers.

An anti-vaccination movement is in progress on the North Coast of Tasmania. At Ulverston a public discussion took place between Dr. Davis, the public vaccinator, and W. P. Button, Esq., J. P. A number of persons testified to the evils they had witnessed as the result of vaccination, and the feeling of the meeting seemed decidedly in favor of Mr. Button's views.

A Freethought paper with an open page for Spiritualism has been started at Sydney, under the name of Common Sense."

Dr. H. G. Petersen, who for more than a year has had his office at 81/2 Bosworth street, has removed this week to his residence, 6 Worcester Square, this city. The BANNER OF LIGHT has, on different occasions, taken pleasure in recommending Dr. Petersena recommendation which has been practically corroborated by his eminent success as a magnetic healer, and still further emphasized by his professional call to Sagua la Grande, in the Island of Cuba, where the Doctor's sojourn from December, 1884, to the middle of March, 1885, was rich in benefit to high and low, and a demonstrative proof of vital magnetism as a powerful curative agent. We published at that time laudatory excerpts from prominent Havana papers, Boletin Commercial, etc., and also the Doctor's highly interesting letter upon Cuba's intellectual and spiritual life. We therefore cordially wish him continued success in his new quarters, and are convinced that the noble gift with which nature has endowed him (as well as many others) carries the promise of a prolonged, useful and honored career.

Dr. J. K. Balley reports that he has just returned home (10th inst.) from his trip in Central New York, where he did good work in healing the sick and speaking. The Weekly Ithacan, of Ithaca, N. Y., of 23d ult., gives him the following notice:

"The lectures of Dr. J. K. Bailey, at Freeville, last Sunday, are spoken of very highly by those who were in attendance. Otis Wood says: 'Dr. Bailey gave us two excellent lectures on the theme advertised; will do the cause much good,' etc. We are also informed that there was a fair attendance, considering the busy season of the year."

Mrs. Hattie G. Mason, test and clairvoyant medium, formerly of Springfield, is now located at No. 65 Pembroke street, Boston. Also A. Waldo Mason vital magnetist.

We have in our window a fine cabinet photograph of Mrs. L. A. Coffin, who is having remarkable success as a psychometrist.

To the Editor of the Banner of Light :

To the Editor of the Banner of Light:

I will not sak for space to tell a long story, but simply say that at Mrs. Fairchild's scance, my seat being near the cabinet, a lady, who had been called up to see a spirit friend, was about returning to her seat, when the medium, who was standing in the room, said: "Will not the spirit satisfy the lady by coming out and dematerializing?" Immediately a female came from the cabinet and vanished into nothingness. What room for akeptical criticism?

ABBOT WALKER.

Horsford's Acid Phosphate Beware of Imitations. Imitations and counterfeits have again appeared. Be sure that the word "Horsvord's" is on the wrapper. None are genuine without it.

ALL SORTS OF PARAGRAPHS

CABITAS.

CARITAS.

Heaven's pure-souled painter, Fra Angelico—
His calm brush, angel guided, noon and night
Biartiing the cloister silence with fresh light
From some saint's face—unconscious lent the glow
Of beating peace to souls below,
Uniti (so fiamed God's vision on his sight t)
Gleams of his own ineffable delight
Played round each outcast in the realm of woe.

No less, to-day, rare souls there are who live
In touch with all things just, and pure, and true—
Bweet Love, their gracious and abiding guest—
Who from their own white heights grudge not to give
The sinner and the publican their due,
Nor care to judge mankind but at its best.
— W. H. Savile, in the London Spectator.

A Japanese court has just set an example to civilization by fining an editor twenty-seven yen for neglecting to acknowledge the source of extracts clipped from

a contemporary.

"Don't want that silver dollar!" say all storekeepers, hotel landlords, and everybody else, in fact We passed one over the counter to pay for our dinner yesterday. "Aint you got anything else?" queried the clerk; "we've got the safe full now, and we do n't want any more silver dollars." And so this cry goes up all over the country: "Don't want that allver dollar! Aint you got something else?"

The readiness with which Rev. Mr. Fulton relegates to hell everybody whose creed or politics to hell everybody whose creed, or politics, or music, he doesn't happen to like, and the filppancy with which he talks of that place of endless torment, prove either that he doesn't himself really believe in it, or that he is a moral monater in his insensibility. An indurating religion will never convert the world.—Herald.

There is a new epidemic in our midst, which it be hooves all good people and ... competent engravers to counteract in all legitimate ways. It is the epidemic of execrable cuts which are appearing of late in our city dailies. They are terrible burlesques upon our civilization. What can be done to stop such questionable methods?

Andrew Harper, who died recently in Mississippi, wrote the famous piece of American humor known as the Hard Shell Baptist Sermon, the text of which declared, "An' he played on a harp of a thousand strings, sperets of jus' men made perfect."

THE POOR INDIANS!-"The Indian Uprising in the United States," was the startling headline with which an Edinburgh paper introduced its account of the recent outbreak of Caceres in Peru.

It is reported that W. H. H. Murray has given up Burlington, Vt.

It turns out that rustlers, and not Indians, have been keeping up the scare among the settlers in certain counties of New Mexico. A band of rustlers was traced to where they had exchanged their moccasins for boots.—Journal.

As illustrative of the popularity of Strauss in Vienna, the story is told that some years ago a woman whose made a clause in her will ordering that Strauss and his band should be engaged to play at her funeral, each musician to receive a ducat. When that event oc-curred, although the heirs and the clergy at first protested against this innovation, it was finally agreed to carry out the wishes of the deceased. Strauss appeared with his band, who played one of his waltzes, standing

A down-Kast fire company, in a resolution on a deceased member, says: "He has responded to his last alarm." It is a wonder they didn't add that he "has gone to his last fire."—Lowell Times.

The Armstrong case has been concluded in London, and Mr. Stead, editor of the Pall Mall Gazette, has been convicted. The fact is, he was convicted before he was tried. The London Courts are the worst farce on the earth. King-craft and priest craft have nearly ruined "Old England."

The scales of capitalists are rapidly taking the scales off of workingmen's eyes.

He who is wise will advertise—He who's a goose will say 't is no use. And now and then a man will say, "'T is time and money thrown away to blow' your business through the papers and cut those advertising capers." And so he "saves" his time and dollars, while some one else his custom "collars"; his trade is dull, he's in despair—not half the people know he's there—Ex.

Those who have been discussing the recent probiem. "How shall we fill our churches?" are respectfully referred to Parson Downs for a solution.

People generally know but very little of that most beneficent work of the nation, the United States National Home for Soldiers, divided into five branches, namely, the Central, at Dayton, O.; the Western, at Leavenworth, Kan.; the Northwestern, at Milwaukee. Wis.; the Southern, at Hampton, Va.; and the Eastern, at Togus, Me. It opens its portais to the deserv-ing soldier, without regard to nationality or condition, provided he has an honorable discharge, and can trace his injury or disability to service in the line of duty.

I think women are bound to seek the suffrage as a tery great means of doing good.—Frances Power

In an advertisement by a railroad company of some unclaimed goods, the letter "1" dropped from the word " lawful," and it read; "People to whom these packages are directed, are requested to come forward and pay the awful charges on the same."

THE NEWS.—The war cloud in the East has burst at last, Servia and Bulgaria having closed in a deadly struggle which is watched with interest by Russia, Austria, England and Turkeyparticularly. On Sunday, Nov. 18th, Col. Djudknitch, commanding the Timok division, drove the Bulgarians from the intrenehments at Kiela and captured 150 prisoners. An official report from Col. Benecky, commanding the Shumadja Division, says: "After a brilliant charge the Servians carried four Bulgarian redoubts beyond Tsaribrod. Col. Djudknitch with the Timok division has taken Kiela. The Servian troops continue advancing everywhere, ried four Bulgarian redoubts beyond Tsaribrod. Col. Djudknitch with the Timok division has taken Kiela. The Servian troops continue advancing everywhere, and have captured 400 Bulgarian prisoners. The Servians have lost 200 wounded and 50 killed." The Bulgarians are looking to Turkey for aid, and are reported falling back along their whole line. Servia has the hidden impulse of Austria in this affair, while Russia sides silently with Bulgaria; and the prospect of a general war after all is sleadily looming up.—The British in Burmah are not having it all their own way; they captured King Theebaw's only man-of-war, but the steamer Doowoon, sent to Mandalay to remove the Kuropeans, is reported as having escaped after a hard fight, and without the Europeans she was sent to save.—Louis David Riel, the commandant of the insurgents in the North-West, met death at the hands of his Canadian captors, by hanging, at Regina, at 8:30 o'clock on the morning of Nov. 16th. He died like a brave man, and his execution bids fair to create a terrible revulsion of feeling in the minds of the people of Canada.—Galveston, Tex., was visited by a confagration ou the morning of Nov. 13th, which swept a hundred acres of the city clear of buildings—mostly private residences—and caused a property loss of over two millions of dollars. Thousands lost their all in the flames, but the city is reported, as regards business, etc., to withstand the shock with surprising vitality.

Meetings in Providence, R. I.

To the Editor of the Banner of Light: Sunday the services at Blackstone Hall were intensely interesting, the lectures being by Prof. A. E. Carpenter, preceded by improvisations of poems by Miss Jennie B. Hagan, from subjects sent up from the andience. This phase of medial power possessed by Miss Hagan is one of the most wonderful in the range of those belonging to the psychical side of life.

The morning discourse of Prof. Carpenter on the "Relations of Mesmerism to Spiritualism," was a plain presentation of principles and facts converging to establish the truths of the spiritual theory. The evening lecture on "Psycholoxy, or the Science of the Soul," was a brief but pointed presentation of the subject, inspiring the large audience by the sublime and important truths uttered. The Professor is master of his subject in all its aspects and bearings.

Next Sunday the platform will be occupied by W. J. Colville and Miss Hagan.

WM. FOSTER, JE., Cor. Sec. Miss Jennie B. Hagan, from subjects sent up from the

East Bridgewater, Mass. A correspondent writes: "Mr. J. Frank Baxter, on Thursday evening, Nov. 12th, was greeted by a large Thursday evening, Nov. 12th, was greeted by a large audience in Rast Bridgewater. His versatile talents were most agreeably exhibited, and the Association must have appreciated the financial assistance rendered it on that occasion. Some few weeks ago Mr. Baxter conducted Sunday services in the same place, calling out many of the first citizens and nearly all of the thinking community, leaving a noteworthy record and a lasting impression for good, as well as creating in many unexpected ones an earnest interest in the Spiritual Philosophy."

Movements of Mediums and Lecturers.

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

Bishop A. Beals closed his engagement in Ionia, Mich., on Sunday, Nov. 15th. He goes next to Filnt, Mich., where he can be addressed for the present. Frank T. Ripley will accept engagements in Massa-chusetts, Vermont or New Hampshire for Nov. 29th and Dec. 6th, on liberal terms. Address him at Ha-verhill, Mass.

H. F. Merrill will speak in Northampton, Nov. 22d. Is open for a few engagements for December and Jan-

Henry Cobb. Secretary of the Mantua Station, O., Association of Spiritualists, states that D. M. King, of that place, intends to hold himself in readiness to speak on all occasions where an opportunity offers to proclaim the gospel of Spiritualism.

A. W. S. Rothermel was to leave home Nov. 16th on an extended tour through the South and West, which may include Philadelphia, Washington, Chicago, Cincinnati, St. Louis and other places, as arrangements can be perfected. He announces that his wife, having been developed for form manifestations, will in the meantime hold scances at 130 Hall street, Brooklyn, N. Y.

Hon. Warren Chase lectures in Willimantic, Ct., Nov. 22d; in Keene, N. H., Nov. 22th; in Worcester, Mass., Dec. 6th, 13th, 20th and 27th; in Springfield, Mass., Jan. 3d and 10th; in Manchester, N. H., Jan. 24th and 31st; in Louisville, Ky., during March and April; and will remain in the West till June, and return East to attend the camp meetings in New England.

Mrs. Clara A. Field speaks in Portland, Me., the Bundays of December. She attended the funeral of Mr. James H. Foss, of Hudson, Mass., last Sunday at the Unitarian Church, assisted by the pastor, Rev. Mr. Fowler. Mrs. Field will attend funerals and lecture wherever she may be needed. Address her at 2 Hamilton, Place, Boston.

Springfield, Mass.

To the Editor of the Banner of Light: The Spiritualists' Union has been enjoying for some Bundays past the eloquent and thoughtful lectures of Dr. Dean Clarke, of San Francisco. Dr. Clarke is a high y inspired and vigorous speaker, full of noble thought, ly inspired and vigorous speaker, full of noble thought, yet dressed in ornate and chaste language. He has lately come to New England, and should be kept full of business. Societies can obtain his services by addressing him at this city, 332 Main street, Room 9.

B. W. Emerson is with us for the month of November. His tests thus far have been specially convincing, and his labors here productive of great good.

H. A. BUDINGTON.

Marblehead, Mass.

Marblehead still holds up the spiritual flag. Mr. H F. Merrill, the test-medium, was with us last Sunday, We had a fair audience in the afternoon; in the evening the hall was filled—many standing. About all the tests given were recognized by friends present.

Mrs. Juliette Yeaw will be with us on the 22d, and Joseph D. Stiles on the 29th. We have a live President in Mr. J. S. Martin.

Non 18th.

The Berry Sisters will hold a few extra scances Sunday afternoons, commencing Nov. 22d, to accommodate those who cannot attend through the week. Scance will begin at 2:30,

Subscriptions Received at this Office

THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. P. Fox. Per year, \$2.00.
THEOLIVE BRANCH. Published monthly in Utica, N. Y. 11.00 per annum.
LIGHT: A journal devoted to the Highest Interests of Humanity, both Here and Hereafter. London, Eng. Price

\$3,00 per year.

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

THE TRESSOPHIST. A Monthly Journal, published in India, and sent direct to subscribers from India. \$5,00 per annum.

RATES OF ADVERTISING.

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

**Rectal Notices forty cents per line, Minion, each insertion.

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

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

Payments in all cases in advance.

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

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dehonest or improper persons are using our advertising columns, they are at once interdicted.
We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

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MONDAY EVENING, Nov. 30.

CANON FARRAR'S

"Farewell Thoughts

America."

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Facts Magazine.

A I.L new subscribers for 1886 who send in their names before Dec. 1st. will receive November and December numbers of FACTS free, which contain Rev. Jas. K. Applebee's Easay and Prof. H. Kiddle's reply. See contents.

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EDITORIALS.—Mediums Should Command Respectby their Works—A Passing Glance at Dr. R. C. Flower.
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Public Free-Circle Meetings

Are held at the HANNER OF LIGHT OFFICE, 9 Hosworth street (formerly Montgomery Place), every TURBDAY and WHIDAY AFTERNOON. The Hall (which is used only for these scances) will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the deers will be closed, allowing no egress until the conclusion of the scance, every in case of absolute nocessity. The public are cordially instited.

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

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

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

All expressions believed that they be the state of the properties of the spirit spirit

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

Report of Public Séance held Sept. 29th, 1885. [Continued from our last issue.]

H. H. Dickey.

It. 11. Dickey.

I have experienced sixteen months of spiritife. I have not presented myself here before because I did not feel competent to express the thought within me. I am amazed at what I find in the life around me. I have taken up so much that is new and unfamiliar, that I hardly feel able to come in contact with mortals lest I should make some mistake. I am sure they could not understand me were I to unfold before them a chapter of my experience since passing from the body. Had a spirit come to me with a story like my own I should have considered it a fairy tale, giving it no attention. But it is all true, and although I dare not speak of it lest I be denied, yet I am happy to take it to myself and realize it is a verity.

I was very well known, Mr. Chairman, in the section where I lived. At one time I occupied the highest office which my follow citizens could bestow upon me, in recognition of what they were pleased to call my ability, and through the exercise of that office, as well as through my connection with various business affairs, in public and private life, I came to be exceedingly well known in Lewiston, Maine. To that place I direct my thought, for I feel that there most of the interests I have, in connection with mortal life, are centred; that there hearts are beating warmly in sympathy and memory of me, and I must receive my welcome from that quarter, if one is to come to me at all.

Years ago I was mayor of Lewiston, and I re-

at all.

Years ago I was mayor of Lewiston, and I remember, while filling that position, a friend talked with me concerning many matters connected with physical life, and also concerning those belonging to the spiritual. I expressed myself in my own way, and he did not hesitate to give me his opinion. That person passed to the spirit-world before I did, and I was surprised to meet him among the first of those who came and greeted me. This friend belonged to the same secret Order of which I was a member, and when he gave me the grip of fraternal fellowship, on the spiritual side, it seemed as warm, taugible and real as any that was ever bestowed on me on this side of life.

Said he: "I can initiate you into the myste-

Said he: "I can initiate you into the mysteries and secrets of a higher council even than that you knew on earth." I was a member of the Royal Arch Chapter, and had taken the thirty-third degree in the Masonio Order, and understood something of the Scottish rites; but I found a higher, grauder temple, over there, in which wise and exalted souls held council, not for the maintenance of any secret Order, not to perpetuate any mystery among their fel-lows, but for the consideration of vast and mighty problems belonging to humanity, and for the dissemination of powerful influences that should affect the weal of mankind, elevat-

must descend from these matters and speak more of material things.

My great object in coming is to assure friends of my continued existence and of my desire to reach and communicate with them. I have many things to deliver, not secrets, perhaps, but yet words upon matters of private import, that concern themselves, spiritually and materially, and which I would like to give in a private way. I bring my greating to all. I hold vate way. I bring my greeting to all. I hold out the hand of fellowship to each one, and as-sure them that we shall all meet again in the

great beyond.

1 lived a long life in the body. I feel that it has not been in vain. There was much of discipline and experience connected with it that has been of value to me as a spirit, and in looking back over my past record I can truly say I would not have had things other than they were. Call me, if you please, H. H. Dickey.

William S. Mable.

It is only a little while since I died, for I went out from the body in July. I remember it was very hot; it was on Friday, and all things seemed wearisome. When I stepped out of the body I was surprised to find so much room around me, and such a good place in which to breathe and to feel strong; but I felt sorry to leave my friends, and I stayed at home for a little while with them because I could not get away, and I did not really wish to leave. But since then I have been roaming about, gaining strength and getting used to my new situation. It is pleasant to me, for there is much about it that I like to study, and some things that are queer, but take it all together I am interested, and do not wish to come back here to live.

I want to send my love home, and tell all my friends it is well; it was best that I should go. I am not really dead, for I feel alive. I have not lost all chance of learning, and gaining that which will be beneficial, for I am constantly finding something new in information and in other ways. It is only a little while since I died, for I went

I should have been thirty-two years old next February. I suprose I was something of a val-entine to my mother, for I came to her life just before that day. I don't see but what I can truly say I will be that age in the winter, because I seem to be about the same that I was here, and I find the spirits around me gaining in years, and counting them up something as

in years, and counting them up something as you do here.

I hope I shall have the chance of coming to my friends and talking with them in private.

I would like to speak with my brother. I have many things to say to him. I can tell a different atory now from what I could before I went cout, because I see things differently. We might have some pleasant and profitable talks if I had the operation of home of the cand my love to the opportunity of coming. I send my love to all. I have been near mother, and I have tried. to bring to her peace and comfort. I have seen friends, and I know I shall not be kept away from them. My mother's name is Lydia. My father's is William F. Mable. My name is William S. Mable. I lived in Buffalo, N. Y.

Augustine J. Slattery. Good afternoon, Mr. Chairman: I feel just like coming here, because I like Boston; and I feel at home in this city. I passed from earth the last day of July, five years ago, and yet I cannot say that I passed really from earth, because I was right here in the midst of my friends. I was at Uncle Tom's. I saw what was going on, although I could not take part in it, yet I felt strong enough to do so, and it seemed in the gives the name of Nathaniel Parker.

strange to me they could not see and understand I was near.

Uncle Tom, or Thomas, lived up on Tremont street. It seemed quite familiar in his home. I could move around there, and could hardly tell, at first, whether I was in the body or out of it, so natural did everything seem; but when I drifted away from there into what is called the spirit-world, I felt strangely enough. I suppose I was in a part of purgatory, because things, though they were not altogether unpleasant and cloudy, yet they were not as bright as I have seen them since. I could not see clearly, nor could I hear distinctly; there was a kind of confused murmur around me, as though many people were speaking at once; shadows floated before my eyes; the light seemed to flicker and wane. I did not understand it, but, all in a moment, every thought and deed of the past came before me. I saw them as real as you see a picture when it is unrolled before your eyes; forms even stood out as though stamped upon the atmosphere, and I saw things differently from what I had the power to see when here; there were little points that I had never before seen, and I understood that each one had a meaning, and that gave me some wonderful information concerning my own past life.

I do not suppose anybody ever looked over

derful information concerning my own past life.

I do not suppose anybody ever looked over each little thought and act of their life without seeing a good many things they would like to shut their eyes to; some may be small, and some may be larger, and when seen in the light of the spirit world it is like looking through a magnifying glass, the little ones look big, and the great ones tremendously so. I could not understand it at all, only I said to myself, "Gus, you are here in a kind of purgatorial condition, and here I suppose you have got to stay and face these things until you know them by heart."

I did not see any one around me, and in a little while I grew tired and restless, and though I would rather be here in the body, taking my chances in life.

But after a while these things were swept away, and I saw kindly faces, and friendly hands stretched out toward me, and they said to me, "You are gaining an experience which will be read for you."

hands stretched out toward me, and they said to me, "You are gaining an experience which will be good for you; you have a home here where you can find a good occupation; human spirits are here to work and make themselves useful, and you can join us, if you will." I did so, and was very glad to do it. I have been studying since that time (five years ago) to the best of my power, trying to learn. Oh! I had very great need of learning about the things that are beyond this life, and so, trying to do the work set before me, I became interested in Spiritualism, and wanted to get back to give my love to friends, and toll them how things are getting along with me. I want to come in are getting along with me. I want to come in this city, and show myself. I know spirits can do that sometimes, so that their faces will be recognized. I hope I can succeed in this work, because I think it will have an effect in certain

because I think it will have an effect in certain places for good.

I am much obliged to you, Mr. Chairman. If I have not talked very well, you will excuse me, please. I will try to do better another time. I was twenty-five years old at the time of my death; young in life, and ready for anything pleasant that might come up before me; but let the experiences be what they might that would have come to me had I lived here, they could not have equalled in any respect those that have come to me since I left the body. Augustine J. Slattery. tine J. Slattery.

Elizabeth Davidson.

Elizabeth Davidson.

[To the Chairman:] I was sixty-eight years old, sir, when I was taken from the earthly condition. Some years have passed since then, but I have not lost altogether my hold on this life, because I have dear ones here whom I love and wish to benefit. I am really a mother seeking for her children. They are not little tiny darlings strayed away from me, but they are grown men and women, and I have no doubt I could go to their homes, but they would not hear or see me, nor know that I was there. They have gone away from me in this respect, that I cannot reach them with the knowledge of my continued life and love; they are not interested in Spiritualism, and do not seek to know anything about its facts and laws; they have no desire, I think, to come into communication with the spirit-world; yet I desire to reach them, so as to open, if possible, their eyes to this great truth, and to show them that there is much more to this spiritual life than they have ever dreamed of.

My children are members of the church. I would not object to that, if they were not grow.

mighty problems belonging to humanity, and for the dissemination of powerful influences that should affect the weal of maukind, elevating it above a lowly and suffering condition. I would have been glad to don the robes of office in that place, but only as a humble neophyte could I consent to enter, because I felt my weakness, ignorance and inability to understand.

Can you not believe, Mr. Chairman, that within the few months of my spiritual experience I have been gaining light? I have been passing through such scenes as to make me wonder at the vastness of life and the graudur of immortality; but perhaps my friends will not understand me if I speak in this way, and I must descend from these matters and speak more of material things.

My great object in coming is to assure friends of my continued existence and of my desire to reach and communicate with them. I have many things to deliver, not secrets, perhaps, but yet words upon matters of private import, that concern themselves, spiritually and materially, and which I would like to give in a private way. I bring my greating to all. I hold

with a certain amount of intellectuality, they can read and converse intelligently upon many subjects, yet they do not exercise their minds so that they will become broad, liberal, ready to investigate vital truths outside of their particular belief.

ticular belief.

With a mother's pure love I ask to be received into their homes, and not be obliged to come in this public way. I want to come into their homes and give my messages, so that they may know and understand something of the spiritual life. Their father has joined mesince I left the body. He has entered heart and soul into a great work, and thrown aside his old opinions; it did not take him long to outgrow them, because he desired the truth, and had only erred in judgment; therefore whon he found the true light he was ready to embrace it and give it expression. He too joins me in love the dear ones and to all friends. He loopes the time is not far distant when he can communicate personally. My dear ones are in Worcester of this State. I am Elizabeth Davidson.

Mrs. Martha Williams.

Mrs. Martha Williams.

If I were visiting you in the physical form, Mr. Chairman, I should say that my home is in Kentucky. Very often now my heart is there, in the old home. I have recently been in Burlington, and have seen little evidences which convince me that minds there are trying to learn something of Spiritualism. I have perceived a desire to form a circle, with the hope of coming into communication with the spiritworld. I am pleased with the project, and hope their desires will be accomplished, and I trust that the parties will sit together patiently and perseveringly, until they receive something from the higher life. I and other spirits interested, will do all in our power to bring tokens of spirit presence and endeavor to open a highway of communication in that quarter, be-

kens of spirit presence and endeavor to open a highway of communication in that quarter, between this world and the unseen.

I bring my love to dear friends, and assure them that however beautiful the apirit-world may prove to me, however grand its appointments and its possessions, I can never lose sight or thought of the dear old home, and the loving hearts who linger there. I bring them messages of good cheer and awaet memories from sages of good cheer and sweet memories from the dear ones who are with me in the spirit world. My two daughters join in many loving work, and are doing all in their spiritual work, and are doing all in their power to bless humanity, to bring a token of cheer, or some instructive lesson to hearts that will listen and

receive.

By-and bye we believe we shall be able to communicate nearer home to those whom we once knew in the old neighborhoods, where enlightenment is needed on these questions. Please call me Mrs. Martha Williams.

He says: "Friends of mine have been looking for a message from me: they have waited long, and I have most earnestly sought to answer to their call. I have not been able to communicate; I thought I could do so here to day. Tell them to still wait patiently and I think I will be able to come: to continue their investigations, for there is yet much to be brought to them. I gave a little token of spirit-presence to one, showing him a brilliant, five-pointed star. He knew it was from a spirit, but did not understand from whom. I wish him to understand that I desire him to persevere, for much more will be given him by-and-bye.

Ann Elizabeth Henderson.

Ann Elizabeth Henderson.

The other spirit is a lady by the name of Ann Elizabeth Henderson. She wishes to communicate, for her niece in Lawrence, possessing mediumistic powers, is anxious to know how to cultivate them, also to receive word from this aunt of hers. She says that if the niece will sit quietly with her most intimate friend, Ellen, twice weekly, and will continue to pursue these sittings for months, if necessary, she is certain that the powers within will be developed, and writing mediumship ensue. There is a band already formed, anxious to make use of the lady and to develop her powers. Time, patience and perseverence are the elements required in this process, and if they are faithfully given the results will be certain. The spirit sends love to all her friends, and assures them she is happy in her mission and labors in the spiritland.

Report of Public Séance held Oct. 2d, 1885. Invocation.

Meport of Public Scance netal Oct. 2a, 1885.

Invocation.

Our Kather and our Mother, whose law is love, whose ways are just and wise, we would come under the dominion of thy law, and enter into soul harmony with thy ways; we would draw near to thee in sympathy of spirit and in heart aspiration, reaching up to thee for guidance, and for a comprehension of truth. Oh! thou Supreme Spirit, may our souls indeed recognize and acknowledge thy power and thy supremacy. We bless thee for all that we feel welling up within the soul of man; we praise thee for that which lies before humanity, the possibilities of the inner being, knowing that, in time, they will unfold, and that the great beating heart of humanity will know and understand all the lessons of life. We would to day receive instruction and benefit from high sources; we would come under the influence of bright, angelic beines, who delight to do thy will, and to minister to the needs of the human soul. May we be strengthened in spirit from this hour of communion; may each one present, spirit or mortal, receive something of strength or instruction from this hour and at this place; even though no word may fall upon the ear that will give tidings of immortal life, may the soul be uplifted into an atmosphere of peace, of purity, and of celestial love, and come into harmony with thy bright ones from the immortal shores who throng back to mortal life, bearing their good will, their magnetism, their spirit of cheer to bless mankind.

Questions and Answers.

Questions and Answers.

Controlling Spirit.—You may now present your questions, Mr. Chairman.

Ques.—[By R. L. Stuart, M. D.] Do spirits inhabit our atmosphere as their home always? or are they able to visit ether parts of the universe, and distant planets?

Ans.—Spirits do not inhabit the atmosphere of earth always, nor indeed do all spirits in habit its atmosphere at the present time. Some spirits remain in the atmosphere of the earth for an indefinite period of time. They may have interests that draw them back-to earthly have interests that bind them here; there may be attractions that draw them back to earthly scenes and conditions; there may be friends on earth whom they love, whom they desire to watch over and minister to; all these things keep such spirits within the atmosphere of the earth; but the time will come when the interests or attractions drawing them earthward will cease, they will leave their present abiding place, and take up their homes in other localities of space. Spirits can and do progress so far as to leave altogether this planet, and take up an abiding place on some other. There are worlds upon worlds in space, habitable to the spirit of man, and after the experience and dis-

up an abiding place on some other. There are worlds upon worlds in space, habitable to the spirit of man, and after the experience and discipline of one planet have ceased to be of benefit to a spirit, he passes onward, and takes up a new life upon some other planet, enters into new scenes and experiences, which tend to advance his soul-growth.

Q.—Can spirits of all past ages revisit our earth? Or are they so far advanced that interest in our earth has ceased?

A.—The greater always enfolds and encompasses the lesser. A spirit who becomes advanced is enabled to look back over its past, take up its scenes and experiences, and understand what is taking place in those localities which it once inhabited. A spirit who is not very far advanced may be confined entirely to the physical condition, he may not be able to rise above it, therefore will know nothing of what is taking place in worlds beyond him. Another spirit who has advanced to a degree will be able to take cognizance of those localities he has formerly inhabited, and to know what is taking place in the portions of this earth in which he holds an interest, as well as to be aware of the experiences and conditions around him in his present sphere of being, although he will perhaps be unable to understand anything of what is taking place beyond him, and so on. Spirits very far advanced do not anything of what is taking place beyond him, and so on. Spirits very far advanced do not lose their interest in the welfare of humanity lose their interest in the welfare of humanity on earth, although they may not have the opportunity of conveying an expression of that interest to mortals. Those who have passed beyond the first few spheres of spiritual life may still hold an interest in those spheres, may still understand what is taking place upon them, but they may lack an instrument for expressing to those inhabiting these places this interest, or for teaching them a knowledge of the great beyond. By and bye, when humanity here on this planet have become prepared to receive the teachings of the higher spheres, so as to understand them and to incorporate them into their daily conduct, then instruments will

as to understand them and to incorporate them into their daily conduct, then instruments will be prepared to receive from these highly-advanced souls such methods of instruction as will be of bonefit to humanity at large.

Q.—Can we be sure of a direct communication with an individual spiriton matters which relate to our material life and interests?

A.—Yes; if you find a medium who is thoroughly adapted to the control of a spirit-friend of yours, and that spirit-friend is in utter sympathy with you in all the affairs of importance of your life, such a friend may be able to give of your life, such a friend may be able to give you a direct communication bearing upon your personal, material affairs. This does not mean that your friend will be so wise and intelligent that he will be able to advise you clearly on that he will be able to advise you clearly on material matters, so that you will make no mistake, and will only profit by his judgment. That will depend entirely upon the degree of perception and judgment your friend possesses. If he can foresee—reasoning from causes to effects—what the results of your life will be, if you move in certain directions, then he can counsel you whether it would be wise for you to make such movements. Your spirit-friends are in sympathy with you; they desire to aid and bless you, and perhaps many of them, especialare in sympathy with you; they desire to aid and bless you, and perhaps many of them, especially if they were not very wise in the higher life, might wish to advise you in your business relations so that you might profit by them, accruing great wealth and personal aggrandizement. But they might not be able to accomplish their wish in such a direction, for the wise and high intelligences of the other life perceive that if returning spirits were devoted to giving personal advice on business matters, mortals, at least the majority of them, would seek communion with the denizens of another life solely for that purpose, ignoring their spiritual welfare and the instruction which they should seek when coming into connection with the inseek when coming into connection with the in-telligences of another life. A mortal may come telligences of another life. A mortal may come to a medium, seeking information on personal affairs: he may say to his spirit-friends or to the intelligence who approaches him, "If you will give me such advice as will enable me to increase my worldly means and to become rich and prosperous, I will repay you by using a portion of that means for the dissemination of spiritual truth and for the benefit of mankind." But wise spirits, looking into the future and understanding human nature in its undeveloped condition, know very well that, in nine cases out of ten, while the individual means what he promises when he says this, he will, if successful in his ventures, forget the promises he has made, and only increase his worldly grandeured; therefore, in most cases, we deem it wise ed; therefore, in most cases, we deem it wise for spirits to refuse to give advice on business matters, unless it be such as will benefit their friends by drawing them aside from unfortu-

nate, lowly conditions, elevating them to a higher state of moral and spiritual grandeur, or by relieving them of some of the heavy burdens which press on them. This is a good work, and may be accomplished by returning sympathetic spirits when they find avenues through which to operate.

The Indian Maiden, Lotela.

Wilson brave, Lotela going to give the messages to-day, 'cause the medy's got a cold and the spirits can't control her good.

B. C. Brown.

I'm going to speak first for an old brave that comes here, 'cause he is n't very strong yet, and I'm afraid he may lose power. His name is B. C. Brown. He only went away a little while ago—three or four days. He died the first of the week, but has come to life again and wants his people to know it. He wants to say he has got over safe on the other side, found a good home and a warm welcome, and he comes here got over safe on the other side, found a good home and a warm welcome, and he comes here to send his love and have them all know how well off he is. He is seventy-five years old, this brave is, but he feels stronger and younger than he did many years ago. When he understands the way of coming better he will try and send a message to his friends. His friends are in New Bedford, Mass.

I see there's another spirit comes with this brave and is helping him make himself known so soon to his friends. The other spirit likes to help everybody that he can; his name is George Tabor. He has friends in that same place and takes an interest in them—is trying to bring

takes an interest in them—is trying to bring light and knowledge of spiritual things to their light and knowledge of spiritual things to their homes. He has been away a good while—that is, from the body—but he stays a good deal with people here, because he feels that he can lead them on to a higher conception of spiritual things, even though they do not get the outward manifestation of his presence.

And there's another brave who was aged when he went out of the body, that comes with the other two: they make up a group. He's a

when he went out of the body, that comes with the other two; they make up a group. He's a kind of a missionary spirit, always trying to help somebody out of the darkness and to make their condition better. Lotela don't get from him that he wants to give any particular message; he feels peaceful, is full of good will to all people, and he comes here to see if he cannot do some good. He lived in the same place, too; his name is J. S. Tillinghast. Sometimes the Sunday school children used to call him "Father Tillinghast."

Lucius P. Stone.

Lucius P. Stone.

I see a young brave. I get it that he was twenty-seven summers old when he died. Lotela says died, because people, half of them, don't know anything about the spirit-world, and they say their friends die, don't they? This young brave wishes to send his love to his friends, and is very anxious to have them know he can return to them. He lived in Templeton, Mass., and went out of the body a year ago last spring. He says he will feel very grateful to you for just giving his name and announcing that he has come, as he thinks it will help him to reach his friends. He says his friends are liberal in their religious ideas, and he thinks he will be received. Tell them he has found a pleasant home and a worthy occupation, where there is no feebleness of the body, or wearing out of the mental faculties. Lucius P. Stone is what he calls himself. what he calls himself.

Matilda Clark.

Here's an old squaw; she isn't old now; she was seventy-four summers old when she passed away from the body. She says: "I have tried a number of times to come and speak to my friends. I wish them to know that I am with them, that I sometimes come to their homes and take my place by their side, but they do not see me, and I cannot make myself heard. I have met many dear ones on the other side. not see me, and I cannot make myself heard. I have met many dear ones on the other side, those who went out from my life, whom I missed and mourned: they are all gathered together in the sweet and beautiful home of the spiritworld, and those friends who remain here, who are turning their faces toward the better life, will soon join me. Oh! how happy I shall be when I meet them all again face to face! I would like to return and speak in the old place, and I hope sometime to be able to do so."

There is some one whom she knew, but who has passed to the spirit-world since she has, a lady friend, and she has met that friend, and was glad to see her. She had had some very sorrowful conditions here, but she wants her friends to know they are all past, and now all is brightness. This squaw comes from Dedham, Me. She calls herself Matilda Clark. It will soon be three years since she passed on to the higher life.

higher life.

Ella Joy.

A spirit gives the name of Ella Joy. She lived in New York City. She wishes to meet her friends. She speaks the names of Willie and Samuel; they belong to her family, and she thinks by coming belong to her family. and Samuel; they belong to her family, and she thinks by coming here she will be able to get to them and to other friends. This spirit has been gone for some years; she has never been able to manifest before, but has tried very hard to do so in New York City, through two different mediums. She says she is going to try again, because she thinks there is a prospect of success, and if she can make herself known there, she believes she can accomplish some good. She sends her love to all her friends, and does not wish them to feel sad because she good. She sends her love to all her friends, and does not wish them to feel and because she passed away. It is better so. There was not much happiness here for her, because her body was so weak she could not enjoy life, but now where she is all things are beautiful and sweet.

Mary Palmer.

Mary Palmer comes here from Portland, Me. She has friends there and friends in Bangor. Some of her friends in Portland are interested in Spiritualism, and that attracts her here. She sends her love to them all and says she has here twing to some them. sents her love to them all and says she has been trying to come to them, so they would know it was her without mistake. The spirits have given a few little manifestations to her friends, but nothing that they are certain could have come from the other life; they are watching and hoping for something stronger and better. She bids them be encouraged, because she believes there is a strong nower that conter. She bids them be encouraged, because sne believes there is a strong power that can, after a while, be used by the returning spirits. She has dear friends with her in the spirit-world who join her in much love, and one comes by the name of John and stands by her side. He is a tall, dark-haired man, and has a dark brown spot on his right temple, about the size of a dime.

Ellen Crosby.

Ellen Crosby.

Ellen Crosby wants to come to her daughter Carrie, who lives in Kansas. Shesays: "I have tried to reach my daughter, and give her assurances of my continued watchful love. Tell her that I have her little brother with me, and he is safe in my keeping. It was best that he passed away, for the child could not have gained strength here, and life would have been a misery to him. Now, we are happy together. He is growing in stature, and gaining grace of spirit; he is becoming a bright messenger, who will by-and bye be able to accomplish much good by coming in contact with mortals, and bringing the word of life to their understanding. Those who have passed from the body of our household are happy and contented in their new life, and they come, bearing words of cheer to the dear ones who remain on earth, trying to ease their burdens, and make their pathways straight. We know that there have been shadows resting upon the life of my daughter and those nearest to her, but they are in a measure lifted, and are passing away. We see that all things work together for good, and there will be no cause for sadness in a little while. There is one here who will soon join us in the spirit-world, and oh! how he will rejoice in the new life, after the sorrows and the burdens of the physical body, because there has been so much of weary pain during the last two years. We come in joy, and not in sadness, because we know there is a blessed reunion beyond the

Henry Gould.

There's a young brave here who gives the name of Henry Gould. He says he has friends in Boston, in Charlestown, in Somerville, and Cambridge. He has been gone as few years, but wants his friends to know he feels as bright and smart as ever. He believed in having a

good time. I don't know—it looks as though he had too good a time, and that's what sent him out. I think he just went so much, you know, round to different places where they had jolly times, that he couldn't stand it. He don't say so, but I guess you can put that down fast enough. It's true, anyhow. But, he says, although he believed in having a good time when he was here, and did have it, he don't want to come back again. I don't believe he does, either, because he's got a new occupation on the other side, and he likes it very well. This brave used to do a good deal of writing when he was here, in the day time, and a good deal of dancing in the night time. He didn't say that, but that's the truth, and he was sick quite a white before he went away, got all used up, you know; that's one reason why he don't want to come back again. He wants his friends and companions to know he's got round'here and remembers them. He comes to send his greeting, and would like to have a talk with any of them, if they will go to a medium and give him a chance. He holds up something, and says it is like what he had when here. It looks like silver, in the shape of an anchor and a cross, but made together. Some one he knows has got it, and he wants to have a talk about it. It is too big for a pin, and looks more like a badge. Never saw him before; he's a jolly fellow. Now he says: "Tell Ed I can make things lively for him if he'll only give me a chance. I don't like to see him in the dumps. There's no need of it, either. If I can have a talk with him I'll show him the way out, so that he'll find things brighter than they have been for six months back."

Orville Dewey.

A spirit comes here—he's a little ways off: he do n't come up close to the medium—but I get from him that he lived in Fall River, was foreman of an engine company there and quite well known. He wants to send his greetings to his friends, especially to the boys, and telly them he's always on hand. He went out very suddenly, and it was a surprise to his friends when they heard he was gone. He felt strong and active just as soon as he got out of the body, because there was so much vitality to his spirit, and he has been working ever since, in the vicinity of his old home, to help people to know of the truth, not so much to give a message for his own household as to try and lead the people here to investigate and understands something of the life outside of the body. He thinks if he could find a way open to him he could come so strong that his friends would have no doubt of his identity. I get the name of Orville. I can't just get the last name, but now I see Dewey comes with it. Lotela aint quite sure whether this last name comes in connection with him. I think perhaps it does. It is n't quite ayear and a half since he went over.

Villie.

Every few minutes I see a real bright-looking spirit, about fourteen or fifteen years old, she must be, and she has been attracted by someone in the audience whose magnetism has helped her to come. She has red cheeks, dark eyes and dark hair. I don't know how long she has been gone, but her friends feel awfully bad about her, every time they think of her death, and it keeps her feeling badly, too, because when she comes and feels their sadness it depresses her. She wishes them to throw aside their sorrow, and to know it is all right. She is happy in the spirit-world, and can come with messages if they will only feel more reconciled. I don't get this spirit's last name, either. She is called "Villie." Some one who knows her will see what I say, and I hope they will carry it to her family. Some one connected with this spirit is hoping all the time that she will come and make herself known; their anxiety is so great it prevents her, because it makes her feel awfully anxious, and when she comes close to the medium that makes her condition of mind nervous, so she cannot communicate as she wants to. If her friends will he dition of mind nervous, so she cannot commu-nicate as she wants to. If her friends will be more passive about it she can do better.

Pearlie Queen.

Pearlie Queen brings greeting and sends her love to her medy here in this big city. She holds up a big crown of white flowers. She says it is for some one who is going to pass over soon. He will be welcomed in the Summer-Land, and given ease of mind and peace of body, which he hasn't had for a good while here. This is some one that this spirit has talked with, and has made feel better in mind. She sends encouragement to her medy, and thised with, and has made feet better in mind. She sends encouragement to her medy, and says there is much strong work to be done, and the way is opening for its achievement. Be patient and hopeful, for the way is bright with fragrant flowers. She says it will be understood.

BIG EAGLE sends his greetings and thanks for the wild flowers from the Indian rocks and big fields, because they give strength to the medy and the spirits this day, when the medy isn't well in the body. Good-moon.

MESSAGES TO BE PUBLISHED.

Oct. 6.—Rev. David Greene: George S. Crawford; Mary E. Tracey; David Ensley; Katle Griffin; Charles Wood Oct. 6.—Rov. David Greene: George S. Crawford; Mary E. Tracey; David Eneley; Katie Griffin; Charles Wood ward.
Oct. 9.—A. B. Whiting; Edwin Wattson; Charles F. Osborne: Isabella Jano Gieveland: Hannah Carey; Controlling Spirit, for "Misloy" and Mahel Young.
Oct. 18.—Switfoot; E. C. Carpenter; Edwin J. Brown; Martha Fuller; Eliza Ames; Controlling Spirit, for Lydia. J. W., and Emma G. Chandler.
Oct. 16.—Elizabeth Brooks; John H. Grant; Nat Johnson; Mabel Bindbury; Eben B. Whitmore; Susie French. Oct. 20.—Dr. Nathan Smith; A. W. Scaddings; Susie—"Mischleft"—for Elizabeth Boyce, Salmon Whitney, Alice Loring, and Mahel.
Oct. 23.—Mrs. Lucy H. French; Julia Brown; John Fisk; Mrs. Eliza Clark; Ida May Dodge; Robert Scott.
Oct. 27.—Thomas J. Lowis; E. G. Hamilton; Alice Hall; Margaret Cooper; Harry Weed; Eddie Coogan.
Oct. 30.—Mrs. Jennie Swann; Mrs. Cecilia Lewis; William Foster, Sen.; Bessie Cranston; Mrs. Lydia Bliss; Charles Higginson; Elia Day; Itoyal Rich; Agnes Cobura; Oharles Fitch.
Nov. 3.—Charles Hammond; A. S. Nettleton; C. H. Higginson; Elia Day; Itoyal Rich; Agnes Cobura; Oharles Fitch.
Nov. 3.—Charles Hammond; Fay; Capt. Matt Clary; Jennie Flich. Nov. 6.—Rev. Lysander Fay: Uapt. Matt Clary; Jennie McKee, for Capt. Charles Miller, Frank Helleburg, Harriette W. Johnson, J. Kretchman, Samuel Willard, Martha Hall, Lawrence Johnson.
Nov. 16.—I. C. Withington; Albert Brown; Carrie Hill; Benjamin Daniels; Isaac P. Osgood; Mary Harvey.

> Written for the Banner of Light. LITTLE REEF. (Dedicated to L. M.)

There's a spirit ever bright, Angel messenger of light, Soul of honor, guide of right, And she cometh here to night. Cometh as the gentle rain, Unto adolescent grain,
When the drooping leaves complain,

Cometh gladly, not in vain. And her words are words of cheer. Ministrations ever dear, Ever helpful, always near.

Not alone for mortals here. Thus, her visitations brief. Scatter blessings of relief, Garnered as a golden sheaf. In the soul, oh! Little Reef.

New York, Nov. 2d, 1885.

Verification of a Spirit-Message.

N'ELLE ORLEANS, le 13 Octobre, 1886. Monsieur, et Cher Confrers-Dernierement J'ai que lans votre estimable journal, la communication d'un enfant de la N'elle Orleans, Louisa Eugenie Pasint. J'al voulue me rendre compte moi même de sa vérite. Apres quelques peines J'al trouvé ses parents, qui a leurs grand Etonnemet ont trouvé la communication Je suis avec considér. exact.

Votre, A.P.
(Translation.]

(Translation.]

NEW ORLEAMS, Oct. 18th, 1885.

Mr. and Dear Brother—I have read lately in your estimable journal the communication from a New Orleans and Translation from the New Orleans and Translation from the New Orleans and Translation from the New Orleans and Tra leans child, Louisi Rugerin Paster. I wished to satisfy myself of its truth, and atter some pains I have found the child's parents, who, to their great astonian-ment, have found the communication to be true in every particular. If am yours with consideration,

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This little pamphlet, from the pen of the well-known author, will be found to contain an able argument against the enforcement of a Puritanic Sabbath handled in a masterly manner.

nanner. Paper, 10 cents, postage 2 cents. For sale by COLBY & RICH. PHILOSOPHY OF IMMORTALITY in Connection with Delty and Worship. By M. B. CRAVEN. This little pamphlet shows, while Christian theology teaches that man incurred the penalty-of death by disobedience to a divine command, that the testimony of Nature, or economy of God, furnishes physiological evidence that like all other animated beings, he was subject to the fate of death through inexorable law. Paper, 16 pp. Price 5 cents.

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An interesting account of "atitings," with various mediums, by a Baltimore gentleman, which led him to reject Presbyterianism and embrace Spiritualism. Many interrespyterishism and emisco-sting messages are given. Cloth, 75 cents, postage free. For sale by COLBY & RICH.

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THE CLOCK STRUCK ONE, and Christian Spiritualist. Bevised and Corrected. Being a Bynopsis of the Investigations of Spirit Intercourse by an Episcopal Bidnop, Three Ministers, five Doctors and others, at Hemphis, Tenn., in 1885. By the REV. BANUEL WATSON, of the Methodist Episcopal Church.
Price reduced to \$1.00, postage free.
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CABBATARIAN LAWS. Considered from a Christian Standpoint. By BYRUN BUARDMAN. Four-page Tract. Price leent per copy; ten copies, 8 cents; one thousand copies, \$3,78, and the copies of t For sale by COLBY & RICH.

Panner of Fight.

BOSTON, SATURDAY, NOVEMBER 31, 1885.

Spiritualist Meetings in Boston:

Spiritualist Meetings in Boston:

Emmor of Light Circle-Boom, No. 9 Bosworth
Sercet-Every Tueeday and Friday afternoon at 30 clock.
Admission free. For further particulars, see notice on
sinth page. L. B. Wilson, Chairman.

Boston Spiritual Temple, Herticultural Mall.
Lecturesvery Sunday at 10% A.M. and 7% F.M. B. Holmes,
Fresident; W. A. Dunklee, Treasurer.

Borkeley Compregation.—Permanent lecturer, W.
J. Colville. Public service in Berkeley Hall. Odd Fellows
Building, Tremont street, every Sunday at 10% A. M. and
7% F.M.; also Friday, 7% F.M. Weekly meetings in Langham Hall sadjoining): Monday, 3 F.M., Questions and Answar Conference; Wedneslay, 2% F.M., Ladles' Union;
8 F.M., Musical and Literary boires; beturday, 3 F.M., Locture and Conversation. Everybody welcome.

Union Fark Mall.—The Shawmut Spiritual Lyceum
meets in this hall, corner Union Park and Washington
streets, every Sunday at 10% A. M. All friends of the young
are lavied to visit us. J. B. Hatch, Conductor.

Falme Memorial Mall, Appleton Street, mear
Trement.—Children's Progressive Lyceum No. 1. Besalons Sundays, at 1849 o'clock. Seats free, and all are cordially invited. Bonj. P. Weever, Gonductor. Francis B.
Woodbury, Cor. Sec., 117 Devonshire street.

First Spiritual Temple, cormer of Newbury and
Excelor Streets.—The Spiritual Fraternity Society Mill
hold religious services every Sunday. Doors open at 10%
A.M., services commence at 7%. All are cordially invited.

1931 Washington Street.—First Spiritualist Ladies'
Ald Society. Meetings every Friday at 2% and 7% F.M.

merices commence at 7½. All are cordially invited.

2221 Washington Street.—First Spiritualist Ladies'
Aid Boolety. Meetings every Friday at 2½ and 7½ F. M.
Mrs. Henry O. Torrey, Secretary.

Cellege Hall, 26 Ensex Street.—Sundays. at 10½
A. M.; 2½ and 7½ F. M.; and Wednesday at 2½ F. M.
Eben Cobb, Conductor.

Engle Hall, 616 Washington Street, erracref
Ensex.—Sunlays, at 10½ A.M.; 2½ and 7½ F. M.; also
Thursdays at 3 F. M., Able speakers and test mediums. Excellent music. Freecott Robinson, Chairman.

collent music. Prescott Bobinson, Chairman,

Bpiritumlistic Fhenomenn Amecianton holds
meetings every Sunday aftermoun in Berkeley Hall, 4 Berkeley street, at 3½ 0 clock. H. S. Cook, Fresident.

1931 Washington Street, Ladies' Atd Parlors,—
National Developing Circle meets every Sunday at 3 F. M.
James A. Billss. Conductor, assisted by other good developing mediums.

Good speaking and music.

New Ern Parlors, 176 Tremont Street,—Develop g circle, 10½ A.M.; tests and speaking, 2½ and 7½ r.M. A. Cutting, Chairman.

E. A. Cutting, Chairman.

White Cross Frateraity, 12 Pemberton Square,
Booss S. — Meetings on the second and fourth Thursdays of
each month, at 7½ r. M. Lectures every Sunday evening,
at 7½, free. Circles for aiding, instructing and cultivating
mediumship every Wednesday evening at 7½, to which all
mediums are invited.

Chelson.—Spiritualist meetings at Pilgrim Hall, Odd Fellows Building. Bunday, at 3 F.M., Thomas Hoscoe of England; at 7% o'clock, Mrs. 8. Dick will speak, followed by tests. Dodge and Logan, Managers.

The Boston Spiritual Temple at Horticultural Hall.

This Society was favored last Sunday with the pres ence of two of the prominent speakers of the spiritual platform, and that their discourses were appreciated was shown by frequent expressions of approval from large audiences. In the morning Mrs. Amelia H. Colby's guides selected for consideration. "What Must be the Result of the Unreliable and Unsatisfactory Manifestations Given Through the Mediums of the

Cofby's guides selected for consideration. "What Must be the Result of the Unreliable and Unsatisfactory Manifestations Given Through the Mediums of the Present?"

The control claimed that all causes and effects are governed by previous conditions. There ever have been two classes of society—the autocrat and the serf. Bimple government has been the desire of the laborer, established upon plain rules of right and equality. Those forming the other class have desired to be leaders. To this end they have banded together to control others as monarch and nobility. Take the English government, for example: The first kings and nobles were marauders and brigands, coming to England and subduing the tillers of the soil, and dividing the offices. These formed the nobility, and they made laws to hold what they had usurped, making the eldest son heir to their possessions. In these United States you have a government comparatively free, and no aristocratic power should interfere with it. But there is a necessary growth in freedom. Wendell Phillips once said, referring to the slave power passing away, "It would take seventy five years, and more, before the effect of the slave power could be fully overcome so that the man once a slave shall be free." I should be glad if I knew it to be possible for that time to who it out.

I do not know how I can draw the line between the medium and the control; do not know how much I have influenced Mrs. C. or how muchshe does me. A man says his name is Smith. I don't know, but by various collateral evidence I believe he is correct. A man says his name is Smith. I don't know, but by various collateral evidence I believe he is correct. A man says his name is findling, and only you two, then it would accord with the name; but if not, there is no proof of identity. It is the sensitives, and not the strong and positive individualities, that are the reedums. A spirit says "I am Mary," and yet this Mary does not know that it is the person whose name is given until some other proof is presented. If

that these mediums are true mediums; but I believe there are, say, three spirits who produce manifestations for thirty or forty. The mediumship is all right, but spirits represent others because you want them. The speaker criticised the assumption of names and the presentation of forms that have no likeness to the original. Mediums should not offer their services as such to the public until the evidence given through them was known to be convincing. Meetings and circles must be supported, but those who attend them should use their reason and accept or reject according to its judgment. The crudely developed medium should wait, for several reasons; one, that the manifestations may be more convincing, and another that a band of strong forces may be formed for his or her protection. Give mediums a good surrounding aura, a a band of strong forces may be formed for his or her protection. Give mediums a good surrounding aura, a truthful atmosphere, when you go into their presence, and you will find no occasion to complain of unreliable communications. I do not blame mediums or spirits or others for their ignorance, but I claim it is their duty to learn something of the work in which they engage.

Mrs. L. C. Clapp's quartette gave fine selections, well rendered, to the pleasure of the audience.

mrs. L. C. Clapp's quartette gave and selections, well rendered, to the pleasure of the audience.

In the evening Mrs. Cors L. V. Richmond was greeted by a crowded audience, filling the large upper hall to repletion. After the invocation and songs by Mrs. Clapp's quartette, Mrs. B. referred to twenty-seven years ago, when she first stood before a Boston audience, and the many times since she had been privileged to address audiences in the Athens of America. The subject, "Are there New Beginnings in Spiritual Growth?" she lilustrated by reference to the annual springtimes caused by the return of the magnetic sun. Spiritualism was recognized as one of the spring-times in spiritual life; many others have preceded it. There are many springtimes in the spiritual growth of every individual, and then was the time to sow the seeds of knowledge and experience. Like the sowing of seed in the earth, the growth is gradual and continuous. When we first entered Spiritualism we thought we had all that was wanted, viz: proof of immortality, but as we progressed we found more and more to learn. In fact, Spiritualism is like ancient Rome, where the highways were made to radiate from it to all parts of the empire. So does truth radiate from Spiritualism into all life. If there is one medium untrue there are thousands who are true. You who are in the light of the spiritual sun should rejoice to see this day.

his day.

We cannot give the beauty of this lecture in a brief space. Mrs. R. held the large audience in close attenspace. Mrs. R. held the large auditines in close assection, and closed with a beautiful poem on "The Spring, Summer and Autumn of Spiritualism."

Mrs. Colby will lecture next Sunday, in the morning upon "The Cause of Crime," in the evening on "Its Remedy." W. A. D.

Berkeley Hall Meetings. On Sunday last, Nov. 15th, Berkeley Hall was filled

speaker in the morning, who, under the influence of her guides, delivered a sublime invocation and a most editying address on "Spiritual Interpretation," which has been reported for the Banners of Light, and an exquisite poem on "Sunlight and Shadow," the theme chosen by the audience. W. J. Colville was the speaker in the evening. The subject of the lecture was "A Spiritual View of the Closing Seenes in the Life of Jesua." Resuming the thread of the previous Sunday evening's lecture, the speaker said that it was high time that controversy as regards spiritual records should be searched into, that their spiritual meanings may be discovered. It is only important as a matter of Asistery when and where the heroes lived who have excapilised those universal spiritual teachings which the speaker who first enunciated them on the banks of the New Testament are attributable to a bester who first enunciated them on the banks of the Nile, Ganges or Jordan, signifies nothing from the standpoint of the spirit. An ideal, a pattern is to be found in one who has lived true to his highest couvier tions, no matter when or where. In the case of moders here is to often the unfortunate practice to lift one up by putting another down. No great teacher dry where is tain alone in the estimation of, the where is the court of the spirit. An ideal, a pattern is to be found in one who has lived true to his highest couvier to the spirit. An ideal, a pattern is to be found in one who has lived true to his highest couvier to the spirit. An ideal, a pattern is to be found in one who has lived true to his highest couvier to the spirit. An ideal, a pattern is to be found in one who has lived true to his highest couvier to the spirit. An ideal, a pattern is to be found in one who has lived true to his highest couvier to life and the spirit. An ideal, a pattern is to be found in one who has lived true to his highest couvier. The found is a spiritual reaching the provision of the spiritual true to his highest couvier to life and the spiritual true to overflowing. Mrs. Cora L. V. Richmond was the speaker in the morning, who, under the influence of

Christ in Gethsemane, apply universally to the condition of these who are struggling to finally subdue the last lingering relics of selfshness within themselves. The old Messianic idea, when it became literalized, was a source of danger to all who embraced it; but when taken spiritually, it means no more than that righteousness is the saviour of men and nations, and that those in whom true nobility is most fully personi fied are the true guides and deliverers of mankind. To finally subdue selfishness, and at the same time preserve and cultivate self as a means of promoting the good of others, is to die to sin, rise again unto righteoseness, and become the blissful inheritor of ingifeoseness, and become the blissful inheritor of ingifeoseness, and become the blissful inheritor of righteoseness, and become the blissful inheritor of signifeoseness, and become the blissful inheritor of popular immortality. A fine poem concluded the services. Excellent music was rendered by Mme. Fries-Bishop, Prof. Rudolf King and W. J. Colville.

On Bunday next, Nov. 22d, Mrs. Cora L. V. Rich-

On Sunday next, Nov. 22d, Mrs. Cora L. V. Richmond will speak at 10:30 A. M. and 2:45 P. M., and Mr. J. W. Mahony at 7:30 P. M. Friends, be sure to hear both of these eloquent and able speakers.

Thanksgiving Festival.

On Wednesday, Nov. 20th, a grand musical and literary entertainment will take place at 7:45 P. M. Admission, twenty-five cents, including a collation, which will be served immediately after the concert. Mr. Colville will deliver a short inspirational address during the entertainment, on "Why We Keep Thanksgiving." Bervice on Thanksgiving Day, Thursday, Nov. 20th, at 10:30 A. M. Fine music; inspirational lecture and poem by Mr. Colville; subject, "Angels Reaping the Fruitage of the Earth"; text, "Cast in thy sharp sickie, for the harvest of the earth is ripe." All seats free; collection—the entire amount received to be given to the deserving poor.

Mr. Colville's theosophical discourses on Friday evening are attracting great attention. Bubject, Friday, Nov. 20th, "The Light of Asta." Health and Healing Class, Baturday, S. P. M. Mrs. Cora L. V. Richmond's farewell reception Monday, Nov. 23d. W. J. Colville was announced to lecture in Standish Hall, North Abington, Thursday, Nov. 19th. He will lecture in Blackstone Hall, Providence, R. I., on Sunday next, Nov. 22tl, at 10:30 A. M. Bubject, "What is Inspiration, and Howare People Inspired?" at 7:30 P. M. the subject is to be chosen by the audience; will be in Dover, N. H., Monday and Tuesday, Nov. 23d and 24th. He is open to engagements for lectures out of Boston on Tuesday and Thursday of any or every week. Terms strictly moderate. For particulars address Langham Hall, Odd Fellows Building, Tremont street, Boston.

Facts Meeting.

At the Facts Meeting at Horticultural Hall, last Sunday, an essay entitled, "Eternal Life as Revealed in the Motherhood of Nature and the Fatherhood of

the Motherhood of Nature and the Fatherhood of God," by Mr. Jacob Edson, was read by Mrs. Whitlook. It was an appeal for the highest development of the truest intelligence, not with creeds, but by truth, through the natural laws of life, which are born to high conditions by the spirit, through nature.

Several statements of phenomena were made, among which was a description of a scance with Mrs. Ross, under conditions beyond question. About one hundred and twenty five forms appeared, twenty-five of whom were children, and on several occasions four, five and six at a time (both men and women)—two and three most of the time. This scance was a complimentary benefit for the Providence Spiritualist Association, and was given amid very harmonious surroundings.

mentary benefit for the Frontieric Spinionalist Asso-ciation, and was given amid very harmonious sur-roundings.

Next Sunday, at the Facts Meeting, Prof. Henry Kiddle will answer Rov. James K. Applebee's essay upon Mediums and Mediumship. The subject will be: "What is New in Modern Spiritualism?" All should

The Ladies' Industrial Society

Connected with the Boston Spiritual Temple, has made arrangements to meet this winter at Boston Hall, 176 Tremont street (one flight), for benevolent work. Their Tremont street (one flight), for benevolent work. Their first meeting—the opening—was well attended on the atternoon and evening of Wednesday, Nov. 11th. The supper, at 6 o'clock, to which the gentlemen were invited, was bountifully supplied, and the evening passed pleasantly; remarks from several gentlemen and ladies under spirit control made the occasion one of interest. The next meeting will be at the same place, Wednesday, Dec. 2d, 2:30 P. M., when they would invite those interested in their work to be present and lend them a hand.

SHAWMUT LYCEUM-UNION PARK HALL .- The opening exercises consisted of singing from "Spiritual Echoes," and a reconsideration of the lesson of the previous Bunday from the "Shawmut Educator." Conductor Hatch read from the unpublished "Educator" "Ideas of Heaven," in which a vivid contrast was made between the views thereof taught by old theology and the more rational conceptions of the future state entertained by advanced thinkers of our own time. A reading for the young folks was given by Miss M.T. Shelhamer, in which a comparison was made of the happy homes of many children, and the joyful associations clinging to them, with the helpless condition of those less favored. Vocal selections were given by the "Shawmut Quartette." and reclutations by Alice Cummings, Nellie Welsh, Clair Donne, Gracle Dyar. Little Edith, Little Blanche, Gracle Thorp, Gertte Rich, Hattie Dennis and Rosa Wilbur. Miss Densmore (a visitor) gave us the reading of "Which Shall It Be?" A fine cornet solo was performed by A. L. Gardner.

Mrs. Carrie M. Sawyer and daughter were present, and gave us the assurance that they would at some future time speak to the children. Mr. A. A. Seaverns, from Scituate Lyceum, made brief remarks.

ALONZO DANYORTH, Sec. of S. S. L.

23 Windsor strees. opening exercises consisted of singing from "Spiritual

23 Windsor street.

PAINE HALL-BOSTON SPIRITUAL LYCRUM.-A large company of children and their friends gathered at our hall on last Sunday morning. Music, Instruct

at our hall on last Sunday morning. Music, Instruct or Lesson and Banner March were followed by a lesson on "Mediums and Mediumship," conducted by the Corresponding Secretary, as arranged by him from the eloquent lecture recently delivered through W. J. Colville and published in the BANNER, answering very conclusively the questions often asked, "What is mediumship?" and "What constitutes a person a medium?" It was one of the most valuable lessons of the course, and was attentively listened to.

Father Rich, with his baskets filled with autumn flowers and foliage, was warmly welcomed by the children. Lulu Morse read charmingly two selections; Master Haskell Baxter read a humorous selection in his inimitable manner; Miss Beulah Lynch's reading was excellent, as was the selection read by Aaron Lowenthal from Longfellow; Mazy Howland's and Mrs. Francie's pleasing readings concluded this part of the programme. Hattic White and Lillian Rich entertained us with songs, Master Bertie Blinn with a harmonics selection, with piano accompaniment. Singing by the school and Target March closed a most enjoyable session.

To all the friends of this school we desire to make

singing by the school and larges match closed almost enjoyable session.

To all the friends of this school we desire to make an earnest appeal for our annual Fair. If you are interested in what we are endeavoring to do for the children, remember you can manifest that interest by preparing articles for the tables of the Fair to open Nov. 30th. We do not claim that our Lyceum is a perfect Spiritualist Sunday-school, but we are doing our best, and are extremely thankful for the comparative success of our efforts. Come and aid us; the harvest is plentiful but the reapers are few.

Francis B. Woodbury, Cor. Sec. C. P. L.

AT NEW ERA PARLORS, 176 TREMONT STREET, the meetings are increasing in interest and attendance. All the mediums visiting the hall speak of the powers manifested and the harmony prevailing under the management of its Conductor. Last Sunday the developing circle, at 10:30 A. M., was larger than ever, the members progressing rapidly in ability to give messages dictated by their controls, in connection with which they are taught the importance of the development of physical health with the unfoldment of apiritual anderstanding. The attennon service was opened by Mrs. Cutting's guides, followed by Mr. Estis and Miss Kuorgiving communications, names and descriptions, recognized in the audience. Prof. Milleson's remarks were highly instructive. In the evening Mrs. Cutting opened by the reading of a poem, her guides following with remarks. Tests were given by Mrs. Cillens, Mrs. Peabody and Mrs. Wright, and remarks by Prof. Milleson. Mrs. Case presided at the plano in a very acceptable manner. Mrs. J. F. Dilingham will be present next Sunday afternoon and evening. All the mediums visiting the hall speak of the pow-

THE SPIRITUALISTIC PHENOMENA ASSOCIATION held its regular service Sunday, Nov. 15th, at Berkeley Hall, opening with singing by Mrs. Mason, after which

dress upon a subject selected by the audience. Her remarks were liatened to with an unusual degree of interest and attention.

Appropriate remarks were also made by Harry Stratton, Mrs. Tracy, Miss Della Bawyer, Dr. Richardson, Mrs. Litch, Mrs. Lesile and Mrs. Chandler; tests given by Mrs. Tracy and Mrs. Conant, and a recitation by Little Allie Cummings.

In the evening Dr. E. W. Hopkins delivered an instructive lecture upon "Light and Color Cure," illustrated with ell paintings. His remarks were entertaining and instructive, and listened to with profound attention. Remarks were also made by Col. Bailey, and tests given by Mrs. Conant.

Spiritualist Meetings in New York. Grand Opera House Hall, 5th Avenue and 324 Street.—The First Society of Spiritualists holds its meet ngs at this hall every Sunday at 10% A.M. and 7% P.M.

ings at this hall every Sunday at log A.M. and 7% F.M.

Miller's Arcanum Hall. 54 Union Square, between 17th and 18th streets, 4th avenue.—The People's Spiritual Meeting (removed from 57 West 25th street) every Sunday at 2% and 7% F.M., and every Friday afternoon at 2%. Frank W. Jones, Conductor.

Normere Hall.—The services of the Theodore Parker Spiritual Fratznity are held every Sunday at this hall, 11th Cause receive a warm welcome.

Metropelitian Church for Humanity, 251 West 25d Street, Eev. Brs. T. B. Stryker.—Services every Sunday, at 11 o'clock A.M. and 7% o'clock F.M.

The People's Meeting, New York.

To the Editor of the Banner of Light:

The People's Meeting in this city, yesterday afternoon, was spiritually profitable, and characterized by a deep, intense spiritual element, such as it is seldom our privilege to «Ney. The prevailing sentiment was humanitarian in a great degree. After a song by the audience, B. P. Putnam's poem, "Why don't he Lend a Hand?" was read by Mrs. M.C. Morrell, and listened to with deep interest. Then followed a few moments of silent invocation to "the innumerable cloud of witnesses" for their aid in furthering all efforts for the relief of every form of suffering; then an audible invocation through the organism of Mrs. Laidiaw of Brooklyn, which was full of carnesiness. The silence of the audience during all this was remarkable. Our prayers and sympathies were requested for a young lady very sick, which were given by the audience in perfect silence. Testimonials from the beneficed give these silent efforts of ours great credit for the good they have done. Mrs. Higgins and Mr. Goodspeed, under control, made effective remarks, and Mrs. Morrell voiced the delight and approbation of the "spirit conference" of our best endeavors in our little meeting.

The evening exercises were also exceedingly inter-To the Editor of the Banner of Light:

conference. of our wess characteristics, the principal features being the reciting of "No Bect in Heaven." by Mrs. Whittier, and "The Water Mill" and "The Fatthful Spirit." by Prof. Keenan, which were highly appreciated. Mr. McAllister of Washington, D. C., attempted to show spirit faces upon canvas; some said they saw faces, others that they could not. His psychometric readings were pronounced fine.

pronounced fine.

Wm. C. Bowen of Brooklyn will speak next Sunday evening, his subject being. "There Shail be no Night There." Prof. Keenan is expected to favor us with a recitation.

155 West 26th street, New York, Nov. 16th, 1885.

Worcester, Mass.

the weather will be propitious, that the audience may be in keeping with the ability of the speaker.

MRS. K. B. STILES.

Worcester, Nov. 10th, 1885.

Haverhill and Bradford.

Haverhill and Bradford.

To the Editor of the Banner of Light:

For the first time in this city Dr. Henry Slade addressed the Spiritualist Association of Haverhill and Bradford, in Brittan Hall, yesterday, a very intelligent audience being in attendance. Dr. Slade is in excelent health at the present time, and delivered two forcible and interesting narrative addresses, tracing the history of the first appearance in himself of the phenomenal power as witnessed through the manifestations which appear in his preaence, showing how from time to time it has increased in strength, until it holds place as an intelligent, independent force, the existence of which cannot be denied by any candid investigator, although they may not in all cases so easily reach a conclusion that it demonstrates the existence of independent spirit-intelligence existing outside of the physical organism. The narrative of Dr. Blade embraced the story of how he was selected in New York as a representative medium to visit the selentists and investigators in St. Petersburg, Russia; his visit to London, where he was tried and condemned in the English courts, only escaping imprisonment by bonds furnished by friends; his visit to Germany, where he met Zollner and other noted men, proving in their presence the existence of what they call the "fourth dimension in space," whatever that may be. He also gave an account of his visit to Australia and other reaches, winding up with landing on the Pacific slope of his native land. His lectures were repicte with interest, and were listened to with great attention. At the conclusion of the evening address he was entranced, and gave a recitation in a foreign tongue while in an entirely unconscious state. Dr. Slade remained in the city on Monday, at the Eagle House, where he received many visitors to witness the physical manifestations. Dr. Slade witness the physical manifestations peaker, will lecture in Brittan Hall next Sunday.

Haverhill, Mass., Nov. 16th, 1686. next Sunday.

Haverhill, Mass., Nov. 16th, 1685.

Portland, Me.

To the Editor of the Banner of Lights.

The Editor of the Banner of Lights.

The Editor of the Banner of Lights.

The Editor Argus of Monday, Nov. 16th, said, among other things relative to the same meeting, that "Mr. Baxter, who is speaking on the Sundays of the present month before the Portland Spiritual Temple, put forth yesterday (Bunday) some very worthy considerations." The Portland Daily Press of same date noticed favorably the same meetings. The Portland Swaday Tisses a week since called attention to Mr. Baxter's lecture, and spoke of him as "scholarly" and "logical," also as "a fine elecutionist, an excellent vocalist and an interesting medium." When Mrs. Colby was here this fall these same speers and others frequently gave very fair notices, and often, as in Mr. Baxter's case, spoke in very complimentary terms of the lecturer. When it is considered that up to this season scarcely any mention was made of these and similar meetings (and when so generally with a slury, it certainly is worthy of note in this communication from here to the spiritual press, as in and of like! It speaks for the standing and progress of Spiritualism as well as of the growing value of the society in this vicinity.

Mr. Baxter's audiences on Sunday last were large and intellectual, that of the evening beyond the comfortable accommodations of the commodicus hall. The singing was good, the powerful, and the tests decidates. For one full hour the audience was held in astonialment as unexpected and pointed revolations from individual spirits were announced, depicted and graphically enacted through Mr. Baxter's mediumship, and the many and ready recognitions from friends in the sity. Friday evening he will licture at Bar Mills, a few miles from here, and on Sunday next attend the "Liberale' heeting" in Tortland in the morning, and continue his services before the Spiritual Temple in the alternoon and evening. To the Editor of the Banner of Light:

UNDER THE GALLOWS!

Frightful Condemnation of a Mother by her Son-What Does it Mean?

Not long ago a weeping mother called to bid good-bye to her only son who was soon to be executed.

"Woman," he exclaimed in a momentary frenzy, "Woman, I would never have been here had you done your duty by me when I was young."

This was a terrible parting! it horrised the

ring to the murderous tendency of the times, we asked that eminent man if the outlook was not discouraging?

"It looks so," he said, "but I fancy we have a cause and the remedy for such evils. In my professional career I have found by hard study that we have emerged from savagery by development of the nervous system and the intellectual life, and we return to savagery as we ignore the fact that without the solid, trustworthy nervous system, we cannot hope to save the race. Boys stuff dime novels, and the pistol is to them the only respectably glorious instrument with which to secure fame. Women read trashy literature and straightway try to murder their husbands and friends by poison. Business men yield to the tempter, and forge and steal and default. Ministers, charmed by beauty, forget the behests of conscience. On every side we see the weakness of personal in-

"Do you regard it as a disease?" "More especially as the result of disease, which, however, may be prevented." "Please define how."

"I cannot now enter into details. Our people can see their bodies, their blood, their bones. They never see their nerves, and consequently many do not suppose they have any. The farmer's wife rejoices in a big, physical frame, and yet she dies prematurely. The nerve can-

Worcester, Mass.

To the Editor of the Banner of Light:

Those who braved the intellemency of the weather or Sunday, Nov. 2th, to attend the methaps in grant and attend the strain of continual work. The minister falls dead in his pulpit, but he never display the pulpit of the pulpi were generally used, we would have stronger mothers, stronger children, stronger men and women, and with perfect physical and mental health, crime would decrease and society be more secure."

Such candid opinions are surely worth considering.

The Proposed Medical Law.

The old doctors are trying to get a law passed to protect them, for if they do n't get the legislation against it, their business is gone. The following letter shows how vital it is to them to have such laws passed:

ANOTHER MIRACLE.

The ioliowing letter shows now vital it is to them to have such laws passed:

ANOTHER MIRACLE.

MUSKEGON, MICH., March 10th. 1884.

DR. A. B. DOBSON, Maquoketa, Iowa-My Dear Friend—I esteem it not only a pleasure, but a duty it that I owe, not only to yourself but to the public, to set forth some facts respecting my mental and physical condition during the past year. In the early part of the year 1883 my nervous system became very much affected, so that I was unable to sleep. This restless is and sleepless condition continued to that extent that many nights in succession I was unable to close my eyes, all of which was reducing my physical powers and also affecting the mental—in fact the whole structure was gradually becoming weaker and weak-ier each succeeding day, and during all this time I was seeking the various patent medicines, and consulting and Northern Minnesota, but all of no avail, and finally I was advised to cross the continent, and in October I took a trip to Puget Sound, returning home about Nov. 1st, having received little or no benefit from my solumery, and upon my returning home 1 again consulting dan eminent physician, who informed me that nothing but temporary relief could be afforded me; and thus I went on until about Nov. 25th, when a friend, hearing of my situation, brought me one of Dr. Dobson's circulars, advising and urging me to try the magnetic healer of Maquoketa, Iowa. I finally consented under protest to send for a diagnosis of my case. This was Nov. 25th; on the 27th I slept some, but from the latter date up to and including Dec. 4th, I did not sleep, all told, twenty minutes, at which time my mind and memory had becomes oweakened, and with a distracted brain, I was on the verge of insality. At the time of the arrival of the first month's medicine, Dec. 5th, I had about fully made up my mind and most eminent physicians in different sections of the country. I commenced your treatment on Dec. 5th, and each of the second month was ended, to my surprise and that of my friends, I readi

Newburyport, Mass.

To the Editor of the Banner of Light:

Mrs. Kate R. Silles, of Worcester, spoke at Fraternlty Hall on Sunday afternoon, and evening, and as usual gave the best of satisfaction. Her tests, largely usual gave the best of satisfaction. Her tests, largely of the psychometric order, were pleasing to all. George A. Fuller, editor of Spiris Voices, speaks next Sunday. Mrs. Bessie Húston, of Boston, will hold a material ting scance at the home of Amos H. Geary, under the managenet of the Banner of Light correspondent, on Tuesday evening of next week.

During the past week Frank T. Ripley, of Corinna, Me., speaker and test medium, has been kept busy holding circles and giving private sittings, giving the best of satisfaction to sitters. He is under cangagement to speak and give tests at Amesbury Merrimae and Haverhill. 11/4 20 0 200

The Japanese "Mrs. Partington" is chier as attempting to drive away fog with a han.



"I owe my Restoration to Health and Beauty to the CUTICUBA REMEDIES."

This was a terrible parting! it horrified the spectators, it nearly crazed the conscience-stricken mother.

One can scarcely overestimate the mother's influence in the molding of the character of her offspring. But how often, oh, how often do mothers seem to ignore this responsibility!

During a recent trip on the rail the writer made the acquaintance of Dr. A. J. Benedict of Sackett's Harbor, N. Y., a person who has made a study of human development. Referring to the murderous tendency of the times,

Sharp, Budden, Sciatic, Neuralgic, Rheumatic and Nervous Pains instantly relieved by CUTICUEA ANTI-PAIN PLASTER, 200.

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their original manuscript, financed by those of De Quincy, irving, Bacon, Milton, Danié, Shakspeare, Scott, Byron and innumerable others. Hanging on the wall is a portrait of Nathneie Hawthorne, his classmate at Bowdoin. The Bage of Concord, Raiph Waldo Emerson, also adorns the wall. The chair was presented to him by the school-children of Cambridge, and is made from the Spreading Chestnut which stood before the Old B.ackmith Shop. Samuel Taylor Coleridge's Inkstand rests near the open desk on the table.

Price \$1,00. For sale by COLBY & RICH. A ROMAN LAWYER IN JERUSALEM. By The story of Judas Iscariot is here related in a different light from that usually held by theologians. Paper, 10 cents, postage 1 cent. For sale by COLBY & RICH.

Spiritualist Meetings in Brooklyn. The First Brooklyn Society of Spiritualists holdsits meetingsevery Sunday in Conservatory Hail, Bedford Avenue, corner of Futton street. Speakers: November, Mrs. B. Willis Fletcher; December Mrs. Amelia H. Colby; January and February, Mr. J. William Fletcher; March, April, May and June, Mr. J. Wm. Fletcher and others. Morning service at 11 o'clock, evening at 7%. All are cordially invited. Spiritual literature on sale hall.

All are cordially invited. Spiritual literature on sale in hall.

Church of the New Spiritual Dispersantion, 418
Adelphi street, near Fulion. Brooklyn, N. Y. Bunday services 11 A.M. and 7% F.M. Mediums' meeting 3% F.M. Ladies Aid Society, Thursday, 3 to 10 P.M. John Jeffrey, President; S. B. Nichols, Vice-President: Miss Lulu Beard, Secretary; A. G. Kipp. Treasurer. Speakers engaged: November 22d, J. J. Morse; A. K., "Spirit Communion: its Uses Considered"; F. M., "From Heaven to Earth"; 20th, A. M., "Spiritual Growth"; P.M., "Missica Prophecy of the Angel"; Dec. 6th and 18th, Goph' Vinayak Joshee, the eminent Hindu scholar; subjects: "Buddhism Contrasted with Christianity," "Spiritualism in India," "Missionaries in India," "Missionaries in India," "My Impressions of America"; Dec. 20th and 27th, Mrs. F. O. Hyaer, of Haitimore, Md.; January and February, Mrs. A. L. Lulu of Lawrence, Kan, The Brooklym Expiriual Umion holds its meetings The Brooklyn Spiritual Tunion holds its meetings every Sunday in Fraternity Rooms, corner Fourth and South Second streets, as follows: Members' Developing Circle, 10% A.M.; Children's Lyceum; 2% P.M.; Conference, 7% P.M.; Conference, 7% P.M.; Seats free. Speakers for November: Mr. F. O. Matthews, Mrs. A. O. Henderson and Mr. W. C. Bowen.

Mrs. Maud R. Lord will hold a public light scance, and see and describe spirits and give messages from spirit friends, in the Church of the New Spiritual Dispensation. Brooklyn. N. Y., Saturday evening, Nov. 21st, at 7:30 p. M.; will take part in Mediums' Meeting, Sunday, 22d, at 3 p. M., in same church.

A Thanksgiving Sociable.

Under the auspices of the Children's Progressive Lyceum, of Cleveland, O., will be given Thursday evening, Nov. 26th, at Weisgerber's Hall. Friends in and around the city are condaily invited. The ladies of the Good Samaritan Relief Society will furnish refreshments. A good time anticipated. good time anticipated. Thos: LEES, Conductor C. P. L.

In another column will be found the

In another column will be found the prospectus of the BANNER OF LIGHT, published at Boston, Mass, by Colby & Rich. The BANNER Is in the 29th year of its existence, and is the oldest journal in the world devoted to Spiritual Philosophy. It is thoroughly religious in its tone and teachings, and to any who are interested in the investigation and study of Spiritual Philosophy it offers the best means to be had in our journalistic literature. The Commercial, Monroe, (Mich.)

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